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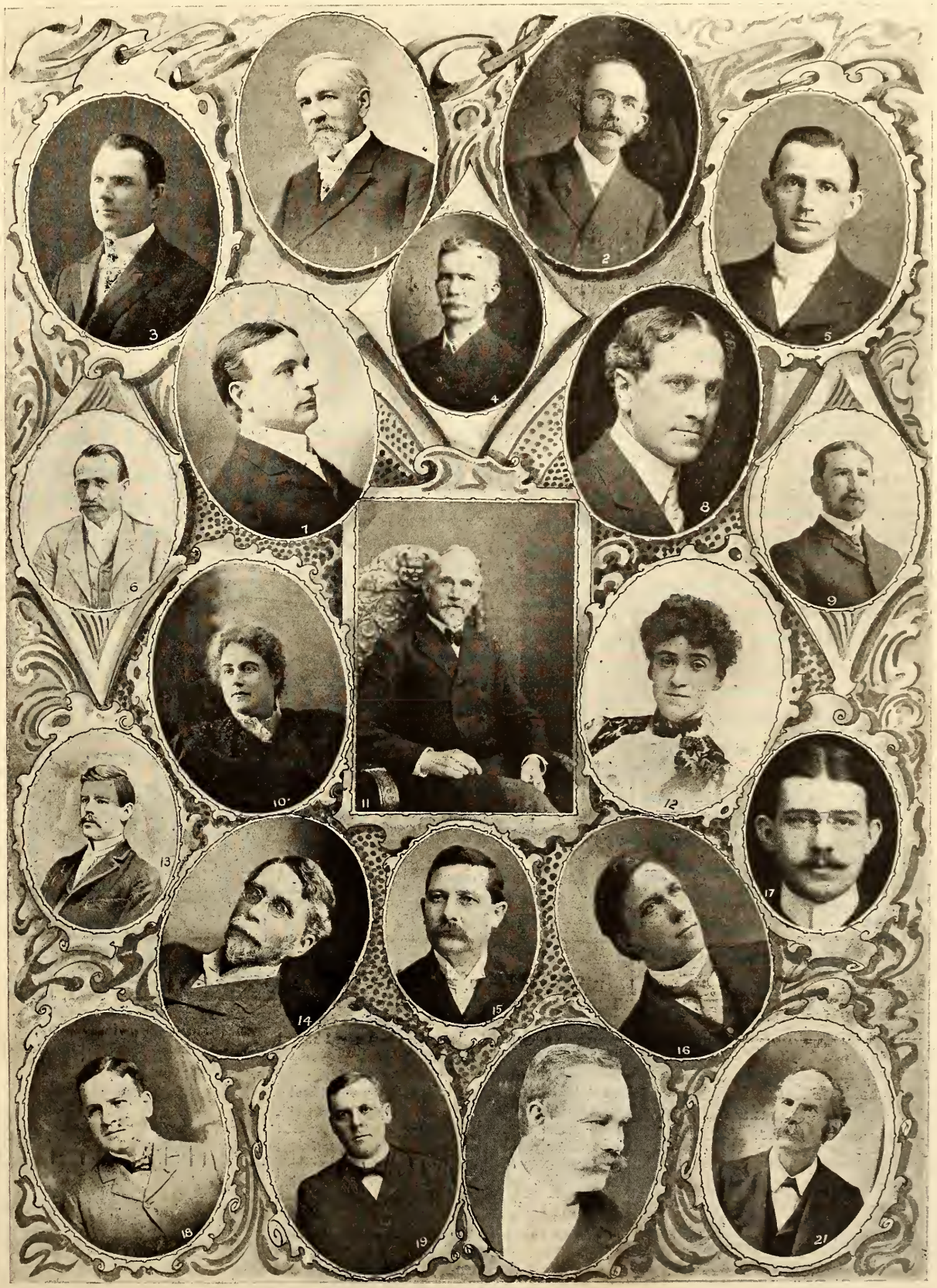
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EDUCATION THE NUMBER

CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLI. No. 27. July 7, 1904. $1.50 A Year.



SOME OF OUR COLLEGE PRESIDENTS.

2375

The Christian-Evangelist

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What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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His Preference.

Rev. Dr. Goodman. I'm so sorry your husband isn't here, Mrs. Smith. I'm afraid you forgot to tell him I intended to preach to-day on municipal problems.

Mrs. Smith. Indeed I did not. I told him that the last thing, but he said he would stay at home and read his Bible.



Few realize that the finest table linen can be made to look like cotton by using soap overstrong in alkali, which cuts the fabric and gives it a "nap." There is no "free" alkali in Ivory Soap. The saving in appearance and wear is very much more than the slight additional cost of "Ivory" over ordinary soap.

C. W. B. M.

DEAR SISTERS OF C. W. B. M. IN MISSOURI: Those of us who attended the convention at Carrollton will not soon forget the delightful season of refreshing. We wish you could have all been there, but are assured that many who were obliged to "tarry by the stuff" thought of us and prayed God's blessing upon us. And we thought of you, too, the patient sisters at home, without whom the work so dear to all cuuld not prosper. Not to the commanding officers but to the faithful soldiers in the ranks belongs the honor of the victory. We wish you could have heard the simple, straightforward talk of Sister Alderman and the sweet, plaintive voices of herself and little ones in song. They made a deep impression upon the hearts of all who heard, and the presence of our brother who laid down his life for the cause seemed very near. Such scenes bring us closer to one another and to God, and inspire us with greater zeal in his service. May I urge faithfulness, dear sisters, and a fuller consecration to our glorious work?

Very lovingly yours,
MRS. M. M. GOODE, President.
St. Joseph.

Their Reasons.

Miss Smilax. And so Miss Passe and Mr. Gotcash really got married. Was it a love match?

Mary. On the contrary, I should call it a hate match.

Miss Smilax. Why? I don't understand you.

Mary. Why, she hated to be an old maid, and he hated to be poor.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLI. July 7, 1904 No. 27

Current Events.

During the commencement season the public mind has been much occupied with gracious thoughts about the thousands of new graduates who have been sent forth by the hundreds of colleges and universities in this country, and with pleasing generalities about education. Perhaps we are prepared just now, better than at any other season, to yield to the teaching profession the honor which is its due. The National Educational Association has been in session at St. Louis during the past week. It is a vast gathering in numbers, and vaster still in influence. Last year the meeting was attended by 30,000 members of the association, and this year's convention was doubtless much larger. Its membership is composed of persons engaged in educational work, from kindergarten teachers to the presidents of the greatest universities. The impressive thing about the N. E. A. is that it is so thoroughly comprehensive, representing the whole field of education. In this way it is able to bear strong testimony to the unity of the educational process and to perform a valuable service in helping to close up those annoying and embarrassing gaps which exist between the grammar school and the high school, between the high school and the college, and between the college and the professional and graduate school. The better co-ordination of these different parts of the educational machine is one of the great needs of our time, and an association like this which brings together representatives of them all, can do much toward solving the problem. Aside from this, it is performing a valuable function by bringing teachers of all grades into touch with the ablest specialists in their several lines and making the latest results of pedagogical theory and practice the common property of all who need them. They are a wonderfully live set of people, these school teachers. They are progressive. They are keen for new ideas. They are eager to get acquainted with every new fact and every new method that can be used in their work. The convention of the N. E. A. annually draws together thousands of the best of them, and while the eloquence and wisdom of the speakers cannot fail to impress every intelligent auditor, one is still more moved and gratified by the sight of these throngs of devoted and enthusiastic teachers who are the instruments through which these lofty ideas are to be mediated to the youth of the land. Boodle and bribery and trusts alarm us sometimes, but the country is safe so long as its educators, from primary school to college, are alive to their duties and opportunities.

National Educational Association.

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John Alexander Dowie has returned from his round-the-world journey to that dear Zion city. Of course it is not a matter of any special consequence, but it is interesting in view of the predictions which were being freely made at the time of his departure that he would never return. It was said that he had taken several million dollars worth of securities with him to Australia, and that he would retire on this comfortable competence after his ten-years' experiment as religious promoter and prophet. The argument was never convincing. Religious delusions do not end in that way. In spite of all that was said a few months ago the financial affairs of "Zion" seem to be in reasonably good condition, and its adherents are still fanatically faithful. The time of dissolution has not yet come. It will come later, but meanwhile there are still millions in it for the promoter, and it would not be like Dowie basely and treacherously to desert his followers while they are still eager to lay their treasures at his feet and place their cheque-books at his disposal.

The Return of the Prophet.

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The one hundredth anniversary of the birth of Nathaniel Hawthorne was celebrated on July 4. The passing years have not dimmed the lustre of Hawthorne's fame, but have only confirmed his right to a place among the first half-dozen prose writers of America. Two things are notable in Hawthorne. The first is a quality of imagination which really amounts to spirituality. Without crossing the line into the realm of the morbid, he delighted to deal with materials removed as far as possible from the mere matter and stuff of the world. Looked at from the standpoint of the materialist he was merely playing with gossamer threads and fabrics woven of moonbeams; but in truth he was handling spiritual realities and was bearing his testimony to the fact that the spiritual realities are the great realities of the world. His other notable characteristic is the possession of an English style so flexible and delicate, so exquisite in its adaptation to his subject matter, that he could body forth these spiritual creations of his imagination without either leaving them nebulously incomprehensible, as would have been the result with a weaker style, or materializing them, as a grosser style would have done. Memorial exercises were held two weeks ago at Bowdoin college, where Hawthorne was contemporary as a student with Longfellow and Franklin Pierce. His birthplace, Salem, Mass., also celebrated the anniversary a few days in advance. Concord, where he lived for many years and did some of his best work, observed the birthday with the unveiling of a memorial stone and addresses by Thomas Wentworth Higginson and others.

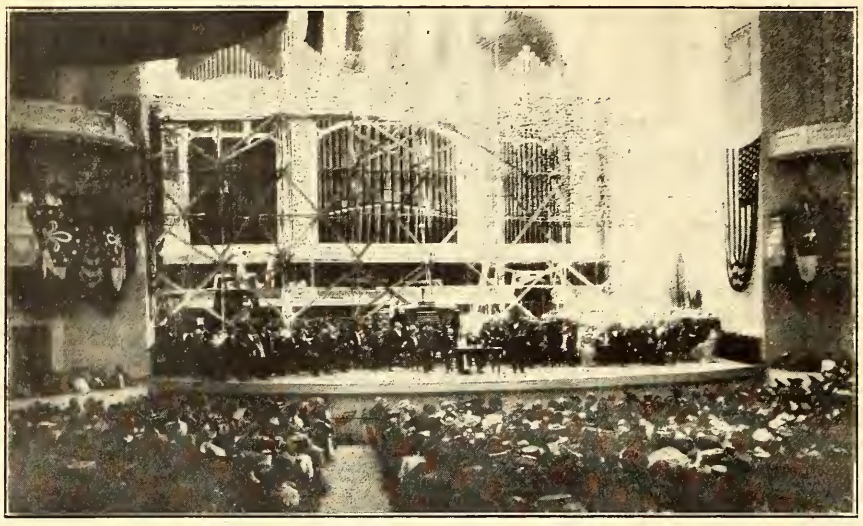
Hawthorne's Centennial.

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That the oriental is a fatalist is the understanding of every schoolboy. So far as the Japanese soldier is concerned Mr. George Kennan, who has been studying the Japanese at the seat of war, thinks that patriotism, rather than any fatalistic theories, is responsible for the Japanese bravery. "The first thing taught a babe," he says, "is the duty which he owes his country. Through boyhood the lessons are repeated and sent home until, when manhood comes to the Japanese soldier, he goes smilingly to his death as though it were the most natural thing in the world." Mr. Kennan instances a remarkable speech of the commander of the battleship Asama when he bade good-bye to the men who volunteered to take the steamers that were to block the entrance to Port Arthur. Giving them to drink from a large silver loving cup filled with cold water he said:

The Jap's Fatalism.

"In sending you on this duty—a duty which affords you only one chance out of thousands to return alive—I feel as if I were sending my beloved sons. But if I had a hundred sons, I would send them all on such a bold adventure as this; and had I only one son, I should wish to do the same with him. In performing your duty, if you happen to lose your left hand, work with your right; if you lose both hands, work with your feet; if you lose both feet, work with your head, and faithfully carry out the orders of your commander. I send you to take the place of death, and I have no doubt you are ready to die; but I do not mean to advise you to despise your life, nor to run needless risks in trying to make a great name. What I ask of you all is to do your duty re-



National Education Association at Festival Hall.

gardless of life. The cup of water that I now offer you is not meant to give you courage—it would be shameful if our men needed courage to go to the place of death—it is only to make you representatives of the honor of the Asama. Submit your life to the will of heaven, and calmly perform your duty."

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The "Get There" Spirit.

Another awful railroad accident but emphasizes again the fact that our country is a land of disasters, and that we, as a people, are of the most careless when a matter of life and death is at stake. Injuries and deaths due to pure carelessness are of daily occurrence, sometimes a carelessness on the part of the person injured, and sometimes on the part of a corporation. Take some figures—the latest available: In 1902 in the United States 2,963 railroad employes were killed, and 50,524 injured; 343 passengers were killed, and 6,683 injured; 5,274 other persons were killed, and 7,455 injured, making a total of 8,580 people killed, and 64,662 injured in railroad accidents in a single year. And the greater number of these accidents were due to carelessness. Railroad companies have made some great efforts to prevent accidents by more stringent regulations as to the use of liquor by their employes. But something more is needed, that is, the holding seriously accountable the individuals who are in any way responsible for the accidents, as well as the company. Another serious, though not so much thought of, because silent, source of destruction is adulterated food supplies. The American madness for the "get there" has to be paid for, whether by death, or merely ruined nerves or dyspepsia.

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The Slaughter of the Innocents.

Of course it is too late for warnings to be of any value for this year, for the Fourth of July has been celebrated with pomp and powder, and there has been the usual amount of noise and bloodshed. But before the record of this year's casualties in the name of patriotism is published it is worth while to recall last year's statistics. The most reliable figures show that, in the cities and larger towns of the United States, 52 persons were killed outright on Fourth of July by explosions of fireworks, and there were 415 deaths from lockjaw resulting from such accidents. The number of the wounded is past computation, but it runs far into the thousands. It must be borne in mind, too, that while all this is in the name of patriotism, it is not done for the sake of patriotism but for fun. And the fun is not worth the price. The fact is that there is something inherently preposterous and absurd about the traditional form of celebration under modern conditions. It was the most natural thing in the world for a nation of hunters and frontier farmers—as our ancestors were a century and a quarter ago—to show their joy by firing their muzzle-loaders in the air in honor of Independence Day. Gunpowder was a fit, and fairly safe, means of celebration, because it was a familiar article of daily use. But the average citizen nowadays never sees gunpowder except on the Fourth. Firearms are foreign to us. If we burn powder by way of celebration, it is a purely traditional act, and the chances are that it is unskillfully done. Result—a day of tumult and disorder, shattered nerves, injured members, loss of life, and a wholly inadequate commemoration of the day. Let us rescue the Fourth.

❁

Prohibition Convention.

Indianapolis witnessed the tenth national convention of the Prohibition party last week. It was an interesting group of men, and one in which no man need be ashamed to be seen. It would be a dull observer who could not see at a glance that they were honest, religious, serious-minded people, capable of cherishing high ideals and living up to their best enthusiasms. These characteristics of the delegates were evident to the most casual witness of the convention's proceedings. One could not fail also to note the conspicuous absence of politicians, whether the term be used in the bad or in the good sense. There was an absence of spoilmen and place hunters. There was also an absence of men skilled in bringing things to pass in their wards and counties. There were a few such men, and they shone out conspicuously. But whatever the members of the convention may have lacked in proficiency in political manipulation, they were a company of men more thoroughly representative of the solid virtues of American citizenship than any other group that is apt to be brought together in national convention this presidential year. At the last moment, Gen. Miles requested that his name be not brought before the convention as a candidate. With him out of the way, the convention found no difficulty in coming to a unanimous agreement in the nomination of Silas Swallow, of Pennsylvania, for president and George W. Carroll, of Texas, for vice-president. Mr. Swallow is a Methodist preacher and editor who won considerable fame as a reformer some years ago. After a remarkable campaign in 1898, he received 132,000 votes for governor of Pennsylvania, but four years later when he made a similar attempt his vote was only 23,000.

The platform adopted by the convention is a compromise between the single plank platform of the last two campaigns and the more general reform platform which many members of the party championed. It includes a declaration in favor of equal suffrage, and some not very explicit statements regarding current issues.

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"The Cry of the Children."

Although Mrs. Browning's poem was published sixty years ago and aroused the British Parliament, there is still "the cry of the children" in 1904. The most recent bulletin of our government is upon "Child Labor in the United States," and from its contents it is made evident that it is still true of children, as in the days when Mrs. Browning sang,

> "They look up with their pale and sunken faces,
> And their looks are sad to see."

This report shows that in twelve states, when the last census was taken, there were more than 120,000 children under sixteen years of age, employed in manufacturing establishments, and everyone believes that many more of tender years are at work. In two southern states it was found necessary recently to enact laws making it a misdemeanor, on the ground of vagrancy, for a man able to work to fail to do so, and at the same time hire out his minor children and live on their wages. The brighter side of this picture is that there is a growing public sentiment in favor of a reform and of governmental action.

The Fundamental Need.

When we come to trace back the line of causation through our manifold needs, we invariably come to one fundamental need. This is the need of men—men educated in the largest sense of that term—equipped bodily, intellectually and spiritually for the service of humanity. Every other need runs back, at last, to this fundamental need. "The spirit of a man is the candle of the Lord," says the good book. That is to say, a human personality, aflame with truth and love, is God's method of enlightening the world.

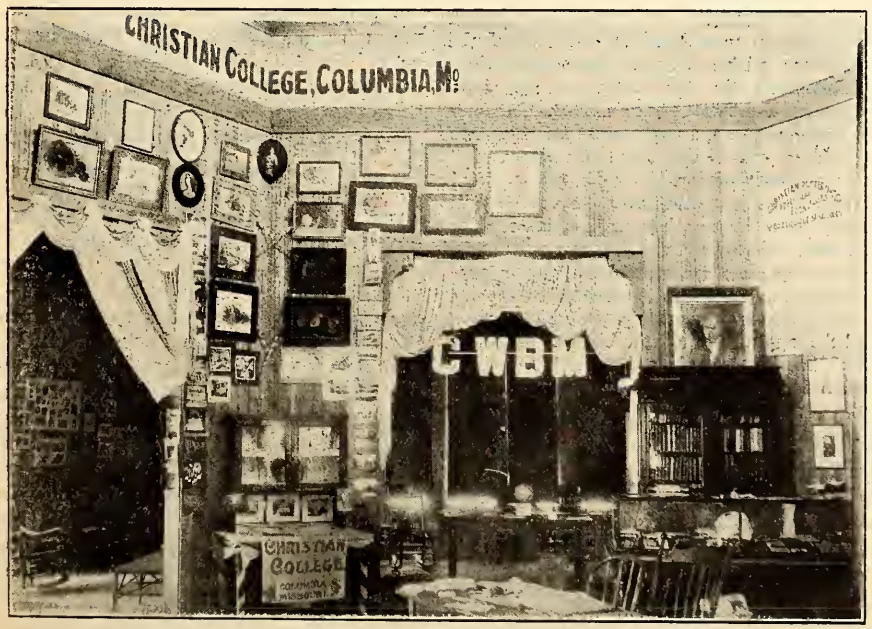
All history is a corroboration of this truth. Every great movement that has blessed humanity and lifted the race, or any part of it, to a higher level of civilization, has had its source in some man or woman whose personality was the initial factor, under God, in such movement. Such were the prophets and seers of the olden time, and such have been the reformers throughout the Christian era. So true is this that it has been said that the history of the world is but the history of great men. But men who have been truly great have ever been conscious of the fact that they were but instruments of a higher Power for the accomplishment of some worthy object. They were in sympathy with human needs, on the one hand, and in touch with the divine source of supply on the other. The extent to which any man feels the world's need, and is in communion with the Source of power, is the true measure of his greatness. Jesus Christ was, and is, and will remain, the world's greatest Leader, because, in the perfection and fullness of his nature, he met, to the largest possible degree, these two conditions. He was one with God and he was one with humanity.

Education is the process of self-discovery. It unfolds latent powers and reveals their tendencies and possibilities. No man knows what is in him, and what he is capable of accomplishing in the world, until education has shed its revealing light upon his powers and capacities. Herein consists the true dignity and inestimable value of all colleges and other institutions of learning. In so far as they are true to their real mission, they are bringing young men and women to self-knowledge, as well as to a knowledge of the world in which they live and of their relationships. They stand offering their services to the young men and women to aid them in developing all their native powers, and in gaining that self-mastery which will enable them to subject the lower to the higher, and to find their true place among the world's workers. Can any mission be higher than this?



Exhibits of Texas and Kentucky Universities at Christian Church Pavilion.

It follows from these considerations that any religious movement that is to fill a large place in the life of the world, and to influence for good the thought and character of men, must furnish to the world a large number of thoroughly educated men and women. In other words, it must cherish, foster and maintain institutions of learning of the highest character, where manhood and womanhood may receive their best development, that they may become fit instruments in God's hands for blessing the race. This is why we give our space this week so largely to our colleges. They deserve this recognition at our hands for the work they have done, and for that which they promise to do. They are indispensable to the successful ongoing and future triumph of the cause which we represent. They deserve the patronage of our boys and girls, and they deserve, and must have in order to accomplish their work successfully, larger financial support by those who are able to give to their endowments. Because we need men more than anything else, we need colleges to train and equip these men to do the work which humanity needs, and which we must have done if we are to accomplish that whereunto we have been sent.



Exhibits of Christian Publishing Co., and Christian College at Christian Church Pavilion.

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The Problem of Ministerial Supply.

Nothing is more manifest in our current history as a religious body than that the supply of properly trained ministers is unequal to the demand. Our churches increase more rapidly than the number of ministers, and of course there is a steady decrease in the ranks of the ministry by reason of age, sickness and death. It is estimated that about eight hundred young men only are preparing for the ministry in all our colleges. If we estimate that one-fourth of these will graduate each year, that gives us only

two hundred ministers from that source to supply the new churches that are organized and to fill up the ranks made vacant by death and other causes. Of course, there are ministers who do not come from the colleges who accomplish good work, and we shall probably never see a time when we can afford to dispense with the services of such ministers. But more and more our churches are demanding an educated ministry, and experience has taught us that this class alone, as a rule, whether educated in or out of a college, is capable of holding long pastorates and of developing the churches in spiritual life and Christian activity.

How shall we solve this problem? We venture the following suggestions:

1. Every church should seek to find some one or more in its membership who have the natural qualifications for the work of the ministry, and should encourage them, and if need be assist them in attending college, where they may prepare for the work. There must be something wrong in the spiritual life of a church from whose membership our ministry receives no recruits.

2. Ministers themselves may do much to encourage the proper kind of young men to enter the ministry by pointing out to them the needs of the work, and appealing to their sense of obligation to Christ to serve him where they are most needed. There is no motive equal to the sense of high obligation in drawing the right kind of young men into the work of the ministry.

3. Every state should have a students' aid fund for the purpose of aiding worthy young men who need financial assistance and who desire to enter college with the view of preparing themselves for the ministry of the word. Most of our ministers come from the ranks of the poor, and a little assistance rendered at the right time, with the privilege to the recipients of paying it back when they have completed their college course and have entered upon their work, will not injure their sense of self-respect nor destroy their power of self-reliance. The action of the recent state convention in Missouri for the incorporation of an organization for such funds is a step that promises great good in the direction indicated.

4. Our colleges should be patronized by the children of our membership. The spirit of sectarianism is out of place in any institution of learning, but there ought to be an atmosphere of religion about our own schools which would differentiate them from other schools, if there be anything in our movement to differentiate it from other religious movements. If our young men and young women wish to take post graduate studies in any university offering special advantages, let them do so by all means, but first let them secure all that one of our own institutions of learning is able to give them, and they will be the better prepared to withstand any wrong influence with which they may come in contact in university life.

5. Finally, our schools must be better endowed. Our churches must come into closer touch and sympathy with our colleges and give them their offerings, and our men of wealth must give their thousands and tens of thousands to our colleges, or else we cannot do the work or hold the place which justly belongs to us as a reformatory movement. Than this nothing can be more certain, and we must make up our minds to act accordingly.

Negro Education.

We often hear it charged that education makes the negroes morally worse, and tends to increase crime among them. No one is better qualified to testify on that subject than Booker T. Washington, president of the Tuskegee institute. In his address before the National Education Association, in this city, last week, Mr. Washington said:

"Education has taught the negro the beauty of work; the disgrace of idleness. Not ten per cent of the men and women trained at Hampton and Tuskegee can be found in idleness. It has been repeated that education retards the negro's moral growth; that educated youths are more given to crime than was true in the older generation. Statistics rrom fifteen negro colleges and schools show only two graduates in all ever sent to prison.

"Records of the south show that ninety per cent of the negroes in prison are without knowledge of a trade, and sixty-one per cent are illiterate. This alone disproves the assertion I have quoted. If the northern negro is more criminal than his brother of the south it is because the north withholds from him the opportunity of employment that the south gives. The negro charged with crime is, as a rule, not the educated negro, but the one with a mere smattering of education or who is in total ignorance.

"From the point of view of self-help and intellectual growth, the education of the negro has been a success. After years of civilization and opportunity in Italy 35 per cent of the population is illiterate. In Spain 68 per cent, in Russia 78 per cent, in the average South American country 80 per cent, while after forty years of freedom and opportunity the negro has only 44 per cent of illiteracy to his credit.

"These are anxious days for my race and serious effort is ahead, but our success will finally come by our learning to exercise the patience, self-control and courage which will make us begin at the bottom and lay the foundation of our growth in the skillful cultivation of the soil, the possession of a bank account and the application of the highest culture of heart, hand and head to the thing which the time needs to have done."

In other words, negroes are human beings, and constitute no exception to the universal rule that the right kind of education—an education adapted to one's condition and needs—tends to make man a more moral, capable and useful being. Mr. Washington has had the good sense to adapt his institution to the needs of the negroes of the south.

The Political Situation in Missouri.

We have an anomalous state of things in our Missouri politics, and we are sure we voice the sentiments of thousands of our Missouri readers when we say that there is a great deal of anxiety as to the outcome. Following the revelations of political corruption under the vigorous prosecution of criminals by Circuit Attorney Joseph W. Folk, and especially the outrages committed in this city at the Democratic primary in the interest of Mr. Folk's avowed enemies, there was a wholesome awakening of the public conscience, manifested in the county primaries which gave Mr. Folk large majorities. But when it became manifest that the people would nominate Mr. Folk in spite of the political machine, the machine changed its tactics. It ceased opposing Mr. Folk's nomination and went to work quietly, but effectively as results would seem to indicate, to handicap him in his work of political reform by placing on the ticket with him men who have been and are his avowed enemies, and whose records are stained with the very boodleism which Mr. Folk is pledged to prosecute and punish. The recent conventions at St. Joseph and Joplin showed decided majorities in sympathy with the corrupt political machine, and with the men whom the machine is pushing for nomination on the same ticket with Mr. Folk.

It is very difficult to account for a situation like this. If the people of the state want Mr. Folk because of the record he has made, they cannot desire the men who have been and are opposed to him. If they do not wish Mr. Folk nominated why did they instruct their delegates to vote for him? A political opponent might say they wish to nominate Folk in order to win the election, and they wish to nominate his enemies for the minor offices to prevent him from overthrowing the old ring and carrying out his reforms when he is elected. The machine itself is no doubt capable of this double dealing, but it is difficult to believe that the country voters would be a party to any such corrupt deal. But the fact remains that many of the same voters who endorsed Mr. Folk have also endorsed men who are opposed to his program of reform, and it is a very discouraging fact to those who have hoped for better things—even the redemption of our state from the bondage of political corruption.

If this were only a matter of partisan politics, we should have nothing to say about it. But it is infinitely more than that. It is a question of political morals. The good name of the state is involved. The moral welfare of the people of the state is involved. We appeal to the readers of the CHRISTIAN-EVANGELIST to place the honor and integrity of the state far above all party lines in this pending conflict.

Editor's Easy Chair.

With characteristic enterprise the daily papers of this city announce that the editor of this paper is "enjoying the lake breezes in his beautiful cottage at Macatawa Park." This report, like that of Mark Twain's death, is "greatly exaggerated." The Easy Chair is not in Macatawa Park enjoying the breezes of Lake Michigan, but is still doing business at the St. Louis office, where we have been pretty comfortable, thank you, so far. True, we did "steal awhile away" last week and spend twenty-four hours down at "Blue Spring Lodge," Bourbon, Mo., on the Meramec. This is the only basis of truth in the newspaper item. But the lodge is only three hours' ride out from St. Louis, and of course does not figure in the newspaper reports. There are many St. Louisans whose names occur in the reports from fashionable resorts, who do not know that after breakfasting at home, they may take a Frisco train, get off at Bourbon, take a romantic ride of six miles by hack mostly down the Blue Spring creek, and take dinner in an Eden of the Ozarks, fanned by the cool breezes and regaled with the song of birds and the gentle music of the laughing trout stream, "Blue Spring Creek." And after dinner and a siesta in a little log cabin of their own, they may walk down a shaded path to the Meramec, take a rowboat and float down the winding current between bluffs that rival in grandeur and wild picturesqueness anything to be found in the Rockies. A few of us, however, know the secret, and as only about a half a hundred can be housed conveniently, at once, we are keeping it a little quiet.

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These lines are written as the national Democratic convention is assembling. Many of the great leaders have been on the ground for several days sparring for advantage in the coming trial of strength. A national convention, whether political or religious, is an interesting phenomenon. The two kinds of conventions have some things in common, as well as many points of contrast. Both in religion and politics it has been found necessary to get together representative bodies of people to carry out their respective purposes. In both organization has been found necessary to success. In both kinds of organization money is necessary to accomplish the ends which they respectively have in view. Both claim as their avowed purpose the welfare of the people—the one by promoting good government, the other by promoting the establishment of the kingdom of God among men. It cannot be denied that both these purposes are entirely legitimate and necessary to the public weal. The state no less than the church is ordained of God, and is one of the channels through which He is seeking to bless mankind. Would that those who are engaged in politics, and who are leaders among the people, realized this fact more fully. It would doubtless revolutionize many of their methods. It would work a great change, too, among church members who are careless in attending to their political duties, as if this were something quite apart from religion. We shall not have good government, especially in our cities, until there is a higher appreciation of our political duties as a part of our Christian life in the world.

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There are many points of contrast, however, between religious and political conventions, judging from the kind of religious conventions with which we are best acquainted. In the political convention the chief thought seems to be party triumph. The *ins* strive to remain in, while the *outs* strive to get in. Too often the motto seems to be, "Anything to beat the other party." Persons are far more conspicuous, while principles and aims are less conspicuous, in political than in religious conventions. Offices, honors, emoluments—these are relegated to the rear, if they are not entirely lost sight of, in religious conventions with which we have had anything to do. We cannot see that the leaders in religious conventions are men of less ability than are the leaders of political conventions, but they figure far less conspicuously. The aim of the religious convention is world-wide and wholly unselfish, as far as any human work can be. Its plans and aims are unlimited by national lines. It deals with world-problems. It requires larger resources. And this suggests one respect in which the political convention far excels the religious—namely, its command of resources. It has the power to secure larger sums of money to carry out its purposes. It is made up, largely, of men who make the money. Business men constitute a very small part of our religious conventions. They are too busy making money, as a rule, to attend. Not attending, they are not impressed with the needs of the cause, nor with the sense of obligation to respond to the demands upon them. In this respect, and in the matter of perfect organization of forces, we might take a lesson from "the children of this world."

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These paragraphs are written on the glorious Fourth, when—

From the shores of old Penobscot,
Where the ocean's roar is heard,
To the home of sweet magnolias
And the clear-voiced mockingbird;
From the pines, that whisper secrets
To the pale moon overhead,
To the live oaks in their mosses,
There's a gleam of white and red.

From the gray New England homesteads
Framed in pear and apple trees,
To the valleys and the vineyards
By the blue Pacific seas;
From the rosy glow of morning
To the sunset's golden bars,
Over all the land of freedom
Is a flash of silver stars.

North and south alike they glimmer,
East and west the same they shine,
In the palace and the cabin,
By the palm and by the pine;
Where the crowded city clamors,
Where the sylvan waters call,
Flies the same immortal banner,
Waving glorious for all. *

And now that the orators have spoken, and all the noise and parades of "the day we celebrate" are over, let us try to be better citizens—lovers of law and order, decency and sobriety, and haters of iniquity, boodling and grafting. In vain we eulogize the flag and boast of our national greatness, if we do not practice civic righteousness, and make our flag the guarantee of justice, of liberty under law, of protection to all, and of peace with honor.

* Leslie's Weekly.

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Notes and Comments.

"The spectacle of great representatives of the secular press holding a world's conference at the World's Fair, stirs the CHRISTIAN-EVANGELIST of St. Louis to inquire why the men of the religious press should not have a family gathering of the same kind in the same place. The Interior certainly knows no reason why. We entertain a very hearty confidence—which we trust involves no element of self-conceit—that the profession of religious journalism could prepare an exhibit of brains and brightness that would compare favorably with the scintillant exhibit put forward at the secular press congress—even though Henry Watterson did attend the latter. The CHRISTIAN-EVANGELIST had better send out invitations and see whether a good many of us wouldn't come."—*The Interior, June 16, 1904.*

A preliminary conference will be held soon with a view of outlining a plan and program for such press congress as has been suggested. We agree with the Interior that the men who are likely to compose that parliament will not compare unfavorably in "brains and brightness" with any group of men representing any other interest that may gather in this city during the progress of the World's Fair.

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We had a strange phenomenon in Missouri last week. In St. Louis in the office of Mr. Folk, the circuit attorney, convicted boodlers were pouring out their penitential confessions, telling how they were bribed by one Edward Butler, political boss of Missouri; while down at Joplin a state political convention was in session with the aforesaid Mr. Edward Butler as one of the most influential men in the convention, and the wing of the party which he represents in control of the convention, dictating its presiding officers and deciding its politics. This is something so anomalous even in politics that it is worthy of note and investigation by all who are students of current political history.

Alexander Campbell as an Educator

By W. T. Moore

The world knows Alexander Campbell chiefly through his theological writings. He was a master of polemics. As a controversialist he had few, if any, equals. But he despised pettifogging controversy. His mind was essentially broad, and all his views of the religion of Christ were comprehensive. He never rested an argument upon little technicalities. His mind lived and fairly reveled in generalities.

Nevertheless, he was a controversialist. This was not so much the natural bent of his mind as it was a necessity, growing out of the state of religious society, as he found it in the United States. He was compelled to adopt the course he did. He was a pioneer for a new and great religious movement. He found religious society in the cities in a very crude condition. Education was at a low ebb. In the west, south, and southwest, there was very little that could be called education among ministers of the gospel, and, consequently, the churches were dominated by much that was purely superstition. When he began to strike down this superstition, the antagonism of the then dominant ministry became intensely excited, and for a time, at least, it was perhaps impossible for Mr. Campbell to avoid controversy, and, at the same time, accomplish the work which he had set himself to do.

But his theological controversies did not fairly represent the real Alexander Campbell. He was one of the most gentle, agreeable and kindly disposed of all the men I ever knew. His natural tendencies were mainly in the direction of a quiet, unobtrusive life. The very fact that he settled down in a somewhat isolated portion of the country and became a practical farmer, is proof of the statement I have made. He took very little, if any, pleasure in public notoriety, and certainly loved peace as well as any man I ever knew. Bethany college was with him the beau ideal of usefulness. I have no doubt that when he founded this college it was his chief ambition to make it a center of sweet, quiet and hallowed influence, which would go out as leaven to leaven the whole lump of American society with the regenerating power of the simple gospel of Christ. In short, it was Mr. Campbell's aim to be an educator rather than a theological controversialist, and whatever may seem different from this, in his public life, was a result of conditions forced upon him and over which he had no control. It is well, therefore, I think, to study Mr. Campbell from this somewhat new point of view, rather than from the old notion that he was mainly a strong, logical debater and theologian. A few important points will suffice to indicate some of the principles which entered into his educational system.

1. He was the first great teacher of the nineteenth century, and Bethany college was the first college which made the Bible fundamental in the curriculum of a college course. This was always one of the most characteristic features of Bethany college during Mr. Campbell's lifetime. His morning class lectures on the Bible were attended by the whole college. They were intended to be popular, but, at the same time, they were sufficiently critical for practical purposes. His aim was to make the average student familiar with the word of God. He held strongly to the notion that the Bible was the most important book in all literature, and consequently no education could be complete, or even respectable, without a reasonable understanding of the book to which we are indebted for our modern civilization.

Mr. Campbell was right. How can anyone claim to be even fairly educated without a knowledge of the greatest book the world has ever seen? No matter what may be our estimate of the Bible in other respects, we are compelled to admit that its influence upon the world is without a parallel, and especially its influence upon our American people. Mr. Campbell held to the view that America is especially adapted to receive unbiased Biblical instruction. The freedom of our American institutions and the love of liberty by our people, at once gave emphasis to Mr. Campbell's plea to make the Bible a text book in our educational institutions. The weakness of our state universities is the practical exclusion of the Bible from the curriculum. Bible study ought to be the most prominent feature in every college or university. The movement to establish Bible chairs or colleges in close proximity to our state universities is practically in answer to a demand of the public conscience for Bible instruction that will not compromise our state universities with the people who do not feel the need of such instruction. But is it not a shame that such an apology has to be made, or such makeshift adopted in order to avoid the prejudices of unreasonable people? Surely the time will come yet when every college and university in the land will make the Bible the most important text book in its curriculum.

The present effort to establish Bible chairs or colleges will serve to emphasize the importance of Bible study, but it will probably not be a satisfactory solution of the problem. There are many difficulties in the way, and it is by no means certain that these difficulties can be entirely surmounted. Nevertheless this movement is at least a helpful solution of the educational problem, and until something better is offered, it seems to me this is the only solution of Bible instruction, so far as our state universities are concerned.

2. It was a fundamental principle with Mr. Campbell that the Bible should be studied just as any other book. He meant by this, that the same laws of interpretation which are necessary to understand any other book are equally applicable to the Bible. But this principle of Mr. Campbell has been misunderstood and misapplied by some who would certainly not wish to do him an injustice. One of the principles of interpretation which Mr. Campbell insisted upon with perhaps more emphasis than any other principle, was that a book should be interpreted from the standpoint of the author who wrote it or who inspired it. This being true, and certainly no one will dispute the value of this canon of criticism, then it follows that in this respect the Bible is unlike any other book, and cannot, therefore, be properly considered from a critical point of view without taking into consideration the *divine* factor in the production of the book in a way that this factor is never considered in any other book. If God is the author of the Bible, either directly or indirectly, it is evident that the Bible cannot be properly dealt with without giving this fact a prominent place in every step of criticism which relates to the Bible. No other book assumes so much with respect to this divine element, and the man who attempts to account for the Bible or to treat its contents without giving this divine element its proper place cannot hope to reach such conclusions as are to be trusted.

It was at this point where Mr. Campbell placed the greatest emphasis. In all his reasoning concerning the Bible he assumed what the Bible itself abundantly affirms, that, in an important sense, God is the author of the Bible, though in making this contention Mr. Campbell constantly recognized the human element which is everywhere present on every page of the Bible. In short, he recognized the Bible as the united product of divine wisdom and human wisdom, and all his interpretations of the greatest book proceeded from this concession.

It is well to emphasize the point, which has just been made, for the reason that Mr. Campbell's dictum concerning the Bible has been wholly misunderstood by those who have quoted him as saying that the Bible should be treated just like other books when we come to study its origin or content. Doubtless, it is true that we have the right to consider the origin of the Bible from the standpoint of common sense and history, and in this respect we are treating it just as we do

(*Continued on page 877.*)

Our Present Problem

By H. G. Hill
General Secretary of American Education Society

Few movements start with a full realization of their future or a proper conception of their ultimate growth, hence they are frequently found to be distorted, overbalanced or lacking in some feature which is really vital to their development. This common truth is strikingly apparent in the history of the restoration movement with which we are identified. Possessed of a great ideal, our people have kept the distant goal in sight at the cost of overlooking some of the steps necessary to its attainment. We have been like one looking at the top of the stair and stumbling on some of the steps and landings on the way up. Intent upon the reunion of Christendom the Disciples of Christ have been busy converting the heathen, storming the strongholds of denominationalism and keeping in touch with their own marvelous growth. With liberal purses and large hearts they have been so absorbed in saving souls, in gaining recruits, that they have been almost unaware of a great defect in their plan. In fact they have had no plan, their course has been determined by the opportunities which developed on every hand. Reaching on every side, on every side meeting with unexpected success, this people have builded faster, grown larger, succeeded better than they were prepared to assimilate, care for, nurture and train their great army of recruits. In a day it has dawned upon us that we are an army without leaders. Leaders we have, many and wise, but too few for the work in hand, and none too wise for the greater campaigns into which we are entering.

With over 1,250,000 recruits and over 10,000 congregations we have less than 6,000 leaders. Less than 1,500 congregations out of 10,000 have ministers serving them for full time. With opportunities on every hand, with supplies and munitions of war, we are without enough evangelists and leaders in the attack. With the open door to many nations we are without volunteers to enter in and possess the land. What is the matter?

We begin to cast about to find our weakness. It cannot be in our plea, for it needs only to be spoken to be victorious. It cannot be that our ministry is lacking in zeal. Our evangelists, missionaries and preachers are most aggressive and successful. We do not lack money for the carrying out of our plans. Out of a growing wealth our people have been increasing in their liberality. What is the weakness? If our plea only needs voice to be accepted, if the gospel proclaimed means salvation for souls, if mere presentation of needs brings a response in gold and silver, then can we not well reason that the conclusion of the whole matter is this, we are having a preacher famine? Every discussion of this subject brings up at the door of our colleges. We are handicapped because we have slighted our West Points and Annapolis.

The great need of our movement today is for men and women to be evangelists, missionaries, ministers and teachers. We must turn to our colleges to supply this increasing demand. The colleges answer in one voice: "We are doing the very best we are able; we are doing what we can, in spite of the limited support and patronage." Their answer is a perfectly true and just defense. Looking over the history of the past ninety-five years we are surprised to see how little we have contributed to our educational institutions, from whence comes our strength. We have been careful and troubled about many things and neglected one thing most needful. We have seen colleges born, struggle through an uncertain and starved existence, sometimes to die for want of just a little sympathy, and have turned a deaf and indifferent ear to their appeals for aid. We have even considered them as dependents and beggars dependent on our alms, when really they have been constant, modest allies and silent sources of our strength, contributing to our success, yet sharing in none of our glory. But the conditions have now become reversed. We are in need, the brotherhood knocks at the doors of our colleges and demands its fruit. We are calling loudly for trained teachers, educated ministers, capable missionaries. Try as they will the colleges cannot supply the demand. So insistent is the call for workers that many are drafted into service before they have finished drilling in the manual of arms. These supply the needs of to-day, but such a program does not argue well for to-morrow's growth and work.

Our college problem has become the brotherhood's problem. Our great movement must not be retarded by a trifle. A practical people, realizing their weakness and knowing the remedy, will apply the cure. A true conception of this question, among the masses of our churches, can only be brought about by information and agitation. Already our people are rising to the emergency with a commendable zeal. Already there is a sign of improvement. To-day we have more colleges and universities, more students, better trained and larger faculties, more endowment, less debt and wider interest in educational affairs than at any time in our history. This does not argue that all is accomplished, it only points the tendency of the times. A century's neglect of educational matters is not to be retrieved and atoned in a day. Our simple duty will involve a campaign reaching across years of the future. There is much to be done. Debts are to be lifted, endowments to be increased, equipment to be secured, larger and better faculties installed, more institutions inaugurated, patronage in students, loan funds for worthy students—oh, so much that has been neglected demands our immediate attention and earnest prayers.

Our hope is in the enterprise of our colleges, co-operating with the American Christian education society, and the liberality and foresight of our general brotherhood. The very first resolution of our centennial committee is in perfect keeping with the importance of the problem. After a lengthy preamble the very just resolution reads as follows:

"We therefore recommend: First, that our institutions of learning—colleges, Bible colleges and Bible chairs—make special efforts to increase their endowments and equipments during the next seven years to a point that will not only insure their perpetuity, but will greatly enhance their usefulness. It is for each college board to fix the amount it will attempt to raise as a centennial offering, if it sees proper to do so—and we think this would be wise—and it is for a great brotherhood to respond generously to their appeals. We recommend that our American Christian education society co-operate in every possible way with college boards in carrying out their plans for endowment and in the formation of these plans. It would be a matter for regret if we should close the first century of our history with less than two million dollars invested in educational endowments."

This committee consisted of J. H. Garrison, A. McLean, B. L. Smith and Chas. P. Kane. Surely the brotherhood can rely upon the wisdom and good sense of these far-seeing brethren. Will the Disciples heed their advice and reap the reward? The answer lies with us, and we have faith in ourselves. H. G. Hill.

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The Chief Needs in our Educational Work.

We need larger endowments, more buildings, better libraries, and larger salaries for our professors. Along with these things, and for the most part as a condition of securing them, we need a better educational conscience—a sense of our indebtedness to education, of our dependence upon education, and of our ability and responsibility to provide larger and better things for education.

We have been very fortunate in having strong, consecrated men, who were willing to give their lives to our educational institutions at very meagre salaries. We need another generation of just such men—men who have a passion for scholarship, a passion for human souls and a passionate love for God and man. G. P. Coler.

Ann Arbor, Mich.

As Seen from the Dome

By F. D. Power

The baccalaureate wisdom at the recent commencements has been unusually profound. Most of the speakers are pessimistic in their deliverances. Dr. Thwing, of Western Reserve university, preaches on "The Trusteeship of the Gospel" and treats the very live subject of capital and labor. He declares:

"One of the conditions to which the trusteeship of the gospel is to be applied is the subject known as labor and capital. This condition is most serious. Two elements necessary for the producing of results of primary value to the community are in constant or periodic antagonism. Capital at times seems to give ground for the judgment that nothing is so cheap as human toil and no supply so certain or so large as human life.

"On the other hand, the laborer is inclined to be jealous of the capitalist. He feels he is not getting his full increment of the increasing force of civilization. He feels himself often opposed, cajoled, played with, fooled. He easily becomes an anarchist. He sees lawbreaking at the top, and he at the bottom defies the law. Sullen, gloomy, revengeful he often is.

"The labor union he uses as a mighty engine of democracy against both the capitalist and his brother workman. It is the most important tool of modern industry and of modern life."

The preacher fears that the forces now active may wreak themselves on the community and again overthrow civilization as in southern Europe fifteen hundred years ago. Neither this nation, he thinks, nor any other of the advancing peoples of the world has any patent right to a constant progress or to a lasting existence:

President Faunce, of Brown university, indulges in a similar strain, only he sees our peril in our strenuous way of living. He takes a very striking text: "The other disciple did outrun Peter, and came first to the sepulchre, yet went he not in." The American nation is agile rather than profound in intellect. Whatever the goal, we arrive there while other peoples are considering how to start. Yet we still stand outside the realm of ripened wisdom and assurance of stable conviction. The seer does not tell us what we are coming to, but some sort of cataclysm, no doubt, awaits such a high-strung, strained and straining people. He says:

"The men of our time are more attached to expedients than to principles, preferring action to thought; and our generation, so full of life and movement, appears at times to be 'bound nowhere under full sail.' We have marvelous inventors, but few scientists of the first rank; excellent writers of school books, few authorities in education; admirable preachers, few theologians whose voices are heard in Europe; skillful expositors of philosophy, no thinkers who rank with those of lands where thought has time to brood and ripen before action begins. Our age is strenuous to the breaking point."

President Harris, of Amherst, goes for the rich people, and still he has a note of hope in his Jeremiad. He no doubt has our Mrs. Lars Anderson in mind and her five hundred thousand dollar gown. But where we have one of the first class he mentions, how many may be enrolled among the benefactors of humanity!

"The fashionable society of our cities is a society of the wealthy. The rich vie with one another in the expensiveness of foods, drinks, clothes and decorations. Their moral standards are low. Divorce does not read a rich man or woman out of fashionable society. They are the degenerates of the cities. But not all the wealthy rush into this silly scramble of vulgarity and sensuousness. There are many who use wealth to secure higher values. How otherwise could there be culture, science, art, music, philanthropy, colleges, schools and churches?"

President Hadley also is moved to discuss wealth and its tendencies before the Yale graduates, and evidently has his fears for the future of the republic. Hear him:

"If wealth and dominion follow as a result of faith and enthusiasm, they are good. But if wealth and dominion are made a primary object and are trusted as a source of national strength instead of its consequence or evidence, they prove a false reliance. And it is an unfortunate fact that very few nations have achieved wealth or dominion without suffering loss of faith and enthusiasm, and remaining with the empty husk of greatness, at the very moment when they deemed themselves most powerful.

"There are two philosophies of life which are offered to us in place of the religion of our fathers—one which lays stress on the natural impulses as superior in authority to the dictates of a conventional morality; the other, which looks to enlightened selfishness as the means by which mankind is to be delivered from unenlightened restraints of tradition. I believe that each of these philosophies is erroneous; that the one means a reversion toward savagery, the other a degeneration toward social weakness."

The most distressing wail that comes with the commencement season, however, is from our speaker at the Catholic university here. He thinks the greatest peril lurks in the secular schools, and that secular universities are turning out a race of infidels who live for this world and in dying go into oblivion; that the fact of religion and all that it stands for are being washed out of our American life; that external respectability is thought more of than internal godliness of soul, the gospel of clean linen is far better than that of a clean heart, and that the most prevailing and accepted maxims are, "get rich honestly, but get rich," "the most useful political factor is the man who is shrewd enough not to get caught with the goods on him." The good brother sees our only salvation in such institutions as "His Holiness" can endorse, and has this awful nightmare resting upon his righteous soul.

"The whole system of education, from the kindergarten up through the common school into the college and the university, the system that has the approbation and commendation of many of the people of this land, has 'no God in its knowledge,' and herein lies the appalling danger and catastrope that we are facing as a people. Our great national peril is not divorce, though blighting as it is. It is not intemperance, though degrading as it is. It is not the desecration of the Sunday, though corrupting as it is. It is not dishonesty in high places, though damaging as it is. It is not the prostitution of high ideals of chastity, though withering as it is, but it is because they would have no God in their knowledge, and therefore, as the apostle of the Gentiles prophesies, they are given up to a reprobate sense. All the brood of civic and national evils flows from this one as from a fountain head."

This sounds like a recent deliverance at the university on the negro question. Father Carroll at a missionary conference there declared: "The negro's moral ignorance is the direct result of the deprivation of Catholic doctrine. There are 9,000,000 negroes to be saved. Only 200,000 are Catholics. The Catholic church alone can solve the negro question by teaching the negro his solemn duties as a man and a Christian. No other force can restrain his passions and none other can sanctify his home and teach him

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LIVELY 70.

Right Food Makes Young of the Aged.

When one is lively and a hard worker at this age there is something interesting to tell, and the Princeton lady who has passed this mark explains how her wonderful health is due to the food she eats.

"I am past seventy years of age and up to five years ago suffered terribly with chronic stomach trouble, heart disease, and was generally as weak as you will find sick old women of 65. At that time I began to use Grape-Nuts food, and from the very first it began to build me up. Soon I came to a condition of perfect health because I can always digest this food and it is full of nourishment. All my heart and stomach troubles are gone. I soon gained between 15 and 20 pounds and have never lost it. I can now do a hard day's work.

"Certainly this is the greatest food I ever struck. It gave me strength and ambition and courage, and I try to do all the good I can telling people what it has done for me. Many of my neighbors use it and are doing fine.

"I had the grip the latter part of the winter and for four weeks ate absolutely nothing but Grape-Nuts and came out of the sickness nicely. That will show you how strong and sturdy I am. Truly it is wonderful food to do such things for one of my age." Name given by Postum Co., Battle Creek, Mich.

Delicious, crisp, nutty flavored Grape-Nuts. Trial ten days proves things.

Get the little book, "The Road to Wellville," in each pkg.

respect for the marriage bonds. The Catholic church can correct him when at fault. Catholic negroes are purer in their morals than any others. Without the Catholic church the negro is doomed, body and soul." Now, as there are but 200,000 negro Catholics, this seer puts the other 8,800,000 brethren in black in a sorry plight. He should read "Rome in Ireland" by one of his own people.

Altogether the only commencement utterance that has a really cheerful air about it is that of Princeton's president, Woodrow Wilson. He has something to say in defense of the country and of the century and of the customs of the time. He thinks it is ordained that the world shall be saved, that is one hopeful thing, and that this saving is to be done not by the foolishness of preaching only, but also by the courage of action and satisfying nobility of unimpeachable conduct. This sounds at least wholesome and comforting, and has less of the flavor of Ecclesiastes and Schopenhauer and Hartmann. On the whole this is the soundest philosophy.

"The vast accumulations of wealth, the vast material equipment of civilization in our day ought not to mislead us into supposing that this is an age gross and material beyond precedent; more debauched by greed or intoxicated by material power than any that has gone before it. It is not. Though its spiritual impulses and conceptions and undertakings do not run so exclusively along the old, hallowed and familiar ways of religion as in some noted days gone by—particularly some days that shine bright and illustrious in the early annals of our own nation—the spirit of man has waxed as strong in our time as has his hand, and has given itself to works as mighty and as influential.

"Many petty books and homilies have been written for us of late in advocacy of a simple life, and beneath their sentiment lies a noble and enlightening truth. There is no virtue in a plainly furnished room; a little circle of employments, a little group of friends is no certain means of grace. The simple life may be very mean and bare and unrewarding; what is worse, it may be very selfish and belittling. The kernel of the moral is simply that our life is greater than the things that we handle and that our life is in us, not in our possessions or our social and business engagements."

It might be well to give young people starting on their life work a more cheering view of the world before them. Discouragements come soon enough. That red-blooded preacher, Sydney Smith, used to throw open the shutters to the morning sun and say, "Let us glorify the room!" Both conscience and temperament led him also to insist on flooding the dark places of the moral world with cheerfulness, which is the sunshine of the spirit. Thus he constantly advocated the wisdom of what he called "short views" of life. It was obvious, he thought, that the larger part of our worries and perplexities came from the anticipation of evils. A great teacher, in face of sterner conditions than we are called to face, said: "We are saved by hope."

My Prayer.

I.

Help me, O Thou Unseen, to live to-day—
My longing heart no more would pray
Than this: that Thy sworn presence sweet
My doubts dispel, while I in love repeat
At eve the story of to-day—from early break,
"Thou God art faithful, Thou didst not forsake."
So shall to-day retrieve me from the past
And clear its sky from clouds that overcast
The doubter's day—and make the future bright,
For Thou alone art life and light.

II.

Keep me, O God, from slavish greed
And teach me how to suffer need
Until I find a fellowship with men
Who lack—who sing in rags, and then
I too shall know the grind of tyrant's heel,
And in the knowing with my fellow feel
A kinship with his want and lack
That binds his burden to my back.
So shalt Thou bring my stubborn heart to know
That slavish greed is mankind's greatest foe.

III.

Keep me, O Lord, from every Christless creed
That wounds the heart of man and makes it bleed
For naught. Midst all the light of men still
Darkness is—and darkness but to kill.
Let me believe, O Christ, on Thee—behold Thy face,
No second work of grace I crave—but grace
To do Thy will. Just this, O Lord, I plead—
That Thou wouldst save from every damning creed
And I be left alone to worship Thee
Where all the sinning world may bend the knee.

IV.

Teach me myself to know, O Lord—and why
This earth-born creature must forever try
My soul, and drag me low with impulse dire
Unto the verge of hell, within whose fire
I see the awful end of sin and shame.
Then shall I love it not—but in Thy name
Shall be content to bear the goading thorn
By tender hand left in the flesh of all the born
Again. A wounded bird then shall I flee
To hide myself and sins in Thee.

V.

I crave, O Lord, a sin-stained soul
To lay redeemed down at the goal
In Christ revealed—to rise on wings above
The storm-swept seas of life and live in love
With thee. But still I know I cannot fly
But here upon the earth must fight and die
Like other men who struggle on—and bear
Of every common load a full and noble share.
So shall my soul redeemed then wing
Its flight to courts where angels sing.

VI.

Again, O Lord, wilt Thou be pleased to bless
My hand and heart with kindly tenderness
That I may pour the precious oil and wine
Into another's bleeding wounds—and mine
Shall then be healed. Yea, Lord, I crave
A brother from the rough to save
And bring to Thee. I would not come alone,
A stranger all to those about the throne,
But in some other face I wish to see
Reflections of the grace bestowed on me.

Wheeling, W. Va. J. N. Scholes.

TWO STEPS.

The Last One Helps the First.

A sick coffee drinker must take two steps to be rid of his troubles and get strong and well again.

The first is to cut off coffee absolutely.

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"From 1872 to the year 1900 my wife and I had both been afflicted with sick or nervous headache, and at times we suffered untold agony. We were coffee drinkers and did not know how to get away from it, for the habit is hard to quit.

"But in 1900 I read of a case similar to ours where Postum Coffee was used in place of the old coffee and a complete cure resulted, so I concluded to get some and try it.

"The result was, after three days' use of Postum in place of the coffee I never had a symptom of the old trouble, and in five months I had gained from 145 pounds to 163 pounds.

"My friends asked me almost daily what wrought the change. My answer always is, leaving off coffee and drinking Postum in its place.

"We have many friends who have been benefited by Postum.

"As to whether or not I have stated the facts truthfully, I refer you to the bank of Carrollton or any business firm in that city where I have lived for many years and am well known." Name given by Postum Co., Battle Creek, Mich.

"There's a reason."

Look in each pkg. for the famous little book, "The Road to Wellville."

The Greatest Need in Our Educational Work

A Symposium

"Co-operation of the Churches."

The chief need of our educational work to-day is the active, sympathetic co-operation of the churches of Christ. This co-operation can take a number of forms. The church should send to our colleges their young people to be educated. It should send more bright, consecrated young men to be trained for the ministry. The demand for preachers far outruns the supply, and the prospect for an increased supply is not at present encouraging. The church should send money to the colleges to bear the expense of maintaining our Bible-schools. These, it seems to me, are the urgent, pressing needs of our educational work just now.

Hill M. Bell.

Drake University.

"Fraternal Effort and Confidence of the Churches."

Our great needs in Missouri are, in the first place, united and fraternal effort on the part of all our educators. Together we can make such an appeal to the brotherhood as we could never make separately. Secondly, we need the sympathy and confidence of the brotherhood. Patronage, gifts and increased efficiency will follow.

W. J. Lhamon.

Bible College of Missouri.

"Educational Conscience."

To believe, with an unalterable conviction, that culture and the graces of scholarship are no substitute for Christian virtues and Christian faith, and to know with equal certainty that piety and good intentions are no substitute for honest and sound scholarship; to uphold the dignity of the essential academic traditions, while making needed adjustments to the special needs of our time; never to sacrifice men to methods, or students to systems, but to remember that usually the worst service that can be done to a student is to invite him to an easy short-cut; to see to it, in short, that, while our schools are winning the support of Christians because they are Christian, they shall also win the respect of educators because they are truly educational institutions—these are the great needs of our educational situation. More even than money—which, heaven knows, we need badly enough—do we need educational conscience. W. E. Garrison.

Butler College, Indianapolis.

"The Old Fashioned College."

The old fashioned college has been in an eclipse for a few years past. The great state schools and others patronized by millionaires have obscured this work. If signs are not mistaken there is a growing sentiment in their favor. Exclusive of post graduate work and specialization they have demonstrated special advantages. A great educator-head of a great state school, but graduate of a small college, recently admitted in a published address that there were two advantages in their favor, viz., religious initiative and more thorough collegiate training. The proposed grouping of students in the undergraduate department of Chicago university into about 200 each, with separate faculties, is significant of the value of closer and more intimate association of students with teachers and with each other. Not a few among great educators regret the passing of the old fashioned college, and the prospect of a returning sentiment in favor of these schools is apparent.

W. P. Aylsworth.

Cotner University.

"Teachers to Bring out the Likeness of God."

Our schools need good locations, comfortable buildings and spacious grounds. They need endowment. But their greatest need is men and women of natural ability, with thorough education and Christian convictions, unselfish, hard-working teachers who love our race, are apt to teach, and rejoice in their calling; teachers with such habits as they are willing to see reproduced in their students; teachers full of tender sympathy braced by manly wisdom, combining the excellencies of Pestalozzi with those of Horace Mann. From the log school house to the state universities we need these teachers to bring out the likeness of God in the character and conduct of men. J. Hopwood.

Virginia Christian College.

Straw for the Bricks.

There are so many needs it is difficult to designate a paramount need. Perhaps the chief need is more financial straw from which may be made educational bricks. There is widespread and eager interest in education, and this assures abundant grist for the educational mill. People are demanding the best instructors and the best educational equipment; there is nothing to prevent the satisfaction of these demands—nothing, except lack of money. Christian education is the solution of all our civic and social ills; it is the bright and morning star of a greater and nobler future. When wealth is freely consecrated to the cause of Christian education, the "chief need" will have been met and answered. Luella Wilcox St Clair.

Hamilton College, Kentucky.

"More of It."

The greatest need of our educational work to-day is *more of it.* We are started on right lines. Let us keep it up and at a greater speed. The greatest danger is that we rest at the oars while a few self-sacrificing steersmen burn their spirits out in urging forward. More teachers need to be trained; more students must be secured; more money must be given; more universities should be entered—for this is our latest open door—more appreciation should be elicited; more helpers should be enlisted. The American Christian education society should enroll all the people all the time. Let us work vigorously onward, upward and with one accord.

Hiram Van Kirk.

Berkeley, Cal.

"1,000 Preachers a Year."

My judgment is that the great need of our educational work and missionary work is the arousing of the general brotherhood to the knowledge that hundreds of our organized and housed churches are actually perishing for want of preaching. From April to June there is a stream of applications pouring in here for preachers. J. Fred Jones, of Illinois, wanted our whole class. Illinois got three out of seven! We have a great plea, we are a great people. We need men trained for the work and full of the spirit to go forth and proclaim the truth to the ends of the earth. Our colleges ought to send forth 1,000 preachers every year. Ashley S. Johnson.

The School of the Evangelists.

"A Dominating University."

One of the chief needs in our educational work to-day is a central university, where men and women may have the highest and broadest scholastic training untrammeled by any tendency towards denominationalism and destructive criticism. We do not need a *denominational* university, but we need a *dominating* university. Our small colleges and other schools fill an important place, and they are doing an important work. They must be continued and even enlarged, for in them most of our young people "finish" their school training. There is no other school that could possibly take the place of these small colleges and preparatory schools. If there is any one thing more needed in schools of to-day, it is *the extension and more thorough development of the courses in English.* Wm. H. Cord.

Hazel Green Academy.

"Results."

It seems to me that "the chief need in our educational work" is more definite consideration of results, the development and power and usefulness of the persons who go out from the college. We need to keenly realize that the sole thing for which our educational institutions exist is for informing, developing, perfecting the human being, and not for their own show or name. Everyone connected with a college knows the impossibility of making educated and serviceable

persons out of all the students that come into its walls, but it does seem that out of the vast amount of material that goes through and out of our colleges, there is entirely too small a per cent of well informed, able, useful graduates. The results in actual human life and power are not what they should be. There is not space for considering the causes, but I do not believe they are as much the lack of buildings and equipment—as badly as these are needed—as the lack of fuller information, development and conviction power in the teaching force. "Our educational work" needs to consciously and unconsciously bend its attention and energy, not to numbers and buildings, but to more scholarly, roundly developed, able, invincible, serviceable men and women—to results.

DANIEL E. MOTLEY.
Washington Christian College.

"Unity."

In stating what, to me, appears to be the chief need in our educational work, the one word "unity" asserts itself. It would seem that if, in civil government and affairs of state, there is *strength in unity*, we ought to be able to put in motion waves of strength schoolward by a *united action* in regard to all of our educational institutions. Why can we not, as a great brotherhood, *unite* to make our Christian church schools the *best* schools in all our land? From these schools comes the hope of our churches and of our country. The spirit that shall guide and rule the home is developed in our schools. The spirit that shall wield the affairs of the nation is nurtured there. Our interest should never wane until the permanent efficiency of every school in our brotherhood has been established by an *adequate endowment fund.*

MRS. W. T. MOORE.
Christian College, Columbia, Mo.

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Six Vital Questions.

The chairman of our Missouri education committee sent out some days ago the following list of questions to a number of the friends of education in Missouri, desiring to get from them a consensus of opinion on points which seem vital.

June 9, 1904.

Dear Brother—As chairman of the education committee, kindly allow me to ask you for help on the following points:

1. How can we create greater bonds of sympathy and co-operation among our educational institutions in Missouri?

2. What can be done to enlist our brotherhood more generally in the support of our schools, both with their patronage and their gifts?

3. What can be done to enlist the churches in the observance of education day?

4. Relatively to the number of congregations in Missouri, are there more or fewer men entering the ministry than formerly?

5. How can promising young men of our churches be induced to consecrate themselves to the ministry?

6. Given—a full curriculum in an "approved high school," would you, as a preparation for the ministry, advise in addition a six-years' course of studies, four of academic work and two of biblical, or a four years' course, two of academic and two of biblical?

I shall thank you personally for help on any or all of these questions. To me they seem quite important. Very fraternally,

W. J. LHAMON.

A number of answers have been received, some of which are here given verbatim. Of others, because of their length, we seek to give the substance.

As to the first, namely, "How can we create greater bonds of sympathy and co-operation among our educational institutions?" Bro. A. B. Jones, of Liberty, says: "By placing men of broad and liberal views in control of them."

Here is an answer marked "confidential," and I shall treat it so regarding the name of the writer. It is a good thing sometimes for us to see ourselves as others see us, and this is my reason for including the statement. He says: "Some of our schools must themselves be educated out of their petty jealousies and out of their eagerness to make small things appear great before there can be any proper co-operation." The chairman feels sure that this criticism will be taken in a kindly spirit.

Dr. W. T. Moore writes: "We can create greater bonds of sympathy and co-operation among our educational institutions by recognizing that these institutions are practically all one or, at least, for one common cause, and that there should not, therefore, be any unworthy rivalry between them. We must get rid of the notion of *meum* and *tuum*."

Some to whom the questions were addressed have not answered, but on the part of those who answered there is unanimity in expressing a desire for closer bonds of union and for all possible co-operation.

As to the second question, namely, "What can be done to enlist our brotherhood more generally in the support of our schools, both with their patronage and their gifts?" Brother Hoffmann answers as follows: "By going to the wealthy for cash and to the poor for boys, and making the boys feel that they are called upon to preach."

President W. E. Garrison of Butler college says: "Show the people that our own schools are good schools. Do not appeal to the people to patronize a poor school because it is ours. Touchstone's 'a poor thing, but mine own,' is a poor slogan for a Christian college." Still further, he says incisively: "We must not offer young men and women the choice between attending one of our schools and attending a good school."

Dr. Moore writes to the same effect. He says:

"The brotherhood can be enlisted in support of our schools only by making these schools worthy of their support and then by bringing these schools prominently before the brotherhood."

On this point Bro. A. B. Jones writes: "Make the schools of greater worth, enforce and agitate."

Editor J. H. Garrison of the CHRISTIAN-EVANGELIST suggests:

"By insisting upon a more general observance of education day and urging our ministers to present the claims of our institutions upon the churches, and by keeping these matters before the people in our religious papers."

Brother Abbott declares that Missouri has been very laggard about this matter. "Divided counsels in the past have been much in evidence and a great hindrance. If we could get the ministry of our churches enlisted it would be of the greatest help. Trouble is, many of our preachers were educated away from Missouri, and they do not work for Missouri schools."

As to the third question, namely, "What can be done to enlist the churches in the observance of education day?" Bro. A. B. Jones says: "Get first-class preachers in charge of the churches and dispense with two-by-fours."

J. H. Garrison suggests: "By calling attention to the day in our papers and by direct appeal in a circular signed, if it can be, by representatives of the different schools, urging the churches to make their contributions and send them to the school they desire to assist."

Brother Abbott suggests "agitation, education and inspiration," just as in other departments of our religious work.

Another advises as follows: "Keep at the preachers. Work through the colleges and their alumni. Let the colleges work unitedly and not at cross purposes."

Mrs. W. T. Moore advises very similarly, but goes further and advises "the formation of an association bound by certain laws of equity and consideration, bringing every school into the most brotherly and friendly relationship."

In answer to question four, namely, "Relatively to the number of congregations in Missouri, are there more or fewer men entering the ministry than formerly?" nearly all who answer express the opinion that there are fewer. Brother Abbott, however, says that he would have said so emphatically two years ago, but that since then there has been a decided change. Still more are needed, he says. "More, more, more men, the best physically, mentally, morally."

In answer to question five, namely, "How can promising young men . . . be induced to consecrate themselves to the ministry?" President Garrison of Butler writes: "Emphasize the manliness of the ministerial calling. Promising young men can be induced to consecrate themselves to the ministry when they feel that they have the churches behind them and the heart sympathy of God's people in their work. At present the one great difficulty in the way of securing a consecrated ministry is the indifference of the churches. They seem to not feel any special interest in the matter. This, in my judgment, is the one thing that needs to be carefully considered. Unless the churches can be aroused to a sense of responsibility in this matter, it is impossible to expect any great revival in ministerial supply."

Bro. J. H. Garrison writes: "By the churches looking out such young men and encouraging them to prepare themselves for the ministry, and by providing a students' aid fund to assist young men needing such assistance in their preparation for the ministry, and by stimulating the spiritual life of the churches."

Bro. A. B. Jones and a number of others throw the responsibility back upon the preachers, feeling that they are the men to enlist young men. In addition to this Brother Hoffmann suggests that the ministers lay the matter upon the hearts of parents. Brother Abbott feels that if the minister's salary were raised to a living basis the problem would more easily find a solution.

The sixth question, relating to the length of the ministerial and academic courses preparatory to the ministry, is properly a question for the schools rather than the mass-meeting. It will be interesting, however, to note that the answers received are very well summed up in that of Brother Jones. He says: "Adopt both courses. Give different degrees. Let us elevate the standard of scholarship in our ministry as far as practicable."

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Sunday-School.

July 17, 1904.

ASA'S GOOD REIGN.—2 Chron. 14:1-12.

Memory verses, 2-5.

GOLDEN TEXT.—Help us, O Lord, our God, for we rest on thee.—2 Chron. 14:11.

The Two Records.

The period of history with which the present lessons are dealing is twice recorded. The books of 1 and 2 Samuel and 1 and 2 Kings form a continuous narrative of the history of the Hebrew people from the birth of Samuel, whose judgeship was the prelude to the establishment of the monarchy, until the conquest of the northern kingdom (Israel) by Assyria and the beginning of the Babylonian captivity of the southern kingdom (Judah). The books of 1 and 2 Chronicles (after nine chapters of genealogies beginning with Adam) form a parallel and supplementary narrative of the events from the death of Saul until the beginning of the captivity. The books of Ezra and Nehemiah may be considered as continuations of Chronicles, telling of the return of Judah from captivity and the rebuilding of the temple.

Neither of these two parallel accounts is superfluous, for they represent different points of view. Confirming each other on all essential points of the history, they show how different writers, having different purposes and ideals, may make different use of the same materials. For the writers of Samuel and Kings, the important things are righteousness, morality, the maintenance of true devotion to Jehovah. It is the attitude taken by the prophets. The writers of Chronicles felt it to be of the first importance to keep straight the records of Israel's institutions, the family trees, the priestly orders and successions. Theirs was the priestly and institutional view of religion. So the comparison of the two records not only gives us the means of confirming the recorded facts of the history, but exhibits the two tendencies which worked together in shaping the religious life of Israel.

Israel's Idolatry.

The division of the kingdom under Rehoboam and Jeroboam was speedily followed by a period of religious degeneration in both parts. Too weak to maintain an attitude of sturdy independence toward their heathen neighbors, both kingdoms began to bid for the friendship of the adjacent peoples, that each might have allies against the other. This involved more than political alliance. It meant intermarriage, social intermingling and toleration of heathen and idolatrous practices. It meant not only the re-establishment of the worship of the old indecent gods of Canaan, but—what was no less serious—it meant a return to objectionable and forbidden methods of worshiping Jehovah. The establishment of the new sanctuary at Shechem, to be the Jerusalem of the north, was followed by the setting up of shrines and "high places" at many points in both kingdoms. It may seem to us an innocent impulse which led the people to desire places of worship close at hand. But there was a habit of generations which turned every such rural sanctuary into a place of nameless abominations and debauchery in the name of religion. It was to purify the worship of Jehovah from these pagan elements which had clung to it, that the command for centralization was given. The wisdom of it was evident from the results which followed from its disobedience. No sooner were the local sanctuaries set up than the old unclean practices revived, and it was but a step from the worship of Jehovah in a heathen way to the worship of the old nature gods themselves.

Asa's Restoration.

The southern kingdom found a reformer in the person of Asa, the third king after the division. His administration was a shrewd blending of diplomacy and war. The invading Ethiopians he defeated in open battle. But the sister kingdom and inveterate enemy to the north gave him trouble. So he purchased for cash—call it bribery or tribute or what you will—the friendship of the king of Syria, who had hitherto been in alliance with Israel, and moved him to attack Israel from the north, which attack in turn called Israel back from her hostile demonstrations against the frontier of Judah. So he won peace and security.

As a reformer, the chief item of his work was in re-centralizing the worship at Jerusalem and discontinuing the use of the high places and shrines. More than this, he caused the people to renew their covenant to serve Jehovah faithfully and again declared the allegiance of the nation to its God.

The Need of Reformation.

To every nation there comes at times the need of a return to the God of its fathers. Perhaps we might better say that there is ever such a need in greater or less measure, and that happy is the nation which can be constantly in a process of reformation and revival. Asa might have done some things that would have bulked larger in the military and political annals of his government, but he could not have rendered a more truly patriotic service than in the moral and religious purification of his people. And it is so even unto this day, that he who serves his country best is not he who wins its battles even at the cost of his own life, or spills his blood in the extension of its boundaries for pride of dominion, but he who leads his fellow citizens into purer living and holier thinking and brings them back to the service of their fathers' God.

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July 13, 1904.

CROSSING THE JORDAN.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."—Isaiah 43:2. (Read also Joshua 3:5-12.)

It was an interesting and critical period in the life of Israel when in their march toward the promised land, they came to the river Jordan. It was the time of the harvest, when the Jordan was overflowing all its banks. Joshua gave directions to the people how they were to advance and follow the ark of the covenant borne by the priests and Levites. It was a testing time of their great leader. Would he be equal to lead them through Jordan as Moses had led them through the Red Sea? The word of Jehovah assured Joshua: "This day will I begin to magnify thee in the sight of all Israel, that they may know that as I was with Moses, so I will be with thee" (Joshua 3:7). And so the people passed over the Jordan through the divided waters on dry land "until all the nation were passed clean over the Jordan." Then were set up the twelve memorial stones to perpetuate the memory of this great event.

But there are other Jordans to cross, and this event is recorded for the comfort it may give us in these crossings. Let us not suppose for a moment that God cared for Israel of old more tenderly than he cares for his children to-day. In our national history we have had more than one Jordan to cross, and through its deep waters Jehovah has led us safe to the other side. There was the Jordan of the revolution, the Jordan of the civil war, the Jordan of our late Spanish-American war, through all of which our God has led us until he has given us a vast inheritance and power for great service to humanity and to the world.

In our individual histories we have had Jordans to cross. We have passed through the deep waters of temptation and trial, and but for the presence and guidance of God, we would have been overthrown and destroyed. Who of us cannot recall some instance of great temptation and trial of faith in which we have had the conscious help and strength of God, and without which we could not have endured.

There are rivers of sorrow and grief through which we are called to pass in which it is most comforting and helpful to recall the promise of God through Isaiah: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." This promise is not limited to Israel of old, but may be claimed with equal confidence by the people of God to-day. Indeed, how many of us have tested the truth of that promise!

Then there is the last crossing. It is the Jordan of death. Sooner or later every one of us must come to its chill waters. It floweth between us and the promised land whither we are traveling. How comforting it is to know that we are not to make this passage alone. Our Great Leader who has crossed before us will be with us, and the light of his countenance and the joy of his presence will drive away the gloom and the chill of the river, and we, like the hosts of God of old, shall pass through dry-shod and lift our songs of rejoicing on the thitherward side. Thanks be unto God for the unspeakable gift of his son, who hath robbed death of its sting, and who hath brought life and immortality to light in the gospel. He is our Joshua who shall lead us triumphantly across the last river and bring us into the possession of the everlasting inheritance.

Prayer. Almighty God, our Father, as thou didst go with thy people Israel of old and deliver them from their foes, and open up the way for them through every difficulty that confronted them, so wilt thou be with us, thy children, according to thine ancient promise, to comfort us in every time of sorrow, to strengthen us in every moment of weakness, to encourage us in every period of despair so that we may safely pass over every river of temptation or sorrow that crosses our way, and finally over the Jordan of death and into the land of promise—the goal of all our struggles and aspirations, the heaven of our hope and our desire. In Christ's name. Amen.

Christian Endeavor.

By H. A. Denton.

July 17.

THE WORLD'S GAIN THROUGH UNIVERSAL PEACE.—Ps. 46:9-11; Isa. 2:2-4.

For the Leader.

It is well that we come again to study the lessons of peace. Our own country has recently closed a war with Spain. Great Britain has not recovered from the results of the war in South Africa. At the present time a great war is being waged between Russia and Japan. This has revived the military spirit. Some years ago it was doubted if there would ever be another great war. Now in a few years it is all changed. The hero of the battlefield is again worshiped. Even our styles of dress are feeling the influence of the war spirit—there is the military shoulder and the military heel and the military button, and, worse than all the rest, the military spirit that makes might right. It is well for us to pause long enough to ask the question, "May we not be turning back the shadow upon the dial of Christian progress, and bringing over our heads the dark clouds of a gathering storm of disaster to the cause of our Master?" Let us see to-night.

For the Members.

1. The text upon which our study of the topic is based is taken from the greatest of the prophets. The prophets occupy a place above all the authorities of the scriptures. They saw the ideal. They looked not for the best under the circumstances, but for the triumph of the right in the name of the God of the right. They were inconoclasts. They dared to stand before any personage and tell the story of the future plans of Jehovah concerning men and nations. In this instance God gave the prophet a message of peace. We do well if we take time to look into it.

2. The prophet said a day would come when the nations would not go to war. They would beat their swords into plowshares and their spears into pruning-hooks. The pursuits of peace would take the place of the prosecution of war. The implements of warfare would be transformed into implements of agriculture. War would not be studied any more. And this would come to pass when the house of the Lord had been exalted; when God would be teaching the nations of his ways, and when they were taking one another by the hand and saying, "Come, let us go up to the house of the God of Jacob."

3. When the angels sang to the shepherds on the night of the birth of Jesus the theme of that song was peace, good will to all men. This is in full accord with the prophet's message of coming peace. Jesus was the one through whom this reign of peace should be inaugurated. It must follow, then, that the will of Jesus is carried out through universal peace. It must also follow that the religion of Jesus is not at its height among us while the war spirit is the controlling spirit. And it will appear plain to us that the old prophet was right when he associated universal peace with the time when the house of the Lord was set on high. The nation has not reached its goal when it rejoices in war. The individnal who delights in war and who is pleased with the account of a great battle has not yet attained to the fullness of the spiritual stature of a full man of God.

4. If all this be true, it is a work of supererogation to show the advantage of universal peace. That follows. To him who believes his Bible it would seem that no further word is needed. But to those who must be "shown" in every particular there is not wanting the material for a good essay upon this phase of the subject. From the standpoint of economy war is not justified. And if one soul is worth more than the whole world, is not the price paid for the victorious war too great by far? Then, when we consider the vast sums of money spent by all the nations of the earth for the maintenance of departments of war, we are appalled. What deeds of mercy in the name of the Master could be done with this money! The money spent for a modern battleship would erect the buildings of a modern university, and the money it takes to keep the ship manned and in commission would pay the running expenses of the university. Think of it!

Quiet Hour Thought.

Teach me to know that it is peace that is the gift that passeth understanding.

DAILY READINGS.

M.	The God of peace.	Ps. 72:1-7.
T.	The "Prince of Peace."	Isa. 9:6, 7.
W.	Peacemakers blessed.	Matt. 5:1-9.
T.	Animals at peace.	Isa. 11:6-9.
F.	Universal amnesty.	Ezek. 39:8-10.
S.	Peace and plenty.	Micah 4:2-4.
S.	The world's gain, etc.	Isa. 2:2-4.

SUMMER IN MICHIGAN.

This is the time to plan your summer vacation. Michigan is the place you are seeking. Send name and address to H. F. Moeller, G. P. A. Pere Marquette Railroad, Detroit, Michigan, for booklets "Michigan Summer Resorts" and "Michigan East Coast Resorts."

Paying Investments

If you are looking for a safe, practical, good paying investment, **buy a few yearling cattle, sheep, or Angora goats** and put them on the Co-operative Ranches in Montana; they guarantee the best of care for one-half the profit **and assume all loss over 5 per cent.** If you have not heard about this great Company which keeps cattle, sheep and Angora goats for 800 men, women and children, all over the United States, Canada, Mexico, and Europe, write for information; you will be interested. Address, Lock Box G,

Co-operative Ranches
Great Falls, Montana.

AGENTS WANTED

"CHURCHES OF CHRIST," by Jno. T. Brown, is having a large sale. Agents wanted in every town in the United States. You can earn from $5.00 to $10.00 a day selling this wonderful book. For particulars, address JNO. T. BROWN, 317 W. Walnut St., Louisville, Ky.

Our Budget

—Education, patriotism and religion, these three, but the greatest of these is religion.

—The well rounded man, however, combines all three of them, and is symmetrically developed.

—The Christian-Evangelist presents its special educational number this week, and invites special attention to its contents. We were unable to secure photographs of some college presidents in time to include them in our front page group.

—Our first number in July for many years has been devoted to our colleges, and to the cause of Christian education. But we do not confine our advocacy of their claims to any one issue. We believe in education, and we believe we cannot advance or increase in real power any faster than our colleges advance in efficiency and power.

—L. A. Hussong has resigned at Ashland, Neb., to enter the evangelistic field.

—S. W. Crutcher, of Lamar, Mo., will take his vacation holding meetings in his native county in Kentucky.

—Our Cleveland preachers have planned a united evangelistic effort. We shall watch its course with interest.

—Failing health again compels Chas. E. Powell, of Valdosta, Ga., to give up his ministerial work.

—Did you read the advertisement of a free trip and expenses paid to the World's Fair in last week's Christian-Evangelist? If not, turn back and read it without fail.

—Last week the Foreign Society received another gift of $500 on the annuity plan from a friend in Iowa. This makes nearly $200,000 the society has received by this plan.

—Chas. Foster, of West Pawlet, Vt., has sailed from New York on the steamship Aurania. His address while abroad is 8 Harcourt, Birkenhead, England.

—If you wish to attend the World's Fair in St. Louis at our expense turn to last week's Christian-Evangelist and read advertisement.

—The Chicago Heights Christian Endeavor society (Harry E. Tucker minister) has decided to support a native worker in the foreign field.

—Next Lord's day the new building at Indiana Harbor, Ind., will be dedicated, with J. T. Legg as master of ceremonies. All nearby congregations are invited to take part in this joyous occasion.

—There has been a gain of nearly 400 contributing schools already. In the large increase in the number of Sunday-schools observing children's day for heathen missions, there is ground for gratitude and thanksgiving.

—It should not be forgotten that the Foreign Society is largely increasing its force this year. Already twelve new workers are under appointment. It is quite likely that two or three others will be appointed before the missionary year closes. Every new worker means a substantial increase in the expenditures.

—Judge J. Mack Mills writes that through the notice in the Christian-Evangelist that Brother Lockhart had resigned at Ft. Collins, Col., he is receiving so many applications for the pastorate that he cannot find time to answer them and desires us to announce to the preaching brethren "all of whom we would like to have in Colorado," that the matter is settled, Bro. A. E. Dubber, of Wichita, Kan., having accepted a call to begin his work about Sept. 1.

—The New York state convention opened with a large number of delegates, and competent judges declare the sessions among the very best ever conducted in the state. A great audience listened to Brother Lichtenberger's stirring address.

—W. H. Kindred, of Belding, Mich., has succeeded B. W. Huntsman, at Adrian, Mich., as missionary under the Clark-Hill fund of the Richmond St. Christian church, Cincinnati. This fund, which now supports three men in the field, is in charge of J. H. Fillmore, L. H. Fillmore and A. C. Crone, elders of the church, and the trustee, H. T. Atkins.

—J. J. Cramer has been given a six weeks' vacation, with salary, by the First Christian church of Lockhart, Texas. Brother Cramer expects to take in the World's Fair on the way to a visit to his mother in Pennyslvania.

—C. W. Cauble has just taken his B. D. at Harvard divinity school and sailed for a trip through Europe. While at Harvard he preached for our little band at Providence, R. I.

—R. Sellers has resigned at Green Castle, Ind., and will close his work about the first of September. About 200 have been added to the church during his pastorate. Bro. Sellers' plans are not yet decided, and he may hold a few meetings before locating again.

—The church at Perryopolis, Pa., presented R. A. Omer, at the close of his meeting, with a beautiful gold headed cane, while the president and cashier of the First National bank handed him a $10 bill bearing their signatures. Mr. Adams, the cashier, was baptized during the meeting.

—We have received the program of the Bethany Park assembly which lasts from July 21 to Aug. 15 at Brooklyn, Ind. We hope to publish some of the details in our next issue, but anyone who wishes can get a full program free on application to L. L. Carpenter, Wabash, Ind.

—The Indiana state Christian Endeavor convention will be held this year at Bethany Park July 28, 29. B. L. Allen, 388 Downey avenue, Indianapolis, informs us that the $55 gold medal will again be given to the society sending the largest delegation in proportion to the distance traveled. Those competing must be present both days of the convention and should acquaint Brother Allen with their intention.

—W. H. Bagby, of Phœnix, Ariz., has started on a holiday to visit his old homes in Texas and Missouri. He will take in the canon of the Colorado and expects to prepare some stereopticon lectures illustrative of the wonderful west.

—The old dedicator keeps as busy as ever. L. L. Carpenter assisted the church at Maysville, Mo., where our brethren now have what is said to be the best house of worship of any kind in the county, and raised all that was necessary to pay off their dept. Bro. J. W. Cottingham has been preaching for this congregation temporarily. All the churches in the city adjourned their services and attended the dedication. The following week Brother Carpenter dedicated a $6,000 house just completed by the brethren at Mt. Auburn, Ind. The $2,200 of indebtedness was easily provided for. W. C. Chappel is the pastor of this church, which is one of the old congregations of Indiana. The new house is the third one built by the Mt. Auburn church.

—"You and your friends are cordially invited to be present at the dedication of the Christian church, La Monte, Mo., Lord's day, July 3, 1904. On behalf of church committee." It would have been a delight to accept this invitation had it been possible. We like the spirit in which the good brethren are entering upon their new field of usefulness. "Enable us to dedicate this house wholly to the work of our Master. May the gospel of Christ be sounded forth from within these walls, and may righteousness ever be found within her gates. Through Christ our Lord." Any church that holds up such a prayer will surely accomplish great things for God. Bro. L. L. Carpenter preached the dedicatory sermon. J. M. Rhoades is the efficient pastor of this congregation.

—The Carondelet Christian Church, Gilbert E. Ireland, pastor, had a great day last Lord's day. It was the reopening of their renovated and improved church building. A number of brethren from the other churches were with them in the morning service, and talks were made by W. H. McClain, O. E. Scott and Daviess Pittman. The dedication service was at 3 p. m. The discourse was preached by the editor of the Christian-Evangelist to a full house. The improvements had cost about $950. All this had been provided for by the indefatigable labors of Brother and Sister Ireland, except about $50. A free-will offering was taken up, with the understanding that any surplus above the amount necessary to finish paying for the improvements was to go into a fund for the payment of the mortgage on the property. Over $200 was pledged, and the ladies' aid society led off with a pledge of $1000 toward the payment of the mortgage. Bro. T. A. Abbott surprised and delighted them by dropping in on them for the day. The Christian Endeavor choir of the First Church aided in the music. At the close of the money-raising Brother Ireland offered an impressive dedicatory prayer. The building is wonderfully improved, including an entire new brick front, and is now a very comfortable and comely home for the church. Much credit is due to Brother and Sister Ireland for their untiring labors.

—Dr. J. M. Philputt, whose temporary supply of six weeks with the Union Avenue Christian Church, in this city, closed with June, left on June 29, with his wife, via Indianapolis and Detroit, for their summer home at Pemaquid Pt., Maine. Before leaving, however, the official board of the Union Avenue Christian Church, by a unanimous vote, asked him to return Sept. 1, to resume his labors for the church, with a view to permanently remaining, if mutually agreeable. Brother Philputt has made a most favorable impression on the church and the brethren of the city during his brief stay, and we have reason to believe that, in spite of the unfavorable conditions under which he had to work while here, alternating between two different meeting places, his impressions of the church are not altogether unfavorable. It is the plan to have the church, which is now meeting in two places, to meet together, beginning with the first Lord's day in September, when Brother Philputt is to return. It will meet at the Mt. Cabanne building until the Sunday-school part of the new building on Union avenue is completed, which will be about Oct. 1.

Some of Our College Presidents.

(See First Page.)

No. 1—J. B. Jones, William Woods College.
2—Ashley S. Johnson, School of Evangelists.
3—E. C. Sanderson, Eugene Divinity School.
4—Carl Johann, Christian University.
5—Daniel E. Motley, Washington Christian College.
6—J. B. Lehman, Southern Christian Institute.
7—Burris A. Jenkins, Kentucky University.
8—H. L. Willett, Dean Disciples' House, Chicago.
9—Hiram Van Kirk, Berkeley Seminary.
10—Mrs. W. T. Moore, Christian College, Columbia.
11—E. B. Wakefield, Hiram College.
12—Luella Wilcox St. Clair, Hamilton College.
13—W. M. Forrest, Bible Chair University of Virginia.
14—Wm. Prince Aylsworth, Cotner University.
15—Hill M. Bell, Drake University.
16—W. J. Lhamon, Bible College of Missouri.
17—Winfred Ernest Garrison, Butler College.
18—Wm. Henry Cord, Hazel Green Academy.
19—R. E. Hieronymus, Eureka College.
20—Albert Buxton, Dexter Christian College.
21—J. Hopwood, Virginia Christian College.

If you are interested in college matters, or know of a young man or woman who ought to be interested, write to W. E. Garrison, indianapolis, Ind., for a copy of a handsome booklet entitled "Reasons." It will be sent free.

College Work and Plans

Berkeley Bible Seminary.

I serve here in two independent positions—that of dean and professor in the Berkeley Bible seminary and that of lecturer in history in the University of California. I shall report my work in these institutions separately.

IN THE SEMINARY.

In the seminary I have given courses in New Testament Greek, the gospel of John (English), the synoptic gospels (Greek), the harmony of the gospels, the teaching of Jesus and church history. Ten students were enrolled. Besides these, three students of the Pacific theological seminary have taken some of our regular courses.

These have all done good work. Besides their studies some of the men have been preaching regularly. Brother Macfarlane is pastor at Alameda, Brother Hood at Hopland and Alexander Valley and, as a special result of the year's work, Bro. H. J. Loken, a graduate of the university who did not know the Disciples of Christ at all before he entered the seminary, has taken his stand with us and is doing most acceptable service in the young church at Richmond.

Our associations have been close and tender. One dozen new men are needed every year in our growing work, and places are continually calling for them.

IN THE UNIVERSITY.

In the university I have had the rare privilege of teaching great numbers of California's brightest young men and women of all religious connections. The courses and enrollments have been as follows:

Early Hebrew history	101
Hebrew history	119
Jewish history	48
Early Christian history	50

This enrollment does not count visitors or those who withdrew before the close of the term. Some students took more than one and some all the courses.

Next year the courses will be confined to the Jewish and early Christian history. The classes have been so large that it is found necessary to divide them. The students have paid the utmost respect to their subject matter and instructor.

HIRAM VAN KIRK

Berkeley, Cal.

Bible College of Missouri.

We rejoice to say that the Bible college of Missouri made decided progress during the last year. The endowment has been considerably increased, confidence in the success of the enterprise has been established and a fund for a college building has been created. The building will cost $25,000, and will be one of the handsome college buildings of Columbia. It will be entirely of stone, will accommodate fifty to sixty students in its dormitories and a much larger number in its class rooms. The building is largely the gift of Mr. B. F. Lowry and his sister Eliza Lowry, and in honor of them it is to be known as Lowry hall. These are excellent Christian people, and in the love of Christ and his cause they are building a monument to his glory. With the completion of this building the Bible college will hold property and endowment to the value of $85,000.

Classes were conducted in literature of the Bible, New Testament introduction, evidences of Christianity, comparative religions, Old Testament history, life of Jesus, church history and history of the Disciples of Christ. In addition to these classes two series of lectures were given in the auditorium of the church on Sunday mornings, one on the historical biography of the Old Testament and one on the crucial points in the life of Christ and the apostles.

A class was conducted in Christian college in the life of Jesus. From this class forty young ladies took the examination for credits. A similar class was conducted in the Columbia normal academy with an enrollment of forty and an average attendance of twenty-three.

A class was conducted in the literature of the Bible in the lecture room of the church on Wednesday evenings after the prayer-meeting hour. This gave an opportunity to teachers and citizens to take the work. With the completion of Lowry hall toward the close of the present year, we feel that a great impetus will be given to our work.

Prof. C. M. Sharpe, who is now taking special work with a view to masterly work in his department, has had a successful year in the field representing the college financially. It is largely due to his efforts that the building is now under way. In this work Pastor C. H. Winders was very helpful to us. His long residence in Columbia, his influence and wide acquaintance helped to open many a heart and purse. We feel now quite assured that Professor Sharpe will be with the work in Columbia next semester.

There could be no more advisable place in Missouri than Columbia for young men to take their university work in preparation for the ministry. The adjustment between the Bible college and the university is perfectly feasible, and the latter, devoting all its means to biblical and ministerial work, has every hope of growth and high efficiency.

The work of the Bible college is becoming better known. More young men who look toward the ministry are inquiring about it. The young men who are now with us are able and promising, and are giving their churches excellent service. No tuition is charged, and when Lowry hall is finished we shall be able to help a few men with work.

W. J. LHAMON.

Butler College.

Butler College closed its forty-ninth year on June 23. The events of commencement week were well attended by alumni and visitors. On Friday evening, June 17, a concert was given by the instructors in the school of music. The baccalaureate sermon was preached Sunday afternoon by the president of the college, on the theme, "Witnesses of the Light." Wednesday was senior class day, a full day of outdoor festivities on the campus, including the class day program, a basket dinner for alumni and former students, an open air presentation of Shakespeare's "Twelfth Night" by students,



ACADEMIC GRADUATING CLASS AT CHRISTIAN COLLEGE.

a baseball game between the college nine and an alumni team, and in the evening the annual alumni banquet. The commencement address was delivered Thursday morning by President R. E. Hieronymus of Eureka college, and degrees were conferred upon seventeen students, including six who had earned the A. M. degree by graduate work in residence at the college. Four of these six are preachers, and one is a preacher's wife. After the commencement exercises, luncheon was served by the college to about seventy invited guests.

The prospects of Butler are very bright. The Indiana preachers and churches are rallying splendidly to its support. There is every promise of increased attendance next year, and there is a bright prospect for a large increase in the endowment. Friends of Butler college may expect a very interesting announcement on this topic to be made at an early date.

W. E. Garrison,
President of Butler College.

Christian College, Columbia, Mo.

This year has been unique in the history of Christian college. More students have enrolled than ever before in the record of the 54 years. By August of last year the school was well filled and many were turned away at the opening, or placed upon the waiting list, because every room was taken. One hundred and forty boarding pupils have been accommodated all the year, and after the Christmas holidays only four failed to return, where usually eight or ten out of a lesser number of pupils, drop out. One hundred day pupils in academic or special departments were enrolled in addition to the 140 boarders, making a total matriculation of 240. The life of the school has been one of the most perfect harmony with both teachers and students, and sickness has been scarcely known. There has been a spirit of earnest work and conscientious fidelity to duty throughout the entire college family, and results that will glorify many future lives have been accomplished. The academic graduates numbered 39 this year, the largest class ever graduated from Christian college. The graduates in piano, voice, art and elocution swelled the number to 52 who received diplomas on commencement night. There were also 26 gold medals awarded for superior excellence in different departments. Out of a splendid faculty of 28, many of whom have been connected with the college four, five and seven years, but four changes are made for next year, which fact speaks volumes in many ways.

Extensive improvements have been made in grading, sodding, and laying out driveways around the new auditorium and library; a modern and permanent tennis court has been made, trees have been set out, the latest modern machinery (washer, extractor and mangle), connected with the college dynamo, is being added to the laundry equipment, a deep well is being sunk on the campus, which, with pump and water tower, not only supplies every floor of the house with purest water at all times, but furnishes motor power to run a passenger elevator, so that the usual difficulty in climbing stairs is obviated.

Many new and modern appliances and pieces of apparatus have been added to the gymnasium equipment, and this department seems to vie with that of domestic science in popularity. The cooking and sewing classes have demonstrated in most practical ways that they have come to stay.

The four splendid new buildings lack but a fifth (a new academic hall with adequate class room and laboratory facilities), to supply our growing demands, and we have faith that this much needed addition will come in due time.

Ever since Christian college became affiliated with the state university, five years ago, the course of study has been gradually enlarged and made stronger, year by year, until now our school articulates with Wellesley and other eastern colleges.

The religious life of the school is earnest and practical, and very special interest has been taken in the fact that the young lady selected as Missouri's offering for India, is being trained at Christian college. After another year she will go to the foreign field, and Christian college will feel very near to this worker in the great vineyard. The college pledges itself that one young lady, who is training for foreign missionary work, may be received each year, without expense to her, and so we hope to have many living links binding us to the great rock. It may also interest the friends to know that twelve promising and deserving young ladies are taken each year at Christian college, who are allowed to pay for their board and tuition by performing some monitor, office or domestic duties. These young ladies receive every benefit of the school in common with the other students, and win the respect of all by the grace with which they dignify the most prosaic duties. Mrs. W. T. Moore.

Christian University.

Christian university, Canton, Mo., has just closed the most remarkable year in her history, with the most satisfactory commencement week.

A little over one year ago, the principal university building was totally destroyed by fire. Until about six weeks ago the work of the school was carried on in three churches and four public halls in the city of Canton, under circumstances so unfavorable as to dishearten almost anyone.

But the students understood the situation, and cheerfully accommodated themselves to all the unpleasant features over which we had no control. Knowing that better times were ahead, they were faithful, considerate and true. I never saw a more loyal set of students than were those who attended the school last year. Notwithstanding the adverse circumstances with which we had to contend, the attendance was 30 per cent larger this year than it was during the preceding session. At last all our expectations were realized, for on May 1 we moved into the new building, erected on the site of the old one at an expense of $42,000.

This new structure is a marvel of convenience and elegance, containing all modern improvements, and is large enough to easily accommodate 500 students, and we are now



NEW BIBLE COLLEGE AT COLUMBIA.

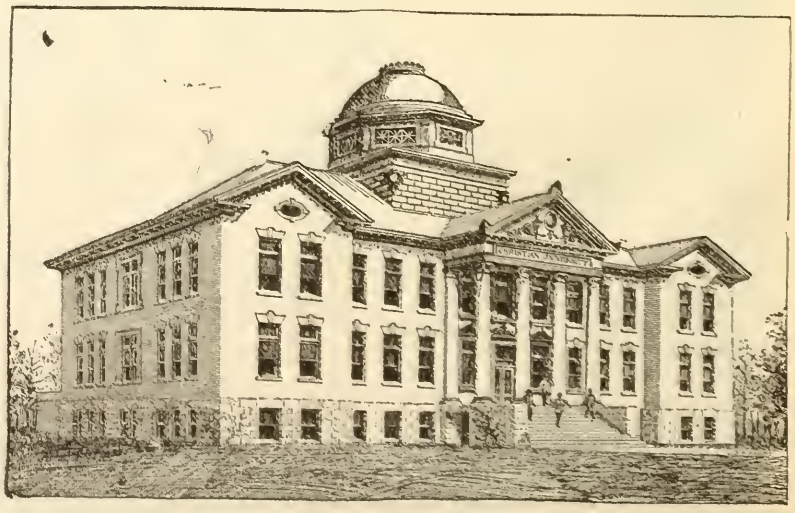
better prepared than ever to do thorough and satisfactory work in the cause of Christian education. The building contains 28 rooms, is finished throughout with hard wood, is heated by steam, lighted by electricity and has an inexhaustible supply of running water supplied by an artesian well 900 feet deep, located on the campus.

At the commencement exercises, June 10-16, the baccalaureate was delivered by Judge C. J. Scofield of the class of 1871, who held the undivided attention of an audience that filled our new chapel to overflowing. During the week, the young ladies' literary society and the university guild gave receptions to the visitors in the parlors of the university; the young men had an athletic field day, the senior class winning the silver cup offered to the class winning the largest number of points; the music department gave a concert, and the singers of the school, aided by home talent, rendered the oratoria "Rebecca" under the auspices of the college aid society.

Seventeen students received degrees on commencement day, and the addresses on behalf of the graduates were delivered by P. A. Parsons, of Plainfield, N. J., Birdie Clay, of Honey Grove, Texas, and Stephen Davis, of Burnside, Ill.

The dedication of the new building took place on the afternoon of commencement day, addresses being delivered by F. M. Rains, of Cincinnati, Ohio, Congressman Jas. T. Lloyd, class of 1878, and Hon. O. C. Clay, class of 1871.

A memorable part of the week's exercises was the ordination of 14 young men to the ministry, the services being in charge of Dr. D. R. Dungan, dean of the Bible department. There was nothing to mar the pleasure of this week of intellectual and social enjoyment, except the serious illness of Sister Dungan, the beloved wife of our venerable pastor. The



NEW BUILDING OF CHRISTIAN UNIVERSITY AT CANTON.

Father in heaven called her home a week later, to receive her crown and to rest from her labors.

Missouri now invites the young men and young women who desire to pursue higher studies in a Christian school with Christian teachers to come to Christian university.

Canton, Mo. CARL JOHANN, president.

Cotner University.

Cotner University closed its work for the year with an excellent comparative record. Not including students in the practice school and members of the dental college, there were 264 enrolled during the year. There was a healthy increase in nearly all departments, but notably so in the collegiate section. Forty-two were enrolled who are preparing for the ministry or missionary work. The medical college enjoyed a prosperous year. In all 31 were graduated from the institution in its various departments.

The religious interest of the school and community was never better. A class in mission study of about 60 was conducted by Prof. H. T. Sutton. This in addition to a class for which credit is given in the curriculum.

The board of trustees was well attended, and plans were canvassed for enlargement of the work. The oversight of the work in science was given Dr. D. C. Hilton. He will be assisted by Melvin R. Gilmore, a graduate of the university who has enjoyed considerable practical experience and training in this work. The chemical laboratory has been thoroughly overhauled and brought up to date. It is hoped to secure sufficient means to better equip the biological department. Professor Wampler, who receives a master's degree at Chicago university this summer, takes the place of Professor Lane, who was compelled to resign on account of failing health. With this exception the teaching force remains as before.

Money is being raised to paint cornices and woodwork of the main building, and make improvements in the ladies' dormitory.

With the coming of the interurban electric line between Lincoln and Omaha, new life is taken on in the suburb. The road is being constructed, and will be in operation as far as Bethany in a short time. It not only makes quick connection with Lincoln, but with Omaha and some of the richest and most thickly settled parts of the state. It is felt that this will greatly enhance the prospects of the university. With a growing unity of sentiment and a rising enthusiasm in that state and adjoining territory, and in view of the splendid prosperity of this part of the west, whose development has been truly phenomenal in the past few years, the importance of the work of Cotner university becomes more evident and its outlook more encouraging. It is an opportune time for enlarged co-operation in view of better and more extended work.

W. P. AYLSWORTH.

Drake University.

Drake university has been unusually favored during the past year. The assets have been increased from less than $400,000 to more than $500,000, the total amount of donations received during the year being $174,752.88. Of this $31,034.50 went to the increase of the endowment; $30,000 was received for buildings which have not yet been constructed, and $112,858.38 was given for the purpose of erecting buildings, purchasing apparatus and making necessary improvements. During the year, the receipts for tuition were increased ten per cent. With the money which was received for new buildings, a large and well equipped music building was constructed and has been in use during the year. Through the generosity of friends, this building was completely furnished with pianos and other necessary equipment. The new medical building is acknowledged to be most admirably adapted to the purpose intended. It is for the use of the juniors and seniors in the medical school, and is equipped with a modern free dispensary and other utilities that medical science of the present day demands. The old buildings have been improved at an expense of $10,000, for which every cent of the money was raised.

Every department of the university is stronger than it ever was before. The attendance in most of the departments has been larger than in the past. This increased attendance has been secured in spite of the advancement of the standards of requirement in all of the different schools. The total enrollment for the year was 1,507, of which 594 were women and 913 men.

More has been accomplished in certain student activities than ever before. This is notably true of the work in debate, the excellence of the Junior Annual, the superiority of the college paper, the high grade lecture course conducted by the Y. M. C. A., the general excellence of the class work, the achievements in athletics, and particularly in the great amount done in the religious development of the school. It is generally conceded that the religious work of the school is far in advance of that of most colleges. One of the leading ministers of Iowa, at our recent state convention at Albia, declared that he had been associated with a number of state universities and with a larger number of denominational colleges, and that it was his conviction that, while any of these might offer work to students the full equivalent so far as the standard of the work itself was concerned, he had no knowledge of any school in which the moral tone of the surroundings was equal to that to be found in University place at Des Moines. This tribute comes to us from not a few of those who are familiar with our work.

The Christian churches of Iowa have this year contributed over $900 to the support of the Bible college, a most remarkable showing, as this is about three times the amount ever received before. We take courage, and believe the churches will multiply this amount by three again next year. The church membership of the state was never so much interested in Drake university as at this time. The proposed law building is already in course of construction and will be completed in time for the opening of the school year next September. This will enable us for the first time in our history to house every regular department of the university in our own buildings. The business of the different departments of the university has been unified so that it is now possible to control the finances of these different schools for the first time. In summing up, it is not out of place to say that this year's business has enabled us to say that Drake university is on a permanent footing.

As to the future, the prospect could hardly be more promising. Assurances from friends in many parts of our country lead us to hope that the endowment of the university will be greatly increased in the near future. New buildings have been all but promised and other material equipment is in sight. The great need of the university is a larger current expense fund that can be drawn upon more freely for the immediate needs of the school.

The faith of our friends that has been begotten by past successes of the school promises that all our hopes for the establishment of a great university here will in brief course of time be realized. The prospects for the opening of the fall term are exceedingly bright. We have more to offer to our constituency than we were ever able to place before them at any other time in our history. We feel that we are in a position to say to our friends that, if they send their sons and daughters to Drake university, they will be well cared for in every way. We believe that there are reasons why Des Moines and the surroundings of the university should receive more than ordinary consideration in determining the place to which a young man or young woman shall go for an education.

Dexter Christian College.

The college owns, free of incumbrance, a beautiful brick building on a commodious campus near the business center of Dexter. This city, the pride of southeast Missouri, with a population of 2,500, has a wholesome location on a well drained ridge in Stoddard Co. A branch of the Iron Mountain railroad, running east and west between Poplar Bluff and Cairo, Ill., forms here a junction with the north and south main line of the Cotton Belt railroad, midway between Delta and Malden.

A board of 18 trustees, mainly well known Christians of various sections of Missouri, incorporated in January, 1902. The ultimate title rests in the "Christian churches of Missouri."

The first session began in October, 1902 under President J. H. Couch, and the second session in September, 1903, under President Albert Buxton, Ph.D., with some ten able assistants.

Dr. Buxton brought to the presidency thorough education, wide experience and national reputation. After graduating from the public schools he spent twelve years as undergraduate and postgraduate student, mainly in Brown and Harvard and the German universities. He has been on the faculty of several of our colleges and universities, and president of two. Before locating in the state, he was well known to the Missouri brotherhood, having delivered addresses at the national congress in St. Louis in 1899, and at the national convention in Kansas City in 1900. President Buxton has for years been a director of both of our national missionary societies.

During the last session the college enrolled over 150 students of all grades and departments, and granted three diplomas, besides two certificates in music.

Eugene Divinity School.

The ninth year has been the most successful year. This is very gratifying to the many faithful friends of the school and it assures our hearts for the future.

The total enrollment in the regular work during the year was forty. There were eight in the school of vocal music and eighteen in the school of oratory. The total enrollment, counting each name once only, was sixty-three. We can now say that we have more students preparing for the ministry than any school of any people on the Pacific coast. The prospect for new students is better than at any time in the past. Among the new students is Lee Tom, of Portland, Ore., who is in Louie Hugh's Chinese mission.

It was certainly a wise plan to locate our Pacific northwestern school alongside of the state university of Oregon. It adds to the power of the money given for such work about threefold and we get what we would be unable to support in this field.

President E. C. Sanderson has shown himself to be a man of exceptional ability and he has the confidence and support of the entire brotherhood. He has the co-operation of a splendid faculty. David C. Kellems, B. D., is head of the school of oratory and professor of homiletics and sacred history. Ernest C. Wigmore, B. D., is professor of Hebrew, Christian apologetics and special studies in the classical Bible course. Clara G. Esson is

principal of the preparatory school and assistant in the normal Bible course for Sunday-school, Christian Endeavor and personal work. Mrs. Ella M. Humbert is instructor in history of Christian missions. Eugenia O'Connor Lobdell is principal of the school of vocal music and J. S. McCallum, A. B., lectures on pastoral theology and practical methods.

We are having good success in raising our endowment fund of $50,000. We court the prayers and financial support of a worthy brotherhood.

G. S. O. Humbert,
Field Secretary.

Eureka College.

Commencement at Eureka this year was the occasion of several gratifying announcements as well as the scene of many happy results of work well done. Dr. Ira Landrith, secretary of the religious education association, delivered the address, a masterpiece of practical wisdom, and thirteen young men and women took their bachelor degrees. There were also some departmental diplomas granted. There was a large concourse of students and friends in the tabernacle on the Chautauqua-like campus, and all were full of that calm joy begotten of a success that had been a matter of confidence for the year to the college's many friends.

Eureka has increased her student roll steadily from year to year under President Hieronymus's administration, and has at the same time kept pace with the best colleges in the matter of requirements for degrees, and the courses offered here are thorough and comprehensive and equal to those of the wealthier and larger institutions. One of the most gratifying things is the great percentage of students who come at the beginning and remain to the close of the academic year. This has been an increasing advantage since the adoption of the semester system, and certainly lends quality to the work done.

Among the announcements made were those of several improvements to the material equipment, such as repairing some parts of the older buildings, laying of cement walks about the campus, and the erection of a $10,000 heating plant, work on which has begun. The ceremony of breaking sod followed the commencement exercises, Mother Dant being accorded the honors after an address by Professor Radford.

The graduating class provided a fund of over $500 for the library, to be used for five years for additions to the books on education and then to go into the general library fund. There are more than 7,000 volumes now in the library, nearly all new, constituting one of the best of working collections, and an excellent array of the best periodicals is kept on the tables.

During the year the college has profited by a bequest that will soon be settled and amount to more than $10,000, and several smaller sums amounting into the thousands have been given. The Illinois Christian education association is proving itself of greatest value. The membership now is 2,000, each one paying at least $1 per annum for the college's benefit. That membership was reached amid rejoicings at the alumni banquet this year and brings to the college $3,000, besides the members' dues. This sum is given by thirty brethren who pledged it upon the condition that it would be given when the above named membership was reached, and the whole sum is to be used wherever most needed. If there is anything that gives satisfaction to the men who labor over the financial administration of a college it is means placed thus at the call of need and given without condition as to its disposal, for who knows so well where the funds will do most as do the men who daily oversee affairs?

The association has proven itself not only a success in its unique and most practical work, but offers a solution of our problems of educational finance. The local auxiliary raised several hundred dollars aside from its income from dues, and when the idea is well understood many churches in the state will be able to do a similar work. Then every auxiliary will be a center for college intelligence and influence both for interesting prospective students and men of means. It will add the college to the church's active missionary interests. Secretary Wagner is a hard worker and his labors are rewarded.

The day of the small college is returning. The leading university men give such testimony. It has well defined advantages of its own. It does not offer courses in technical instruction, or should not unless it can provide the equipment, but it can offer all general literary and scientific courses with thoroughness, and give the individual student an attention the larger schools cannot. It usually offers superior social advantages and provides a purer moral atmosphere. Eureka is admirable in all these qualities. It is situated in one of the best of communities morally and socially, no saloons, no "tough" element, while a beautiful natural forest lends its charm to the location, and one of the best churches in the brotherhood offers its Christian fellowship and influence, and an exceptionally attractive place of worship. The community grew up around the college and is flavored with its benign influence. It belongs to the college rather than the college to it, and thus lends itself to those things for which a place of learning stands.

This coming year is Eureka's jubilee. The fiftieth anniversary of its charter will be celebrated next commencement and friends, especially alumni, are invited to take special notice. Let it not only be a year of rejoicing over a half century of noble history, but also over the future prospects. Nothing will so much enhance the college's worth as the enthusiasm of the hundreds who look back to happy and profitable days spent here as students—enthusiasm not only over the days of memory, but over the promise of the morrow.

Alva W. Taylor.

Hazel Green Academy.

The work of this institution for 1903 and 1904, was above the average. There was an enrollment of 226; of these 130 were boarders. More were enrolled to take a regular course of study than ever before. There were graduated in the academic work, three young women, and four young women received diplomas in the commercial department. The class work of the students was most satisfactory, while the general conduct and deportment of the student body was exceptional. The collections from tuitions charged were better than usual.

On the whole we may mark the session which closed June 1st, the most successful session in the history of this mission.

Some plans for enlargement are now under



CLASS-DAY PARADE AT ONE OF OUR WOMENS COLLEGES.

way. The dormitory for boys will be ready for occupancy in the early fall. This building will accommodate eighty persons. The H. G. A. students' cottage will also be ready for use by the opening of the fall term. The two buildings will accommodate about one hundred persons.

The Bible department, with Henry J. Derthick in charge, will he opened on September 5. This new feature of mountain mission work will be a long advance toward solving the mountain problem. Here young mountain men will be educated for the ministry, and they will go into their native hills among their own people to preach the word. Being educated in the mountains, they will remain the mountains and work for the salvation of the mountaineers. Already many worthy young men are thinking of entering our Bible department.

Whenever the evangelization of the mountains shall be accomplished, it will be through the work of the mountain mission schools. Almost all of the leading religious denominations are maintaining mission schools in the mountains. They are not only strengthening schools already established, but also are establishing new schools. The old plan of sending out evangelists to hold "big meetings" in the mountains is passing away, and the "more excellent way" is being followed.

Hazel Green, Ky. WM. H. CORD.

❁

Hamilton College, Lexington, Ky.

Hamilton college closed its thirty-fifth session May 26, 1904, with the record of a year of unbroken success and prosperity. The enrollment was 230, being a forty per cent increase over the previous year, and including students from fifteen states and from Turkey. The academic graduates numbered twenty-three and represented eleven states of the Union. Commencement week gave a brilliant showing of the year's work in academic departments, schools of music, art and oratory.

In July, 1903, Kentucky university, being the controlling stockholder in Hamilton college, leased the property, and hereafter the school will be operated for the benefit of Christian education, rather than that of a private lessee. The alliance of the interests of Hamilton college and Kentucky university does not mean in any sense co-education for Hamilton. It means the sharing of a number of professors who give courses at Hamilton, the use of the Kentucky university laboratories, its splendidly equipped gymnasium, the use of the financial profits of Hamilton for its own improvement and expansion and, in general, greater opportunities for Hamilton students.

A remodeled and enlarged curriculum announces that the graduates of the junior college course are entitled to admission to the junior year in Kentucky university, or to advanced standing in any of the foremost colleges. This advanced scholastic standard assures the people of the south and central west of a genuine school for young women whose preparation may be depended upon.

The physical training of the young women of Hamilton and Kentucky university has been under the able direction of Miss Connelly, of Hamilton, and with the opportunities offered by the Kentucky university gymnasium splendid results have been obtained. Exhibitions of gymnasium work have been given and the basket ball teams have a record of successive victories in the match games played.

The Mendelssohn choral society of over a hundred voices was another new feature of this year, and has done excellent work under the combined able direction of Miss Ort and Miss Metz, of the Hamilton music faculty. The Hamilton college orchestra was organized during the past year and under the leadership of Professor Meiler has added greatly to the interest of public programs.

The Hamiltonian, a quarterly magazine, made its editorial debut last October, and already has a flourishing subscription list and is the visible bond between the busy student life and the outside world. The alumnæ are cordially invited to use its columns for the word of remembrance so much cherished by alma mater.

The Hamilton Christian Endeavor society, a vigorous auxiliary to the C. W. B. M., and an earnest mission study circle attest the presence of a natural and healthy religious development that promises well for future consecrated womanhood.

Last summer fully $10,000 was expended in improvements upon the college property. This summer improvements and additions will be made to the extent of $15,000. These will include new class rooms, added bed rooms, a splendid new dining hall and entirely new domestic department.

For year book or other information address Hamilton college, Lexington, Ky.

LUELLA WILCOX ST. CLAIR, president.

❁

Hiram College.

As one of the trustees put it, Hiram has "made good history" during the past year. It gained in attendance, and the regular college classes from senior to freshman were never so strong in the history of the college. The college has a pronounced atmosphere and a strong influence upon its students, because men of pronounced character have impressed their lives upon it. A. S. Hayden was strong in being utterly devout and religious; Garfield was strong in every way; Hinsdale was a sturdy Puritan both in the method and character of his work; Zollars brought the enthusiasm of a Christian optimism—these and their co-workers of the past have given a distinct character to Hiram.

The year has been one of normal growth. The college has no debt. The buildings are in good order. It can be said that the endowment approaches $300,000. Best of all, the old students cling to the college and are happy in it. Professor Wakefield, who was last year chosen acting president, declining any more advanced position, is for another year to continue in charge. In due time such a president as Hiram needs will be chosen.

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Kentucky University.

The session of the past year, 1903-1904, has been the pleasantest and all in all the most successful in my experience at Kentucky university. The discipline within the institution has been satisfactory, and there has been a closer attendance upon class work than during the preceding year, and I am inclined to think that during the next session we can go still farther in developing the high standard of work. There has been no student summoned before the faculty for purpose of discipline in the three years of my experience here, which is a record to be proud of and not to be equaled in any of the five universities and colleges with which, either as student or as professor, I have had relations.

The honor system has been introduced by the student body itself, and of its own motion. According to this system the professors have nothing to do with the preventing of cheating in examinations. The students effectively prevent it, by the weight of their own public opinion. This system, introduced into this country by the University of Virginia and later adopted by a number of institutions, is one of exceptional value and is always an index to the high moral character of the student body.

College spirit, that indefinable something which stands in relation to the college life as the word patriotism stands in relation to the life of a nation, seems to be growing, and growing rapidly. A splendid example of college spirit was shown at the recent intercollegiate oratorical contest, in which Kentucky university came out winner, its representative attributing his success to the hearty support given him by the student body.

No small part of this spirit, I believe, is due to the fostering of athletics. This department of the university life, though it has proven one of the most difficult problems with which I have had to deal, has nevertheless proven one of the most potent forces in gaining the loyalty of the students to the institution and enlarging the circle of our friends in the community. I am happy, also, to say that great strides have



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been made in the cleansing of athletics in Kentucky colleges.

The work of our new professor in the department of history, who is also dean of women, Dr. Irene T. Myers, deserves special mention. She has endeared herself to the young women of the institution, and not less to the young men who have been in her classes or have come under her influence. She has proved herself a capable professor as well as a successful administrator. She has faithfully supported the policy of the college administration and has shown herself at all times willing and ready to carry out its purposes.

The Hamilton college experiment has proved a glowing success and no words need be said concerning the admirable work done by Mrs. L. W. St. Clair during the past college session. These two institutions are now allied to each other by the strongest ties, and are destined to be of inestimable benefit each to the other. Quite extensive improvements are to be made at Hamilton this summer.

We expect to have a very creditable exhibit of the university at the Louisiana Purchase Exposition. A corner of the Kentucky building on the first floor has been set apart for Kentucky university. In this space will be placed a model in plaster of Morrison chapel. There will also be chairs and lounges for old students of the university, and it is hoped that it will be headquarters for our alumni and friends. In the Disciples' building we shall also have an exhibit consisting of the volumes written by alumni and professors of the university, certain of the portraits from Morrison chapel and various other features of our university life.

About $1,000 has been raised for the purpose of campus improvement. It is intended to grade down the ridge in front of Morrison chapel, to cut driveways and walks and make them of gravel, to plant trees and, if possible, obtain a new stand of grass. We could easily expend more money than this upon this improvement, but $1,000 will make a very perceptible difference in the already beautiful grounds which we possess.

With the closing of the session of 1903-1904, there go from our door seventeen graduates. Upon fifteen of these were conferred the degree of bachelor of arts, upon one that of bachelor of pedagogy, and upon the other the degree of master of arts.

Burris A. Jenkins.

Missouri Christian College, Camden Point, Mo.

This institution has reason to rejoice in the success of the past session. The attendance was as large as could be well cared for, numbering in all departments 105; students and teachers were faithful and enthusiastic in their duties, and the hearty and sympathetic co-operation of friends and patrons made the year one of the best in the history of the institution. Eleven young ladies received diplomas in the academic course, two in music, and one the gold medal awarded for a year of post graduate study in music. A number of these will teach the coming year.

The financial showing was satisfactory, all expenses having been met and a small balance left in the treasury. Acknowledgment must be made, however, of the kindness of some friends who by giving free scholarships enabled the department of cooking and sewing to be self-sustaining. Our debt, which clouds our dreams by night and walks like a shadow at our side by day, is slowly but surely being paid, and we hope in the next educational number of the Christian-Evangelist, if not earlier, to report this burden lifted.

The hope that some additional building would be had this vacation must be disappointed. We feel this need the more sadly because the proposed building includes class rooms which are essential to the success of our work, and are wanted for actual use and not for display. This disappointment is relieved, however, in that we are to put in a complete water system by the opening of the next session. Our present building will then be fairly complete in its appointments.

Realizing that under the name Female Orphan School of the Christian Church of Missouri the institution was misunderstood and its work underrated, the incorporators at their last meeting adopted the name Missouri Christian college. The new title is a fitting one for the oldest educational institution of the Christian church in Missouri, the beginning having been made at Camden Point female academy in 1848, and many and hearty are the congratulations received on its adoption. If we shall enlarge our patronage and thus be enabled to assist a greater number of girls, the end in view in the change will have been accomplished. This year thirty girls have received help, thirteen as full beneficiaries and seventeen as part beneficiaries.

A strong faculty is published for the coming year, all being teachers of experience and graduates from leading colleges and universities. The next session will open September 5. An elegant illustrated catalogue is now ready for free distribution.

E. L. Barham, president.

Missouri University Exhibit.

One of the most striking exhibits in the educational building at the World's Fair is that of the University of Missouri. The original Jefferson monument "because he was the father of the American state university" forms an attractive center around which are grouped the exhibits of the various departments. Three things in the exhibit stand out in bold relief and distinguish it from any other university exhibit at the Fair: The first of these is a carefully constructed model showing every building and tree upon the university campus; the second, a relief map of Missouri 13½x16 feet, showing every geographical feature of our commonwealth; the third, a large birdseye view of the university at six different periods of its growth. The whole exhibit is a striking one, well worthy of inspection by visitors to the Fair. Just at this time the University of Missouri is of especial interest to members of the Christian church. One of our wealthy members at Kansas City has given $25,000 for the establishment of a Bible college just east of the campus of Missouri university. The building will be ready by the first of September. In the new Bible college students will take ministerial and theological work, and such other courses as they choose will be arranged for them in the university. There are, therefore, good reasons why members of the Christian church should see the exhibit at the Fair.

Southern Christian Institute.

The past year has been one of unusual success, all things being considered. Our enrollment was 131. It might have been double had we not lost our boys' dormitory at the beginning of school and had not the new arrivals after Christmas brought the smallpox into the school. In a work like this where the sanitary conditions of the patrons are always bad, we do not think it strange if something of the kind occurs every year.

Our work is an educational enterprise of a unique character. We live here, a body of students and teachers, partaking somewhat of the nature of a socialistic colony and a military camp. We have nearly an equal number



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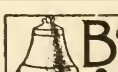
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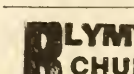


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of young men and women, yet they are not permitted to associate together except as they meet at table or in the class room. They are one band, whether in worship, or in a social, or in work. Each is graded every night for what he or she does during the day. As a rule, all are happy and none desire to mar the happiness of the colony in the presence of those with whom they meet every day. They are a happy lot of boys and girls working along oftentimes singing a common song, "I'm working on the building for my Lord."

We are using these young men and women to build up the institution. The produce needed for the dining halls, the cotton needed for expense money, the buildings needed for the increased demands of the school, the pamphlets, catalogues, tracts and stationery needed for the work, the quilts and bedding needed for the dormitories—in short, everything needed in the institution is made by these young people. Two definite results are reached by these efforts: these young people are thus introduced by coming into actual contact, to a life of great activity in which they learn to have faith in themselves, and, second, the teaching of the Bible is brought into an intimate relation with the different avocations of life. To make our meaning clear, take for example printing. The average white boy who desires to become a common workman in a printing office, must learn it from a class of journeymen printers to whom has been handed from many bygone generations a careless life that makes many of them drunkards, etc. Not so with the negro boy. He learns it in a Bible school where he is under a strict discipline. This ought to make the negro typesetter a new type of character.

The daily grading gives the young man to see that it pays to be industrious. Before this he was scolded by landlord or father for being lazy, but his shortsighted vision did not permit him to see wherein he was to profit by a reformation.

The school work proper is by no means an insignificant feature of the work. We have six departments, viz.: primary, preparatory, normal, Bible, scientific and musical. The great majority belong to the preparatory. It is to be hoped that we may in a few years separate the primary from the other departments and admit into it all the children in the neighborhood.

A school like this, if it grows at all, must grow in a geometric ratio.

We doubt whether there is another field of missionary activity where the virgin soil to be cultivated looks so utterly worthless, and yet the fruits are so very abundant when the soil is cultivated.

J. B. Lehman.

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Texas Christian University.

This institution of the Disciples of Christ of the great southwest is located at North Waco, Texas. The past year has been one of unexampled prosperity. The total enrollment was 428, 42 per cent more than the previous year, and already the indications are that the buildings will be crowded to the utmost capacity the coming year. The school has been doing very excellent work. The personnel of the student body is superior. The graduating class numbered eighteen in the A. B. course, and there were two postgraduates in the A. M. course. Upwards of thirty students took the diploma from the preparatory school, and the special departments of music, oratory, art, and business each had a number of graduates. Between eighty and ninety diplomas were given out this year. The material equipment of the university has been very greatly improved during the last two years. More than $40,900 has been spent in additional buildings and equipment. A new music building has been erected at a cost of $10,000; a fine heating and lighting plant has been installed at a cost of about $12,000, and many other improvements have been made. The fourth story of the main building has never been finished off, and the third story of the Townsend memorial hall is in an unfinished condition. These will be finished during the present summer. A number of new recitation rooms will be provided and a considerable amount expended in further equipment of our laboratories. The library will also be materially enlarged. The prospects of the school are very bright and the field is almost limitless. If the brethren of Texas act wisely and consolidate upon this school as they ought and doubtless will, it is destined to become one of the greatest schools of the brotherhood.

The department of natural sciences has been divided and a man called to the chair of biology and another to the chair of physics and chemistry. Two new teachers have been added to the preparatory department. An industrial department is also being established, and Prof. A. F. Armstrong has been placed at the head of this work.

We hope to be able to offer work to probably seventy-five students this coming year that will enable them to pay board. Our great need now is money. We shall be compelled to build additional dormitories in the near future and make other improvements in our material equipment, and we must have a large endowment before many years shall pass. By close economy the school was enabled to a little more than pay expenses during the past year.

Young people interested in the school question will do well to send for a catalog of Texas Christian university.

E. V. Zollars, president.

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The Disciples' Divinity House.

During the year ending June 1, 1904, there were forty-five different Disciples registered in the Divinity school of the University of Chicago. During the same time there were five D. B. degrees granted to Disciples, as follows: A. L. Clinkenbeard, Rochester Irwin, Thomas H. Kuhn, H. E. Luck, Grant E. Pike.

On the financial side, the last year has been one of the most encouraging. The house entered upon a new undertaking in the raising of scholarships of $100 each, and placing them in the various colleges of the Disciples to assist the young men graduating to take more thorough and advanced training for the work of the ministry under our auspices at the University of Chicago. The house was enabled to take up this side of its work through the generosity of Mr. Long, who guaranteed the larger part of the current expenses.

Scholarships were offered to graduates in the following colleges: Two in Eureka, one in Drake, one in Butler, one in Kentucky, one in Bethany, one in Hiram, one in Christian university.

Errett Gates, Sec.

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The School of the Evangelists.

On the whole, the year's work was satisfactory. There were seven in the graduating class, splendid young preachers, and we may, I think, be pardoned for saying we are very proud of the class of 1904.

One of these young men is a splendid illustration of what purpose and consecrated muscle can do on Kimberlin Heights. He, in company with his brother, left Oklahoma Territory five years ago. They were without money, hence started to make the long journey on bicycles. After many days, they sold their wheels and bought tickets to Knoxville, our railroad station. They arrived here practically penniless. But they stuck to the work and both graduated this year. The elder was called to Cairo, Ill., and the other has work near there. These young men helped themselves. There is a chance here for any consecrated young man to do the same.

We have a class of 16 preachers for next year. The demand for the young men is such that all who are competent found work for the summer. Our enrollment reached a grand total of 125, representing about 25 states and countries.

During the year we have finished paying for onr Holstein-Friesian herd of cattle. They have given us about 100,000 pounds of milk and twelve calves. They have more than paid for themselves.

We are building up a faculty of strong and earnest young teachers. This summer we are finishing up some new recitation halls, and will have room for 140 men. The doors are open 365 days in the year to the young man who wishes to preach, money or no money.

Our work has grown out of two hearts fully given to it and $100 in ten years. Our brethren are gradually taking hold of us, and on the

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The school has answered a real want. Virginia has for many years desired a school associated with the Disciples of Christ. Nearly twenty years ago when Professor Hopwood was repeatedly solicited to come to Virginia, he finally declined, saying to J. D. Hamaker, "You go home; we will go back and develop Milligan college, and it may be in fifteen or twenty years we will come to Virginia, and all of us together will found a great school for Christ." Here is the open opportunity to fulfill that prophecy.

Lynchburg, near the center of the state, is the best railroad center in Virginia, having three systems—the Norfolk and Western, the Southern, the Chesapeake & Ohio—besides a branch road. The college is situated at the end of a street car line, three miles from union station, street cars coming every twelve minutes, thus having the background and strength of the city of Lynchburg with the beauty of country and mountain scenery before. The people of the city have received the school cordially, both in word and deed. The brethren of the state have responded liberally and many kind words have come from abroad.

The total cost of the property and equipments to the present time is about $25,000. The financial report shows that more than two-thirds of this sum has been provided for in cash, property and good notes. Its value in real estate and buildings is from sixty-five to seventy thousand dollars. It cost fifty thousand to build the house. The first year's enrollment was 155 students. There were 62 young ladies and 93 young men. The average age was between 18 and 19 years. Eight states were represented. About 20 of the young men are preparing to preach the gospel. This department of the school will be more fully developed the coming school year.

At the commencement exercises there were eight members in the graduating class. The faculty are clean, able men and women, all graduates of colleges and universities. No teacher is employed who uses tobacco. The school is aggressively Christian. Its standard of conduct is the teaching of Christ and a daily following of his life.

Its future is full of promise. Special pains have been taken to select teachers with reference to a school of music and art. The brethren of Virginia are specially interested in the building up of a Bible-school. To this end much work will be done the coming year. The grounds are ready and marked out for new buildings. We believe that within a few years men will be willing and glad to erect these and others will endow them. J. HOPWOOD.

❁

William Woods College.

This institution will enter upon its fifteenth session Sept. 6 next. From the beginning it has maintained a reputation for thoroughness and efficiency, and even when almost overwhelmed by debts it maintained the primary purpose for which it was established—the education of dependent and orphan girls. Recently it has incorporated a new feature, the gratuitous education of the daughters of foreign missionaries. This benevolence should commend it to the most hearty support of the Christian brotherhood throughout the United States and call forth from generous souls a large endowment. Several scholarships have already been provided for this much needed work. In a few years it should have at least $100,000 to carry out this great purpose. At present its endowment is limited and it must rely upon the patronage of well-to-do or rich people to secure an income adequate to maintain its extensive and thorough curriculum. During the past session it enrolled 187 pupils, of which number 141 were boarders. Wholly gratuitous board and tuition was furnished to twenty-two young ladies, and part to nineteen. It enjoys the distinction of having a thorough literary and scientific course with suitable apparatus, and its teachers in piano, voice, art, elocution, shorthand and typewriting have given it an excellent reputation throughout Missouri.

Its patronage has been drawn from a number of states, embracing Kentucky, Arkansas, Virginia, Iowa, Colorado, Illinois, Indiana, Kansas, Oklahoma and Indian Territory and Missouri.

At present plans have been arranged for the erection of a new building, which will increase the capacity of the institution. It is proposed to introduce normal and manual training work during the coming session. It has promise of a large endowment, and as each year passes it becomes more thoroughly established in the affection and generosity of the great brotherhood of Missouri and the states beyond.



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FRED KELSEY, University Publisher,
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Alexander Campbell as an Educator.

(*Continued from page 860.*)

other books. But when we have settled the question that the Bible has in it a divine element, then we cannot interpret the Bible properly without taking this element into consideration. We cannot reasonably interpret a book without carefully considering the standpoint of the author.

The same may be said of that celebrated statement in the great declaration and address published by the Campbells in 1809. It is still true that "where the Bible speaks we should speak, and where the Bible is silent we should be silent," but this must not be interpreted in a manner which destroys its legitimate meaning. This is just what some hypercritics have done. They tell us the Bible says nothing about missionary societies and, therefore, we should be silent with respect to these societies. But these critics are not silent. They make more noise than anybody else. They are always humming the old tune that missionary societies do not represent the Lord's plan. What the Bible really teaches is that we must "go into all the world and preach the gospel to every creature." The Bible evidently speaks plainly as to what must be done, but the *method* of doing this is left to Christ's disciples, and this is as it should be. Consequently we should speak where the Bible speaks, and it speaks plainly as to the duty of sending the gospel into all the world, but as the method of doing this is not definitely prescribed, we should be silent in our criticisms of how this work should be done, leaving the whole matter in the hands of those who undertake to do it.

I have referred to this perversion of a most excellent maxim, in order to show how easy it is to take a one-sided view of an important truth, and thereby pervert the truth into a dangerous error. Mr. Campbell's affirmation that the Bible should be studied as other books, is precisely subject to the same limitations which govern other books with respect to the standpoint of authorship. No book can be properly understood without taking into consideration the viewpoint from which it was written, and this one fact makes it necessary to treat each book in a somewhat different manner from every other book; and this one fact undoubtenly differentiates the Bible from every book that the world has ever known. The Bible must be interpreted, both as regards its origin and its contents, from the point of view that God is, in a large degree at least, the author of the Bible. This was a cardinal principle with Mr. Campbell, and this is how to understand the statement that the Bible should be treated and studied as other books are.

3. Mr. Campbell held to the notion that education, speaking broadly, should be adapted to the people who are to receive it, and that, consequently, a college should take into consideration the character of its environment, and not attempt to do more than is needed by its constituents. Though educated in the old world, he recognized that he was living in the new world, and he did not attempt to fasten the stereotyped methods of old world colleges upon the new life with which he had come in contact. Bethany college had not much in its curriculum which gave the impression that its students would reach high scholastic attainments. Mr. Campbell recognized the difference between the scholarly man and the educated man. He knew that the latter might exist without ever having seen a college at all. While there was use for scholarly men, and while these might be educated as well as scholarly, he did not consider it necessary to unite the two, although they might be properly united in the same person. His aim was to create a class of students who would become powerful in the matter of forming and maintaining the new religious society which his movement aimed to inaugurate. His method of reaching this end may not have been wholly understood and appreciated by himself. But his students understood the secret of the equipment which was received at his hands. It was not wholly an equipment from passing through the various studies required by the college curriculum. The greatest factor in the Bethany education was Mr. Campbell himself. It was his personality that gave vitality, force and comprehension to everything else. Without him Bethany college was little more than an ordinary high school, and while it gave considerable attention to certain departments of linguistic, scientific and historic training, it was in these respects of very little educational superiority when compared with other schools where the same things were carefully taught. But Bethany college with Mr. Campbell in it as a lecturer and personal force became one of the most influential centers of education, from certain points of view, which this country has produced. Mr. Campbell's students went out from under his training with a considerable amount of Mr. Campbell himself impressed upon them and practically made a part of their own personality. This was, more than anything else, the great feature of the college during the lifetime of its distinguished president.

Now, have we not a lesson in all this for the present time, and should not our colleges and universities give heed to what this lesson teaches? It is not the college nor the college curriculum that must make manhood for the present and future generations. Just as certainly as that only life can produce life does it follow that only personality can produce personality. You cannot educate young men or young women under wooden professors, no matter how scholarly these may be, and no matter how well equipped colleges or universities may be with respect to endowment, apparatus, buildings and the thoroughness of the courses of instruction. All these things are well enough in their place, but unless a college or university is dominated by some great personality or personalities, young men and young women will seek in vain for the kind of equipment which is needed to grapple with the great issues of this active, noisy, turbulent twentieth century life. We may not be able to secure an Alexander Campbell in all our colleges and universities, but we must have some real men, some real women, at the head of our institutions of learning, if we want to make these institutions the power for good which they ought to be. Money of itself is valuable in securing many important things belonging to a college equipment, but money can never buy the one thing needful, namely: men and women for teachers who can impart their own great personalities to the students who are under their direction.

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Next Session will open September 6, 1904.

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Next Session begins October the first. Write for catalog.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ARKANSAS.

Bentonville, June 29.—The Boyle-Shaffer tabernacle meeting which closed here June 10 was a splendid success. There were twenty-nine additions, twenty-eight by baptism, one by statement. The Sunday following the meeting, Bro. Boyle preached for us and raised $2,400 more on the building fund. We hope to soon begin building a new church edifice.—J. W. FAMULINER.

ILLINOIS.

Normal, June 30.—Last Lord's day I baptized two, making seven additions since last report. Have raised and expended $250 on church building improvement during last thirty days.—ANDREW SCOTT.

INDIANA.

Legonier, June 27.—One confession at regular services yesterday. Large audiences and growing interest.—ALLEN T. SHAW, pastor.

IOWA.

Lacona, June 27.—The Albia, Iowa, state convention closed last Thursday. There was a large attendance and interesting program. Miss Annette Newcomer will organize a C. W. B. M. here in the near future. Good Sunday-school and aid socity.—THOMAS WALLACE.

Atlantic, June 27.—Two fine services and one confession yesterday. Our present year closes August 1, but the church has extended us a unanimous call for another year.—W. B. CREWDSON.

KANSAS.

Great Bend, June 27.—We are in a meeting here; growing crowds and good interest; twelve additions to date; ten last night; will continue two weeks at least; two confessions not before reported.—KELLEMS AND SHAFFER.

Wichita, June 29.—Have been doing evangelistic work in Kansas for some time. The last meeting was at Midland, where I organized another New Testament reading circle.—THOS. J. EASTERWOOD.

MISSOURI.

Marceline, June 26.—There were three additions to the church here last Sunday morning and six additions at Bucklin.—A. MUNYON.

Liberty, June 28.—There were two confessions of faith at the evening service here last night.—ROBT. G. FRANK.

Appleton City, June 27.—Have just closed a three weeks' meeting here with two conversions. I begin a meeting to-night with the South Joplin church.—SIMPSON ELY.

NEW SOUTH WALES.

Petersham, June 3.—Twenty days' meeting here closed to-night, with 16 added, five of whom had been previously immersed in other religious bodies. The additions were: From the world, five; church of England, three; Baptists, three; Methodists, two; Plymouth Brethren, one; Roman Catholic, one; Presbyterian, one.—WREN J. GRINSTEAD.

NEW YORK.

Buffalo, June 29.—Sunday was a good day. Sister Princess Long was with us at both services and lifted our hearts in song. Two added during the day, one a superintendent of a city mission work whose wife will also come with us. Both are people of honor.—B. S. FERRALL.

OHIO.

Cincinnati.—I closed a meeting at the Norwood church of this city on Sunday night, June 19. In a great many respects we had a great meeting. It convinced some that the best time to conduct a meeting in a city is the summer months, as this is the time it is most needed, the time when the devil puts forth his greatest effort, and the church makes the least. We held a number of meetings in the factories at the noon hour. I think this is one of the coming ways to reach these people. We had fine attention among the men, and several took membership. I was assisted by Bro. J. S. Helm, singing evangelist. I consider him the best singing evangelist I have ever had with me. The pastor, H. H. Clark, whose health has been bad this spring, was able to go into the work. He labored with all his might. We continued over three weeks, resulted in 21 additions, one or two yet to be baptized, and others to follow. We have a fine band of people at this place. I shall always remember with love and affection the kindness extended me by these good people.—J. D. SHELBURNE, Supt. of missions.

OKLAHOMA.

Cushing, June 26.—Our meeting here is two weeks old to-day. Fourteen additions to date. We are rained out here to-day, but hope for much success next week. Will begin meeting at Agra, O. T., two weeks from to-day.—OSCAR INGOLD.

Hobart, June 29.—I closed a two weeks' meeting Sunday night with this my home church. Results: two baptized and nine added by statement. Some of the latter had been out of fellowship as long as twenty years. Miss E. Florence Llewellyn, of Marion, Ohio, led our song service most acceptably. She is an effective soloist and thoroughly understands how to direct her choir. I commend her to our pastors and evangelists.—EDWIN C. BOYNTON.

TEXAS.

Venus, June 30.—I closed a two weeks' meeting at Cooper, the county seat of Delta county, day before yesterday with thirty-two additions in all: twenty-two baptisms, three immersed persons from other churches, seven taking membership. There were ten additions the last night and three at the water at the final baptismal service. As a further result of the meeting, a new church will be erected. The subscription list had reached $2,000 when the meeting closed. The building, when completed and furnished, will, including the lot, be worth $4,000. Sixteen of those added were men and boys. My wife, as usual, assisted in the music as cornetist.—JOHN A. STEVENS.

Cleburne, June 27.—We had seven additions yesterday by statement. They are all splendid people and add much strength to our work.—J. G. CREASON.

VIRGINIA.

Lynchburg, June 26.—Last Sunday night we closed a two weeks' meeting at Axton, Henry county, Va., where we have a little band of Disciples. This meeting was held under very unfavorable circumstances. We have a union church at that place, and though we were there three Sundays we could only use the church one Sunday. Brother Motley, of Virginia Christian college, was with me and rendered valuable assistance. We visited, preached and exhorted for almost two weeks with but little success. But toward the end of the meeting we had fine interest manifested. We baptized 18 and had three additions otherwise. We also secured subscriptions to the amount of about $10 per month to pay someone to preach for them once each month. We have some fine people in that section, and with the proper effort can build up a church there. Brother Book held a meeting there two years ago and organized the church. Several heads of families were baptized, some of whom subscribed $1 per month for pastor. Also they gave $7.76 to state work.—H. D. COFFEY.

WEST VIRGINIA.

Glen Easton, June 27.—Just closed a short meeting at Fredonia church of Christ with four additions: three by confession and baptism and one reclaimed.—JOHN MULLADY.

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A. B. Houze from New Salem, Ind., to Flora, Ind.

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I. J. Cahill from Wartsburg, Tenn., to Dayton, O.

David C. Peters from Versailles, Mo., to Trinidad, Col.

J. M. Rhoades from Canton to LaMonte, Mo.

F. Hooker Groom from Ada to Weleetka, I. T.

J. H. Gilliland from Bloomington, Ill., to Macatawa, Mich.

D. D. Boyle from Oklahoma City, O. T., to Rogers, Ark.

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Rev. F. F. Wyatt, the noted Evangelist, Abilene, Texas, writes was cured of Hay-Fever and Asthma after eight years' suffering and had no return of the disease. **Rev. S. H. Eisenberg, Ph. D.,** Centre Hall, Pa., perhaps one of the worst cases, was permanently cured after many years' suffering. **Rev. D. S. Hopkins,** Wilson, Ind. Ter., writes May 25th, his wife was cured two years ago after eight years' suffering. Hundreds of others give similar testimony. Hay-Fever sufferers should use the medicine before the season of attacks when practical to give it time to act on the system.

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The Iowa Christian Convention.

The state convention at Albia, June 20-23, marked the close of the most successful year in the history of the Disciples of Christ in the state. A large and enthusiastic meeting, from first to last, made the convention one of the best ever held. The spirit of the gathering, the encouraging reports of work done and the plans for the future give inspiration for even greater things.

The C. W. B. M. reported 3,175 members and 150 auxiliaries. They raised for national work, $8,850; for state work, $1,200; and for special work, $650; making a total of $10,700, the largest amount ever raised by them in one year. The average amount contributed by each member is $3.12. The women of Iowa are not satisfied with giving 10 cents per month. Next year J. M. Hoffmann will do evangelistic work in Iowa under the state C. W. B. M. Miss Florence Mills is the living link missionary in India. Miss Daisy Drake is under appointment to go to India as a living link of the C. W. B. M. of the University place church.

Iowa is justly proud of Drake university. A most successful year has just closed. The total enrollment was over 1,100. $175,752 was raised for all purposes; $31,000 was added to the endowment fund, and $30,000 raised for new buildings. The foundation is laid for the new law building, and about $13,000 has been raised for the new Bible college building. It is hoped that the remainder of the $25,000 will be raised, and the building commenced by next March. The decrease of 10 per cent in 1903, and 13 per cent in 1904, in the number of young men preparing for the ministry, is greatly deplored by all. The churches observing educational day last year contributed over $1,000 to the Bible college. In the future churches contributing $100 will be entitled to a scholarship in the university.

The I. C. C.: The report of Secretary Denny shows the following summary: Number of men employed, 32; number of days' service, 5,747; number of sermons, 2,671; number of conversions, 785; number of other accessions, 453; number of places assisted, 67; money received for general fund, $4,001.78; from University place, 450; from Central church, $450; from Cedar Rapids church, $350. The Centerville church becomes a living link church by contributing $150 for the support of Evangelist C. G. Stout. A number of other churches and some individuals are planning to have their own evangelist in the field before the close of another year.

All rejoice in the raising of a debt of $1,500 that has been hanging over the convention for the last ten years. A larger number of churches contributed to the Iowa Christian convention last year, and the amount was larger than ever before.

The Iowa ministerial association held its sessions in connection with the Iowa Christian convention. The addresses by H. O. Breeden on "The Minister Himself," J. F. Stinsen, "The Minister and Work for the Future" and Percy Leach, "Positive Preaching" were of the highest order and worthy of any lectureship or congress.

The Iowa Bible-school association has had a prosperous year. During the last two years since its organization the contributions of the Bible-schools for Iowa work have increased from about $200 to $1,800. Last year two men were kept in the field. J. H. Bryan conducted twenty-four institutes, edited the Normal Quarterly, and delivered a course of lectures in Drake university on Bible-school work. Evangelist W. S. Johnson shows the following summary of his work: ten places visited, one church organized, two churches reorganized, three Bible-schools and three Christian Endeavor societies organized, $2,008 raised on preachers' salaries, and 111 additions, 56 of which were by baptisms.

A number of splendid ministers have recently moved into the state. These men were given a most cordial welcome by the convention.

The American Christian missionary society will expend $500 in Iowa this year. There is no riper field.

The convention was saddened by the news of the death of Sister D. R. Dungan and the serious sickness of Bro. J. K. Cornell, the Nestor of Iowa preachers.

Next year is the fiftieth anniversary of the organization of the Iowa Christian convention. The convention will be held at the University place church, Des Moines. Already a great meeting is assured.

H. G. Waggoner.

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Family Circle

From "The Lift of the Heart."

When we stand with the woods around us
And the great boughs overhead;
When the wind blows cool on our foreheads,
And the breath of the pines is shed;
When the song of the thrush is ringing—
Wonderful, rich, apart—
Between the sound and the silence
Comes a sudden lift of the heart.

. . . . . .

When we seek with the clearer vision
That Grief the Revealer brings
For the threads that are shot together
In the close-wrought Web of Things;
And find that Pain is woven
Into Love and Joy and Art—
Between the search and the solace
Comes a sudden lift of the heart.

And when life's farthing candle
Gutters and flares and sinks;
When the eye no longer wanders,
And the brain no longer thinks;
When only the hand plucks idly
At the sheet till the spirit part—
Does there come between living and dying
A sudden lift of the heart?
—*Elizabeth Kemper Adams, in the July Atlantic.*

When Man Proposes.

"Do I look perfectly calm?" inquired Polly, climbing into the wrong side of the sleigh and trying to tuck the lap-robe around the dashboard. "Because," she went on, beginning to take off her gloves, and then, as she recollected herself, nervously drawing them on again, "though you might not suspect it, I'm—a little—excited. I've just finished getting proposed to."

I gave the check rein a violent jerk that must have insulted a horse like Marc Antony.

"I would't even ask who—" I began.

"Oh, you needn't," said Polly. "It was only Bobby Paddington."

I started. The check rein slipped from my fingers and I let the whip fall with a thud into the snow.

"Why, what is the matter?" asked Polly. "It isn't polite to be surprised when a girl gets proposed to. It looks as if you had thought she couldn't—"

"Oh, it isn't that," said I. "Anybody could get proposed to by Bobby Paddington—and in leap year."

"Pooh!" said Dolly as I stepped into the sleigh and tucked the robe around her. "Leap year has nothing to do with it—nor Bobby Paddington, either—if a girl has really made up her mind. Leap year merely gives her a privilege which a woman can take whenever she likes. It's like the kiss under the mistletoe, entirely a joke. You wouldn't dare kiss any girl under the mistletoe whom you wouldn't dare kiss anywhere else. And no girl would think of asking a man to marry her in leap year, or at any other time—that is, no girl with a particle of common sense or delicacy."

"Or womanliness," I declared.

"Or knowledge of men," said Polly.

"Or breeding."

"Or experience."

"I wonder," said I, "if any woman ever did use that leap year privilege?"

"Never," said Polly, "since she has had the every year privilege of making a man propose to her. It would have been so very unnecessary. Any woman who uses a little tact and sets out to can get a proposal. The difference between proposing herself and making a man propose to her is the difference between using a whip and a spur. You do not have to whip a horse—that is, a horse worth having—do you? But you do often have to spur him when you come to a jump. A man is like a horse: he hates a whip, but he minds a spur."

"Oh, I see," said I, chuckling to Marc Antony until the sleigh sped over the frozen road; "a proposal is like a hedge. A fellow wants to get over it, but he is afraid of what is on the other side. He may land in a tangle—or he may get a cold water dousing."

"Or he fancies there might be a ditch somewhere."

"Or a trap," I suggested gently.

"Exactly," said Polly, "and that is why it needs a little mental suggestion from the girl to spur him on. If she attempts to drive him with a whip he balks. But mental suggestion—"

"That isn't anything like—hypnotism—is it, Polly?"

"Well—a little," acknowledged Polly. "It's making somebody think something that isn't so."

"Making him think that there isn't cold water on the other side?" I inquired.

"Yes, or a tangle," said Polly. "The average man dreads getting tangled up worse than he does plunging into cold water. But if you can hide all the cords of a binding engagement and all the bonds of matrimony, or can make them look like garlands, or cover them with silk, and can persuade him that a proposal isn't a hedge at all, but just a bower of roses that he can slip over without any discomfort, and that the water on the other side couldn't possibly be cold, but just warm tears of affectionate sympathy, and that there aren't any ditches in which to be entombed alive, or any traps in which to be caught, and then can make him believe that you don't care whether he takes the leap or not—"

"He will go pell-mell on to his doom!" I finished tragically.

"Like Bobby Paddington," Polly giggled.

"Oh, Bobby Paddington," I remarked with disgust. "He is just like some fool horses that would take any hedge, if it was brick wall—and always land on their feet. There is a divine providence that protects Bobby."

"I'm sure you're very uncomplimentary," said Polly. "And, besides, Bobby Paddington landed right in the ice-cold water this time. I refused him as hard as I could."

I looked down at the demure little bundle of fur beside me, with one curl and a nose sticking out of the big collar.

"Did you do it for my sake, Polly?" I asked, softly.

"No," said Polly, "for Bobby's. He needed the lesson. His conceit was something atrocious. Besides, I had made a sort of wager with Kitty Carter—" Polly stopped.

"Well?" I suggested.

"Oh, well—that I could—that he should—I mean—oh, don't you understand, Mr. Heavyfeather—by twelve o'clock. I finished refusing him at five minutes of, while you were waltzing with—"

"How do you know with whom I was waltzing?"

"Oh, I had only to keep one eye and one ear on Bobby—and not my heart," said Polly sweetly.

I melted beneath Polly's smile, as the snow beneath the sun.

"Polly," said I, "tell me how you managed the mental suggestion in Bobby's case—how you manage it anyhow, you must have begun somehow."

"With Bobby? Oh, yes, I began by telling him that the jam was in the closet, but that the door was locked."

"I don't understand," said I.

"I told him," said Polly, "that I never intended to marry, never!"

I jerked the reins so suddenly that Marc Antony threatened to stand up on his hind legs.

"What did you tell him that for?" I exclaimed.

"Bobby would hate to think anybody who was in the matrimonial market had entangled him," explained Polly. "He likes to think he is pursuing somebody who doesn't want him. That's the funny thing about most men. They always want the girl who they think doesn't want them, and thereby lay the foundation for the divorce court proceedings right there in the parlor where the proposal is going on. It is nearly always safe to begin making a man propose to you by telling him you are unattainable. It is like telling a small boy that there is jelly cake in the pantry, but that it's locked up. He immediately begins to look for the pantry key."

"Polly," said I, gazing down upon that small bundle of fur with real awe in my eyes, "are you sure you aren't a reincarnation of Plato—or Socrates—or of somebody? For an unreasonable little person you can reason better—"

"Oh, it didn't come naturally," laughed Polly. "It's the result of—well, you might say long experience."

I winced. I was searching my memory; and somewhere, at some time, it slowly occurred to me, Polly had posi-

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tively vowed to me, confidentially, that she never intended to marry.

"Oh, I see," I remarked, as the light dawned on me, "you always say that, just as you say, 'Charmed to meet you,' when you are introduced, 'Come again,' when a man leaves the house, or 'Pardon me,' when you step on his toes."

"No-o-o," said Polly, "you wouldn't dare tell a timid man that the pantry door was locked. He might take you literally and go away frightened or discouraged. And I told you that I didn't treat them all alike by any means."

"Well," I remarked, flipping Marc Antony quite unnecessarily, "what did you do next as regards Bobby?"

"I don't remember. Let me see—oh, yes. I believe I pointed out to him why I wouldn't marry, but what a perfectly charming wife somebody was missing; and how entirely ideal marriage between two sympathetic souls could be made, and how awful it would be if a man should marry the wrong girl; and—"

I leaned over and looked Polly squarely in the face.

"Did you say all those things, Polly Lee?" I demanded.

"Look out!" cried Polly. "That's the second time you've almost driven into a snowdrift."

"Polly Lee," I repeated, "did you say all those things?"

"Why, of course not, Silly!" said Polly, turning pink. "I only suggested them. My words were quite—well, he never would remember the words anyhow, so they don't count."

"Well, what does count, anyhow?" I retorted, flipping Marc Antony spitefully.

"The looks," said Polly, "and the tone and the attitude."

I gave Marc Antony the first lash he ever had.

"What attitude, Miss Lee?" I asked, in a cold, hard voice.

"The mental attitude," answered Polly without the quiver of an eyelash, "and the mental atmosphere. Oh, it's something you can't explain, but most girls understand it. It's just like feminine logic. There isn't any explanation and you can't prove it, but it's true just the same."

"There is," said I, "just about five dollars difference between feminine logic and masculine logic."

"I don't understand," said Polly.

"I mean," said I, "that there is five dollars difference between Bobby Paddington's logic and your logic."

"Please explain," pouted Polly. "You're always so intricate."

"For instance," I went on, "when Bobby Paddington bet me five dollars this morning that he would carry his flirtation with you to the point of proposing within twenty-four hours—"

"Mr. Heavyfeather!" exclaimed Polly, sitting up perfectly straight. "You don't—mean to say—Bobby Paddington knew I was engaged to you!"

"Oh, yes; I told him all about that only this morning," I replied nonchalantly.

Polly was looking straight ahead of her with flaming cheeks and snapping eyes.

"And, as I remarked to you," I went on, slipping my arm across the back of the sleigh and glancing sidewise at Polly, "Bobby Paddington would take any sort of a hedge, even if he knew it was a brick wall."

Polly didn't even notice my arm. As she leaned back into the depths of it and the sleigh with a long breath, there were tears of mortification in her eyes.

"Then," she said, looking pathetically up at me, "he was only flirting—with me—all the—time!"

"Polly, dear," said I, bending over and kissing the top of the fur cap softly, "and what were you doing?"—*Helen Rowland, in Washington Post.*

❀ ❀

Troubles of the Hermit Crab.

The most disconsolate fellow that walks the beach is the hermit crab whose shell has become too snug for comfort, says Country Life in America. If it were his own, as the clam's is, it would grow with his growth, and always be a perfect fit; but to the hermit there comes often a "moving day," when a new house must be sought. Discouraging work it is, too. Most of the doors at which he knocks are slammed in his face. A tweak from a larger pincer than his own will often satisfy him that the shell he considers "distinctly possible," and hopefully ventures to explore, is already occupied by a near but coldly unsympathetic relative.

Finding no empty shell of suitable size, the hermit may be driven to ask a brother hermit to vacate in his favor. The proposition is spurned indignantly, and a fight ensues. The battle is to the stronger. Often the attacking party has considerable trouble in cleaning out the shell, having to pick his adversary out in bits. A periwinkle or a whelk may be attacked in a like manner by a hermit who is hard pressed and has taken a fancy to that particular shell. If the householder be feeble, the conquest is easy. If lusty, he holds the fort.

At last the search is over. The shell is cleaned and ready.

"Yes, this will do! But how my back does ache! I mustn't delay a minute! Is anybody looking? Here goes, then; and may I never have to move again!"

In the twinkling of an eye, the caudal hooks let go their hold deep in the spiral of the old shell, and have safely anchored the weak and flaccid body to the inner convolutions of the new one.

It is all over; an empty shell lies on the sand, and a larger one is near it with a sleepy looking hermit crab in it. Poke him, and he leans languidly out over his pearly balcony, as if to say, "If this deadly monotony is not broken soon, I shall die!"

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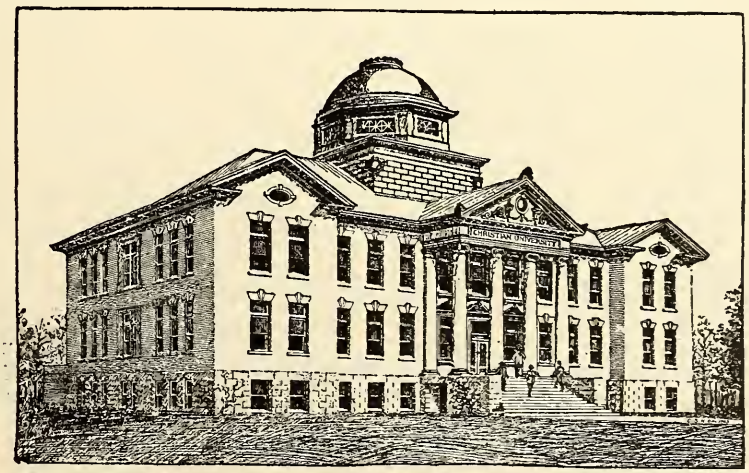
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With the Children

The Green Witch.

CHAPTER XIV.

George suffered pain from his fall and from the tightened coils of the rope which at first threatened to interfere with his breathing. But this was as nothing compared to his mental distress.

"I'll just strike a match, I will," hiccoughed Tuck Hootin, "and show you the knife that's going to do your trimming for you." He fumbled in his pocket.

"Mr. Hootin," said George, "the last time we met you said it was not your intention to harm me, that you knew I had done you no wrong of any kind. You assured me of your friendly feelings. As a gentleman of your word you will not take advantage of me now; you will let me go."

"Where's that match?" muttered Tuck. "Oh, here you are, you little rascal! *I'll* light you, I will! *I'll* show Master George the knife that was made to do his trimming. Steady now, old man!" He cautiously lifted his foot and endeavored to scratch the match upon his shoe. As he was too much "under the influence" to support himself upon one leg, he was obliged suddenly to stamp his loose foot upon the ground. His match fell among the dry leaves.

"Look at that, now!" exclaimed Tuck, exasperated. "Just look at that! The only one I had. Well, you'll *feel* the knife, no use to see it, anyhow. Moon's a-rising, though. Soon be light. I've got you!"

"Pa," said Marget, cautiously approaching, "don't you do anything to him!"

"Mr. Hootin," said George, his voice trembling with excitement, "it must be getting late, for the moon is coming up. I know you won't hurt me, for you gave your word that you meant me no harm. Please don't keep me here, or I shall miss my train. I have paid for my ticket—and I haven't money to buy another—all the way to Florida."

"That was the original Tuck that said he meant you no harm, so it was," Tuck explained. "I'm not the original Tuck. I'm another fellow. I'm Drunk Tuck. I'm the Tuck that said he was going to trim you; and I'm the Tuck that's going to do it. Don't you worry your brain about your ticket, Master George, you don't need a ticket to go where I'm going to send you. It's free traveling; don't bother about money."

"I have never injured you," said George, earnestly. "You have no reason to be angry with me. My father is dying, and he has sent for me. Will you keep me here till I lose the chance to reach him before he dies?"

"Don't you tell me you haven't done anything to me," cried the man, angrily. "You've taken the bread from the mouths of my children by robbing me of my job. Who are *you* to be driving my wagon?"

"But you *said*, Mr. Hootin—your very words were that it was not my fault that you lost your position."

"It was the original Tuck that said that," shouted the other. "Don't you be throwing up that original Tuck to me. I hate him. I'm drunk, and I'm going to trim you. I'm a man. You'll never drive that wagon again!"

"Pa," cried Marget, coming nearer, "you shall not hurt him—you *shall not*, I say!"

"Oh, ho!" cried the man, staggering and waving his knife murderously as he secured his equilibrium. "So you are at the bottom of this, you are! He can thank you for being done for, he can. So he comes here to talk to the fine young lady who won't work to support her lawful and law-abiding step-father. *Miss Maggie* is the attraction to our young gentleman who is in such a hurry to get to his dying father. *I'll* send him to join his father! I've got a quicker way than steam. *I'll trim him.*"

"I did not come here to see your daughter," said George.

"Then why'd you come?" cried Tuck. "Why'd you come? Tell me! Why'd you come?"

Not even to save himself from this imminent danger could George reveal Spot Stoner's secret. "I did not know your daughter would be here," he said, slowly. "I didn't come to see her."

"I know why he came," cried Marget, "and I will tell you, if you'll let him go, for it's not *my* secret."

"I see," said Tuck, nodding his head with drunken solemnity. "I see, I see. I know—I know. That is the way." He stood still as if in profound cogitation. The gloom began to lift. Already the eastern sky blushed with pleasure at the coming of the moon. George waited, his fear of the brutal man who held him prisoner contending with his fear of being too late for the train. Marget stood with her face toward her father, her hands clasped nervously.

"Here is Maggie," said Tuck at last breaking the silence, "here is George. Let them get married. There's nothing for Maggie but to get married. She's no account for anything else. She won't work, she won't obey, she won't even be agreeable. There's marriage; maybe she'll do *that*."

"Unfasten the rope," pleaded George. "I ask it for my father's sake. Mr. Hootin, he is dying. You, too, are a father. Have pity upon him and do not keep me from reaching him before it is too late."

"Just say another word like that," cried the other, fiercely, "and I'll turn the fountain of your speech into a fountain of blood. Your talking about dying folks just makes me hungry. I can't stand here—you alive and hearty—and my enemy—and hear of men who are dying. It's too great a temptation."

"But you dare not kill me," cried George, suddenly, "for Marget would tell, and you would be hanged."

"I'd just as soon be hanged for you as for anybody," said the drunken wretch, stooping down and placing an unsteady hand upon the prisoner's helpless shoulder. "What do *I* care for hanging or guillotines? I'm drunk now, and a man. I'm not that pale, original Tuck who gives away his hours in stupid inactivity, as if he were playing a game of give-away checkers with life. There's always something doing with Drunk Tuck. Now, do you feel this knifeblade tickling along your throat? Well, if things don't go to suit Mr. Tuck this blade will know what it was made for. I've been thinking it all out, Master George. I'll drive you and Maggie to some preacher's and call him out to marry the couple of you, saying I'm your father and her guardian, and I'll be sitting next to you, ready to kill you if you don't answer up to the parson's questions like a gentleman of sentiment. Quick, say you will or you won't—marry or die! I won't listen to but one word, so don't try to make me a recitation. Quick; yes or no! Quick, marry or die!"

The drunken man was so frenzied by his passion which seemed to become greater at sight of George's helplessness, that the youth thought his last moment had come. To have sought to reason with Tuck would have resulted in immediate death, and to remain silent was equally futile. He drew a deep breath and closed his eyes, awaiting the end. Then he heard Marget's voice, which sounded hard and cruel. "And do you think I would marry that boy? Is Marget a slave to be given to whom you please?" She laughed mockingly. George opened his eyes and stared at the dark face under its crown of colored leaves. He was thrilled by the passion of the great eyes. The dress of green leaves which so fantastically covered her mean rags quivered with the panting of her bosom. The gleam of the bare limbs which showed here and there recalled old imaginings of nymphs and fairies. "It is I who refuse!" she cried wildly, advancing toward Tuck Hootin, who had suddenly straightened his form from over the captive.

"You wretch!" roared the man, grasping his knife frantically, "what do you mean? You've stood—in my way many a time—but this is once too

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often! You'll do as your father bids—do you understand?"

"You are no father of mine!" cried Marget, derisively. "And I'll never come to your ugly old tent again. Don't stand there staring at *me*. Don't talk about injuring *me*. I'm not afraid of 'Drunk Tuck.' I tell you I will not marry anybody to please you. I tell you Marget will *never* marry. Marget cannot be forced."

"Marget!" cried George, in terror, "Hush! It is I who refuse."

"No, it is I!" cried Marget, shaking her clenched hand in the man's face. "Do what you can, drunken Tuck—Marget cannot be forced!"

"*Can't* be?" exclaimed the other, his voice rising to a hoarse scream, "*can't* be? Can't be forced? I am not your father? We'll see!"

The unexpected opposition from Marget had not sobered him, but it had roused a fury which lent more than ordinary strength. He rushed upon her with upraised knife. Marget fled and the man, crazed from drink and wrath, pursued. They crashed through the undergrowth and disappeared in the direction of the cattle-shed. When he was left alone George struggled violently at his bonds, but they held secure. The peaceful moonlight told him that the time had almost expired for the departure of the train. Now, however, he was more distressed for Marget than for himself. He still felt strange from the wild words which had poured from her quivering lips. He felt for her—he knew not why—a pity more deep and tender than he had felt before. She seemed in some way to have come closer to his heart, and at the same time to have set a bar between. And now what might she not be suffering? He shouted for help with all his power.

At last he heard a footstep. He saw the form of Tuck Hootin approaching, the long, coarse hair falling over the eyes.

"Where is Marget?" demanded George, sternly.

The man was panting from running, and he seemed in greater haste than before. He hurried to the prisoner and, without a word, cut the rope that bound him.

"Go!" said the man, fiercely. Then he leaped up and ran away. He had spoken in his natural voice. What had happened to sober him? George glanced at the severed rope. Where it had been cut it showed little flecks of red.

With terrible forebodings George crept through the wood toward the cattle-shed. When he came near he saw the dull glow of the lantern, and then remembered that he had left it burning. It was his carelessness that had attracted Tuck Hootin to the waterfall. For some time he paused, fearing it might not be safe to venture into the building. Apprehension for Marget finally determined him. He found the shed empty. The lantern burned upon the inverted barrel, and its light seemed lonesome. George set it down to extinguish it, and in doing so discovered blood sprinkled upon the ground.

He began to tremble as from a heavy chill. He moved the lantern along the ground and found red splashes and showered drops extending to the door. What had happened in the cattle-shed? Who might not be watching him from without as he examined the evidences of a probable crime? Now he was free and it was possible for him to gain his train in time. If Tuck Hootin had attacked Marget he had been sobered by his deed. Whatever had happened, his staying could not help Marget.

Besides, George was afraid. The sight of the blood in the desolate shed, the silent wood seeming to await him with sinister intention, the lonely moonlight falling through crevices of the rotten walls, and the thought of missing the chance to reach his father, decided him. He fled from the place, leaving the lantern burning upon the ground. As he ran through the wood the sound of his own footfall terrified him with imaginary dangers. The dead leaves seemed to hiss like serpents as he sent them flying, and brambles, clutching at his arms and hands, were as fingers of fire seeking to detain him for the bloody knife.

A shout of thanksgiving escaped his lips as he panted up to the switch and found the train still waiting. About midnight he found himself once more on his way toward Florida. How long it seemed to him—how much had happened—since he told Flora Stoner good-bye, and saw her eyes of sky, her hair of gold!

(TO BE CONTINUED.)

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LORD, give me the blessing of Jacob—his best blessing—his power to bless! . . . . . Make it impossible for me to stay at the top of the ladder, even though that be heaven! Send me down the golden stair, down to the pillows of stone, down to the limbs which are languid, down to the souls which are sad! Send me with a breath of Eden; send me with a flower of Paradise; send me with a cluster of the grapes of Canaan! Send me to the hours which precede the daybreak, those darkest hours which come before the dawn!

"Send me to the hearts without a home, to the lives without a love, to the crowds without a compass, to the ranks without a refuge! Send me to the children whom none have blessed, to the famished whom none have fed, to the sick whom none have visited, to the demoniac whom none have calmed, to the fallen whom none have lifted, to the leper whom none have touched, to the bereaved whom none have comforted! Then shall I have the birthright of the first born; then shall I have the blessing of the mighty God of Jacob.

—George Matheson.

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The Christian-Evangelist

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The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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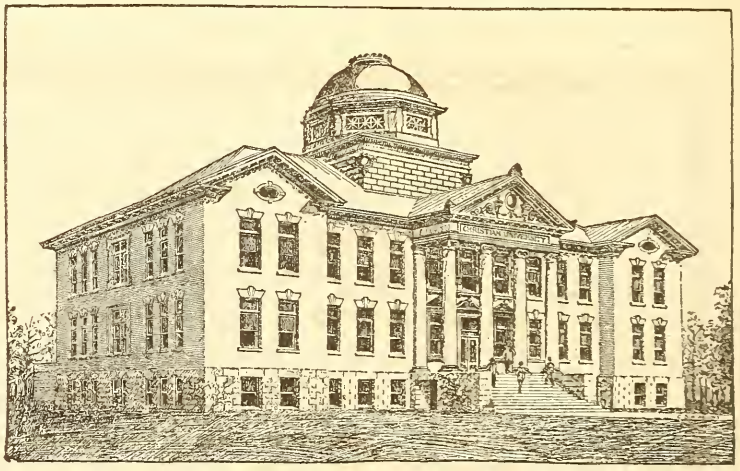
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Vol. XLI. July 14, 1904 No. 28

Current Events.

The Absorption of Panama.

The quasi-sovereignty which the United States obtained over the Panama canal strip, by the recent treaty with the republic of Panama, is beginning to look very much like the real thing. It has been decided that the strip shall enjoy free trade with the United States, and that the Dingley tariff schedule shall be enforced against all imports into the canal zone from countries other than the United States. This decision means trouble for the republic of Panama, for that government will find great difficulty in collecting its own import duties on goods from the United States, when articles can be admitted free into the canal strip and smuggled over the border into Panama. To stop such smuggling over the ill-guarded boundary on both sides of the canal zone will be far from easy. Our government has, however, agreed to cooperate with that of Panama to reduce it to a minimum. A further indication of the progressive Americanization of the strip is the fact that nine United States post offices have been established there, and the domestic rate of postage has been put into effect. The cities of Colon and Panama, which were by a clause of the treaty expressly excepted from the control of our government, of course do not have the benefit of the two-cent rate. American courts have not yet been established in the canal zone, but the expectation is that their establishment will not be long delayed. While Panama retains a nominal sovereignty over this territory, it is of the most shadowy and unsubstantial sort. Some of the Democratic platform-makers referred to our control in Panama as "an accomplished wrong." Opinions might differ as to its being a wrong, but there is no doubt about its being accomplished.

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The Democratic Convention.

The Democratic national convention, which met in St. Louis, July 7–9, fully made up for any lack of excitement and interest which may have characterized the Republican convention at Chicago. The latter was a mere ratification meeting—except for the comparatively unimportant task of naming a vice-presidential candidate. But the Democratic situation fairly bristled with issues which the convention had to meet and settle. The party had been split wide open and the speakers on the floor had no hesitancy in alluding to the various "factions" of the party. The questions were: Would one faction or the other develop strength enough to control the party machinery and exclude the other from its councils? If so, which? Or would some sort of reunion be effected on the basis of a compromise platform? If so, what? And would it be possible for any presidential nominee to command the necessary two-thirds vote of the delegates? If so, who? It would be hard to imagine any questions that a convention could be called upon to decide in which the very existence of the party would be more fundamentally implicated. The battle was fought out, not without some bitterness and violence, to an issue which must be gratifying, even surprisingly satisfactory to sober-minded Democrats in general. The nomination of Parker and Davis on a platform which is essentially conservative and as consistent both with the platforms of the past two campaigns and with those of earlier years as it is possible for a single instrument to be, is really a notable triumph of the best men in the party. Mr. Hill and Mr. Bryan both express reasonable satisfaction with the outcome, and if they are pleased, the rest of the party ought to be satisfied.

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The Currency Question.

The point of overwhelming interest in the platform is its treatment of the currency question. The prominence into which that issue was brought in the last two campaigns, and the fact that it afforded nine-tenths of the ground for alienation between the two wings of the party, pointed to it as the issue chiefly involved in the question of party reunion. The treatment of the currency question in the new platform is the simplest imaginable. It ignores it. Mr. Bryan was anxious to secure the adoption of a plank reaffirming the doctrines of the Chicago and Kansas City platforms, including free silver and sixteen to one. Mr. Hill and some of the other easterners were for putting an end to the aspersions which have been cast upon the party as financially unreliable, by declaring openly for the gold standard. Either of these causes would have meant decisive defeat for one faction and decisive victory for the other—and that would not have been conducive to reconciliation. It was wise to ignore the point and focus attention upon other matters. As a matter of fact, for all practical purposes this is as complete a victory for the "sound money" section of the party as the insertion of a gold standard plank would have been. The currency is now on a gold basis. There is no issue about it unless the opposition party pleases to create one. They have not done so, but have acquiesced in the status quo. It is to be borne in mind, however, that a party platform is not a confession of faith, but a program of action. The makers of it have a right to omit from it any number of statements of political principles which they may believe to be true and any number of practical reforms which they may consider desirable but not at present attainable. The platform does not try to answer the question: What do the members of the party believe? but, What will the party try to do during the next four years if it comes into power? The answers to the two questions will be partly identical, but not necessarily wholly so. It therefore involves no inconsistency for Mr. Bryan and his followers to support this platform. It does not mean that they have changed their faith. It does mean that they agree that the present currency system ought not to be disturbed during the next four years.

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Other Planks in the Platform.

The platform, as a whole, strikes one as being noncommittal on a considerable number of points, and as failing, on the whole, to define any very clear-cut issue of the first magnitude. It favors freedom of speech and of the press, giving justice to both capital and labor; economy in public expenditures; the control of trusts through additional legislation and through the granting of enlarged powers to the Interstate Commerce Commission; federal irrigation projects; building the Panama canal; popular election of United States Senators; statehood for Oklahoma and Indian Territory; immediate separate statehood for Arizona and New Mexico, and territorial government for Alaska and Porto Rico; the extermination of polygamy; the upbuilding of a merchant marine without a ship subsidy; reciprocity; the Monroe doctrine; the reduction of the army; just allotment of pensions; and civil service reform. It urges tariff reduction *now*, which is a good deal more clear-cut than the declaration of the Republican platform,

which says, in substance, that it will be a good thing to reduce the tariff when conditions become such that tariff reduction is a good thing. It urges an immediate promise of ultimate independence to the Filipinos, while the Republicans think it wiser to make no present promises the performance of which must necessarily be in the far future. The Republicans are criticised for stirring up race prejudice and sectional animosities by insisting upon the enforcement of the fourteenth amendment to the Constitution. It is not to be denied that there are some genuine issues here, but they are not of the first importance. If the two platforms could be simmered down to a bald statement of policies, devoid of boast and of acrimonious characterizations of the opposite party, it would be obvious enough that there is no outstanding issue. The Republican platform says, with rather superfluous self-satisfaction: "We have done well; give us a chance and we will keep on doing well." The Democratic platform says: "The Republicans have not done well; give us a chance and we will do better." Under these circumstances it comes down chiefly to the question of personalities. Which set of men gives most promise of being able to conduct the affairs of the government wisely and safely? That is what the voters will have to decide.

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The Nomination of Parker.

Judge Alton Brooks Parker of New York, for President and Ex-Senator Henry G. Davis of West Virginia for Vice-President — that is the Democratic ticket. After a remarkable all-night session of the convention, marked by extraordinary demonstrations of enthusiasm, Mr. Parker was nominated on the first ballot, or more properly, perhaps, by acclamation. On the first ballot Parker received 658 votes, nine less than the required two-thirds, while Hearst received 204 and the others were scattering. Before the result of the roll-call could be announced a number of states changed their votes to Parker, the drift became a landslide, and the nomination was made unanimous. It began to appear that, with a platform publicly approved by Mr. Bryan and Mr. Hill, and with a presidential candidate unanimously chosen, the Democracy had succeeded past all expectation in restoring harmony to its ranks. But the danger was not yet passed. In response to an unofficial announcement of his nomination, Mr. Parker telegraphed a statement that he was irrevocably committed to the gold standard and that he must decline the nomination unless the party would accept him on these terms. Another wild session followed. It was charged that he was trying to dictate to the convention and to force a gold plank into the platform. Many were in favor of rescinding the nomination. Finally a resolution was adopted, by something more than a two-thirds vote, authorizing a message to be sent to Mr. Parker to the effect that, as the currency was not an issue in this campaign, his views on that topic need not be considered an impediment to his acceptance of the nomination.

It was a frank and manly thing to do, for Mr. Parker to send that message, and it was good politics for him to withhold his declaration until the convention had virtually declared that the currency was not an issue. It was not in the least an attempt to dictate, for if Mr. Parker is the sensible man that he seems to be, he can have no desire to have the currency question brought into the campaign. At the same time, he has given the conservative business interests an assurance of his own personal position. If he had committed himself before the convention, the harmonizers might have passed him by with the other known gold-Democrats, to avoid wounding the feelings of the silver men. But after he was chosen, the convention would have stultified itself if it had turned him down on account of his position on an issue which it had not thought worth mentioning in the platform.

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Some Australian Questions

The objection that "women have no aptitude for politics or interest in public affairs" is not allowed by Lady Holder, who contends that Australian experience has conclusively disposed of this objection. She maintains that equal suffrage has not produced any marked effect on female character or interferred in any way with domestic life, while she goes further and says it has tended to prevent disorderliness in political meetings and to raise the standards of qualification on the part of the nominees for parliament, all of which is good, if it be so. Another subject of deep interest is now agitating New Zealand and some parts of Australia, and that is the introduction of the Bible into the public schools. There is a vigorous agitation for the government to order a popular vote on the question of introducing scripture lessons into the schools. But in New South Wales the matter has been settled by allowing the ministers of all denominations to enter and give their own scripture lessons.

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The New Idolatry.

The leaders of the new cults are busy. Mrs. Eddy, that wonderful mixer-up of the English language, has just promulgated a new by-law which is to prevent people from "daily and continually haunting" her when she goes driving. That non-understandable lady threatens "discipline," but not on the ground, bless you, that she should not be made an idol of, but inasmuch as she desires one hour a day for herself! We recall the gypsy fakir whose cry at the fair was "a picture of your god for a quarter!" Each curious buyer received a small mirror.

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The Millennium Club.

The very latest craze—not a popular fad as yet—is the millennium league founded by one Charles V. Barton, "dream-prophet" and "spiritual president of the United States." When a person joins the club he is given a character rating 100 per cent. The members of the club must be strictly honest, must not chew or smoke, cannot tell lies or commit other sins, and in the event of their breaking any one of the rules by doing any of these things, from six to twenty points are subtracted from their rating of character. Prizes are awarded at the end of each six months, and the oddity is that the man who has the lowest mark also gets a prize. Around the lodge room there is a chalk mark and at certain intervals signs such as "Have not cursed this week." Members who have been good all week, when they walk round, step over these signs, but those who have broken the rules walk around them, and get their demerits. But a girl can make up for any little failure in the line of strict veracity if she will just get married before she is twenty. The club awards her ten extra merits for such sacrifice. And a man who will cry "enough" when he has accumulated $100,000 will have the satisfaction of knowing that 24 extra merits besides his five or six thousand dollars a year income will be his reward. The whole conception of the prophet has much of the school-boy about it. The history of self-examination has on the whole been a very melancholy one. The grand test is this: "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

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A Verdict! Anything More?

What seems an eminently just and impartial verdict has been rendered by the coroner's inquest on the lives lost in the Slocum disaster. It holds a number of persons guilty of manslaughter. The president, secretary and directors of the company which owned the boat are indicted. Several of the officers and the steamboat inspector will also be held for the action of the grand jury. But it may be that President Roosevelt himself will have to take a hand in seeing that the law is enforced.

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Anti-Christian riots have again broken out in one part of China, 85 miles west of Che Foo.

General Torral, who commanded the Spanish garrison at Santiago when that place surrendered to the United States forces, has died in an insane asylum, where he had been incarcerated through brooding over the capitulation.

Concerning Proselyting.

Recently one of our papers reported the change of an entire church, of another religious body, to the fellowship of the churches of this reformation, by conforming its name, creed and practice to what we hold to be New Testament ground. This notice falling under the eye of an editor of a religious paper of that body, drew from him a condemnation of the sin of proselyting and a warning note against the preacher who reported the same. We know nothing of the particulars in the case, but the incident renders pertinent a few thoughts on the subject of proselyting.

We think there would be general agreement among Christian people that any attempt to win members from one denomination to another, prompted by sectarian zeal, is reprehensible. Indeed, any manifestation of sectarianism is to be deprecated and avoided. Our Lord, himself, pronounced a woe against the scribes and Pharisees who compassed the sea and land "to make one proselyte, and when he has become one, ye make him two-fold more a son of hell than yourselves." That there is something of this same spirit yet in the world cannot be denied, and wherever it exists it should be condemned, just as Jesus condemned it.

But in the present divided condition of the religious world there is bound to be a passing from one religious body to another. Especially is this true when a religious reformation arises to call the people to a purer faith and fellowship. The Lutheran Reformation necessarily took a great many people from the Roman Catholic church into the churches of the Reformation. The Wesleyan movement in England carried a great many people out of the Established Church into the churches of that movement. The same thing has been true in the history of our own religious movement. A great many people have come from every religious body in Christendom, and, laying aside their party names and creeds, have taken their stand with us in our plea for a return to the Christianity of the New Testament, with its creed, its ordinances, its worship and its life. This was necessarily so because our plea was for the union of all Christians on the same basis of fellowship on which they were originally one. As fast as people became convinced of the righteousness of our plea and of the necessity of union among Christians in order to the conversion of the world, what else could they do, as honest people, than to put themselves into proper alignment with such a movement?

It may be difficult to distinguish between this legitimate calling of men to the New Testament faith and practice and mere sectarian proselyting. Indeed, sometimes these motives may be mingled. There is, however, a very clear distinction between the desire to see God's people united on the broad New Testament basis of fellowship and the sectarian aim to build up a big party or denomination. The effort to win men away from their religious affiliations, by misrepresentation, is not only un-Christian, but contemptible in the eyes of all right-thinking people. But who is prepared to charge a preacher, or a church, with the spirit of proselyting, who preaches so winsome and pure a gospel as to attract others to his fellowship?

Speaking for ourselves, and we believe we speak, also, the mind of the great body of our brotherhood, we would rejoice more to see the various denominational churches retaining their members by bringing their faith and practice into greater conformity with the New Testament, than to see their members individually leaving them to unite with our own churches. It is not the building up of a party, or a denomination, that is our purpose, but the unification of the people of God, in harmony with the will of God. This process is already going on. The more the various churches become conformed to the spirit, teaching and practice of the New Testament, the less proselyting there will be and the more fraternizing and cooperation. Unity by conformity on the part of all churches to a common standard, the New Testament, is more to be desired than unity by absorption. But as people come to have a conscience on the subject of Christian unity, they will be compelled to place themselves on a basis where union is possible, and if their own churches do not furnish such a basis they will be sure to seek it elsewhere.

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Getting Closer Together.

In a speech by Dr. P. S. Henson, a distinguished Baptist minister, at the northern anniversaries, he is reported as making this statement:

"As Baptists we do not believe that a man must be baptized to be saved, but that he must be saved to be baptized. I sometimes feel sorry that the word Baptist, which was flung at us by our enemies and stuck, should be our name, for often its accent of an act obscures to others our great mission to the world. Perhaps yet we will go back to the name Christian. Baptists are to-day winning world-wide victories and so we need to come out with wisdom and boldness and speak our message plainly and lovingly. Let us speak the truth outright, but speak it in love. The day has come for a new and plain speaking of the truth as Baptists hold it. I believe that if we will be lovingly loyal, and wait long enough while we preach the truth, the world will come our way, be stampeded to the truth as Baptists hold it."

Commenting on the above paragraph, the Christian Standard, after commending the statements of Dr. Henson concerning the name, refers to his statement in the first sentence, as follows:

"With respect to our brother's epigrammatic statement of the Baptist doctrine concerning the connection of baptism and salvation, we would say that like most epigrams it is an imperfect expression of the truth which it attempts to characterize. If it means that the sinner must have a change of heart, must believe in Christ, and must genuinely repent of his sins, must turn (be converted) in his intellect, his affections and his will, must be begotten again by the Holy Spirit and the engrafted Word, before being baptized, we agree with him entirely. But if he means that the sinner has full assurance that his sins are forgiven before baptism, then, with eminent Baptist scholars, we must dissent from Dr. Henson's position."

The Baptist Argus quotes the above comments and adds:

"We rejoice in this statement from this able and widely circulated organ of our Disciple brethren; nor are we cast down by the qualification which the frank editor adds, to the effect that the sinner, converted as above stated, 'in his intellect, his affections and his will,' and 'begotten by the Holy Spirit and the engrafted Word,' finds 'full assurance' after baptism. Many of us are ready to testify that we had full assurance before baptism, but Baptists have never made 'assurance,' even leaving off the 'full,' a test of conversion. . . . . The time of conversion as regards baptism involves a fundamental principle with Baptists, but the time of 'full assurance' never did and never can. So far as The Baptist Argus is concerned it is willing to leave each soul converted 'in his intellect, his affections and his will,' 'begotten again by the Holy Spirit and the engrafted Word' to settle this question for himself, by deciding when 'full assurance' came to him."

That is getting the matter of difference down to a pretty fine point. If Baptists are willing to accept Dr. Henson's statement as to the desirability of returning to the New Testament name, Dr. Dawes' position on the question of creed, and the position of the Argus concerning the relation of conversion to baptism, and the relation of baptism to the assurance of remission of sins, there is no good reason why Baptists and Disciples should not begin at once to recognize each other as brethren in Christ and act accordingly. We repeat here what we stated to the able editor of the Argus, personally, in a conversation with him, that having come from Baptist stock, and having in boyhood been associated with that church, and having been acquainted with Baptist teaching in different sections of the country for many years, we know of nothing that ought to keep Baptists and Disciples apart. Of course we know of extreme positions taken by persons associated with both of the religious bodies, but we know, also, that these are not representative men, and that they are not to control the future of these great religious bodies. This does not mean that there is perfect uniformity of thought and of practice, for this of course does not exist; it means simply that these divergencies of opinion and of practice are such as should be expected among Christians who think for themselves, and for which there should be liberty within the bond of Christian fellowship and fraternity. A growing acquaintanceship and a steady growth in the conception of Christianity as a spiritual religion will be sure to bring about the desired unity.

The Battle for Missouri.

Mammon is the most widely worshiped as it is the oldest idol to-day. But a great many good American men have erected another idol before which they slavishly bow down, ignorant, seemingly, of the fact that unless God is in the first place all else is out of its proper place. A vast amount of preaching has yet to be done before men can see the truth of George MacDonald's saying that life and religion are one or neither is anything. If the Christian voters of the state of Missouri had grasped this truth there would be no doubt about what will be done at Jefferson City next week. There will be enacted the great fight between the reform and the machine element of the Democratic party. It will be a contest upon which the whole of the United States will look with no less interest than is excited by the battle of the two great national parties. The people abroad are looking to Missouri to rid herself of the corrupt politicians that have for so long befouled her fair escutcheon and dragged her name in the dust as the home of the boodler. But it is to be feared that within Missouri herself there is a great amount of lukewarmness on the part of many voters. Party is the idol and party in this instance means the machine. This powerful organization, with its 7,000 employes and their friends, will not give up their fine "graft" without a great struggle. It controls the state committee which selects the temporary officers of the convention. So at the very outset it has a great advantage, for this committee has the issuing of the admission cards, and complete charge of the arrangements of the convention. On the other hand, Mr. Folk has 475 delegates out of 710 instructed for him. If they are all loyal to him the first fight will be to control the temporary organization. Other points of keen contest will be over the resolutions committee and the effort to unseat the Hawes delegation. Contrary to the "talkee, talkee" spirit of the national convention the Missouri machine is very keen to limit nominating speeches, while the Folk managers want to give speakers an opportunity to say their say. This aversion to a plain talk and the desire to "put things through" is in itself not conducive to any confidence in the machine. Yet the love of the old order is strong. The hardest obstacles reformers ever confront is the devotion of people to things as they are. That is the one danger for Mr. Folk—the apathy of the men who may have a religion that does not touch their lives. We trust that every man who believes that nothing so demoralizes and perverts the normal course of society like the development of venality will stand by Mr. Folk and those with him in their effort to defeat the machinations of the ringsters who have offered for sale that which is not merchandise.

Editor's Easy Chair.

King Sol is just now giving unmistakable signs that he is about to resume his sway as monarch. He is a little later than usual in taking his seat upon his fiery throne, and he may decide to make up for loss of time. The farmers have been waiting for his reign. The growing corn will welcome the warm nights, and rustle with new joy at the rising of every sun. The harvesters, too, in northern fields, will hail with pleasure the coming of real summer. The summer resorts will open wider their generous doors, and their proprietors will tender a vote of thanks to his majesty, the autocrat of the summer, for driving the people out of the cities, with his golden shafts, to find refuge in sequestered country places, in the mountains, and by the seaside and the lakeside. When the thermometer soars into the nineties, the dwellers in the city are apt to see visions and dream dreams of cool winding streams in deep-shaded woodlands; of majestic mountains whose summits wear a crown of snow; or of the northern lakes, or the seashore where the cooling breezes bring respite from the summer heat. These visions are helpful, even though they never be realized. To be cool in mind helps wonderfully to be cool in body.

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One has but to wander through the great building dedicated to agriculture at the World's Fair to realize how fundamental that form of industry is to our national wealth and prosperity. Nor can anyone pass through these splendid exhibits with an intelligent eye without appreciating the dignity and value of the farmer's calling. Those palaces and pyramids, fashioned out of the products of the soil, suggest what is not always realized, that the farm life has its æsthetic and artistic side, as well as its useful side. Where is there anything in the city to be compared with the beauty of the growing crops of wheat or corn, with meadows of new mown hay, with orchards in bloom or fruitage, with the old-fashioned garden and with the homelike farm house, half hid by the trees and fragrant with the odor of the rose and honeysuckle? All these scenes, and more, are suggested as you walk through the agricultural building. One seems to breathe the country air, and to catch the fragrance of the fresh earth, and of the growing crops, as he gazes upon these products of the soil. If these beautiful exhibits shall serve to foster a love for the farm and for farming in the minds of the young, and to give to the tillers of the soil a higher appreciation of the dignity of their calling, it will serve a purpose not less important, perhaps, than that which they were intended, directly, to serve. The increase of city population, at the expense of the country, is not a healthy sign and it should be checked by all proper means.

Another lesson which one can hardly fail to learn anew when he passes through the various exhibits in the various buildings, from the various states, or countries of the world, is our mutual interdependence. One state or country excels in certain kinds of products, but is short in others equally important to the welfare of its people. Another state or country produces in abundance the very things in which the other state or country is short, while it in turn is lacking in those products in which its sister state abounds; thus they mutually supply each other's wants. This interdependence brings about trade-relations between the people of the two states or countries, and thus secures an intermingling and mutual acquaintanceship and unity, which would not otherwise exist. It is far better, therefore, that there should be this difference in soil and climate, and therefore in productions, in the different countries, than that they should all produce the same things, and each be independent of the other. The law of interdependence runs all through our social and political fabric, and makes for social and political unity. The north helps the south, and the south helps the north; the east helps the west, and the west helps the east. And so all sections of our common country are bound together by the law of interdependence, each supplying that which the other lacks.

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But does the law of interdependence end here? Does it not operate equally in the religious realm? Sometimes apologists for the present divided condition of the church urge, in justification of this state of things, that one church or denomination emphasizes a certain class of truths, while another stands for a different set of truths. But that is like arguing that, since Mississippi and Louisiana raise cotton and rice, while Missouri and Illinois raise corn and wheat, they ought not to belong to the same union. On the contrary that seems a very good reason why they should belong to the same union, and be in the closest trade relations with each other, because they each supply what the other lacks. Why doesn't this apply to religion? If these other churches are emphasizing truths needful for the spiritual development of humanity which we are not emphasizing, that is a reason why we should be brought into closer fellowship with them. Perhaps we also, on our part, may be giving emphasis to other truths which are unemphasized by them. Thus a union between us would prove mutually beneficial, in that it would enlarge the circle of truth held by them and us, and so make us all fuller and better Christians. If the states of our union reap mutual advantages, because of such union, would not the different divisions of the church be equally benefited by making common to all

whatever truth or excellence may be the heritage of any particular part? This implies charity, of course, but without that we are nothing.

Questions and Answers.

Is it the custom of the Christian churches to recognize a preacher as such who is divorced from his wife for the cause of non-support and abusive treatment of her?

AN OLD DISCIPLE.

No, we should say that where these facts are known, no church would be willing to accept the services of any man as a minister against whom the above charges could be sustained. He is not entitled to a place even in a church, and certainly not in the ranks of the ministry.

In a recent sermon it is said, "Any church which invites Christian people to accept union must provide a place for them in its membership." Is not this a true statement, and if so, how does it affect our plea for Christian union? UNITAS.

Any church which invites Christian people to accept union on a platform of its own making would naturally be expected to provide terms of admission which those whom it invites could accept. But any church which invites Christian people to accept the New Testament basis of union has no authority to modify such terms of union and fellowship to accommodate any particular class of Christians. Not only would such modification of terms be unauthorized, it would also be unwise and inexpedient because such modification would create a barrier that would keep other Christians from accepting the basis of union. We are not responsible for the success of the plea for Christian union, but we are responsible for urging that plea in perfect harmony with the New Testament requirements for membership.

Are the Disciples of Christ Trinitarians in their belief? UNITARIAN.

Yes, the religious people known as Christians or Disciples of Christ believe that God has manifested Himself in the process of his self-revelation as Father, Son and Holy Spirit. We hold steadfastly to the divinity of Christ, as "God manifest in the flesh," and we also hold to the divinity and Godhood of the Holy Spirit. We seek, however, to avoid the scholastic terminology of the schoolmen, and to express ourselves in scriptural phraseology. We may accept the fact of the threefold manifestation of God without claiming to understand the profound mystery that attaches to the being of the Infinite and Eternal One. If we seek to avoid mystery by denying the doctrine of the trinity we only run into other mysteries which have the disadvantage of contradicting reason.

Notes and Comments.

Quoth the Post-Dispatch: "It is only on a very cold day that Champ Clark forgets to quote scripture when he speaks." This is not a bad fault. This habit of Mr. Clark, of quoting scripture, grows out of his affiliation with a religious body that attaches a great deal of importance to the scriptures.

It would make a heroic picture—that scene of Mr. Bryan, shorn of his political power and prestige very largely, standing at bay against an overwhelming majority, and with his old-time fire and eloquence winning the enthusiastic applause of the very men who were soon to vote against him. The papers are writing political obituaries of Mr. Bryan already, but the man who can accomplish such a feat as that is likely to be heard from yet, in the counsels of his party, and of the nation. Even in the convention in which he has been out-voted, he has had a decided influence in shaping the platform of his party into its final form.

In the confession of one of the aforesaid boodlers, he said that he had no conscientious scruples in accepting bribes from corporations for his vote until the prosecution for such offenses began. This illustrates one of the sad results of the non-enforcement of law. It emboldens criminals, encourages crime and even quiets the consciences of those who are plundering the public. Evidently we are only at the beginning of the work of political reform in Missouri, for the machine which has been responsible for so much of corruption in the past yet wields a mighty power in the state, and gives no sign of its purpose to relinquish such power.

Someone has said: "When a man has once stood on the Mount of Vision, when he has once heard the call of God to his soul and has made answer, 'Here am I,' he can never go back and dwell in the valley of the commonplace. The miasma, to which ordinary men have become immune, is deadly to him." But alas, how few of us ever take the trouble to climb to the Mount of Vision. Fewer still, perhaps, when they hear the voice of God calling them to lives of service and sacrifice are ready to respond, "Here am I, send me." When Paul saw the heavenly vision he was not disobedient to it. Vision and obedience—these are the two conditions of highest attainment and power for good.

There are two motives for generosity in giving. One is the pressing needs of worthy causes which we can help. The other is the danger to the possessors of wealth in not using it freely for righteous purposes. The Sunday-School Times has this true word on the peril of money:

As a matter of fact, more character is marred by money than is made by it. Men are burdened by it, are separated from simplicity, are poisoned by absurd and devilish notions of social caste, are polluted in the integrity of their moral judgments. It is a necessary and useful thing, but the love of it, as Paul says, is the root of all kinds of evil. Many, reaching after it, have been led astray from the faith, and have pierced themselves through with many sorrows. There is a peril in its touch, against which our best safeguard is such a noble, half-contemptuous scorn as Jesus always showed. The thing is useful when we treat it as a servile possession. It is a curse when we worship it as an idol, or seek it as an end, or deem it among the important things of life.

The Cumberland Presbyterian, quoting our paragraph on a religious press parliament, together with the questions for discussions which we suggested, says:

We cordially second the motion of our contemporary. The questions it suggests for consideration are indeed vital questions. Aside from the consideration of these questions, it would be an excellent thing to bring the representatives of the religious press into close touch for a few days. We trust that the suggestion will be taken up and the conference arranged for.

The sentiment in favor of such a conference of religious newspaper men as has been proposed, is sufficiently unanimous to justiy the preliminary steps for such a congress. We believe it can be made the means of accomplishing great good for the cause of Chist in many ways. No more important meeting will occur during the progress of the World's Fair, if it be entered into by the religious press of the country heartily and be wisely managed.

A contributor to the Cumberland Presbyterian is writing a series of articles against the American Revised Bible. In one of these articles he deals with the passage, "He indeed baptized you in water," and proceeds to give this comment:

The American Version uses water as the receiving element into which the subject for baptism is put, and the English Version uses water as the means by which the baptism is performed, in applying water to the subject.

The writer then proceeds to show that the American scholars are all wrong in translating the Greek word "*en*" by our English preposition "in," in this passage. This discloses one reason why the American Revised Bible is not being as generally used as it deserves to be. Denominational views and practices are allowed to triumph over the voice of scholarship. We are glad to note the fact, however, that the American Bible Society has recently amended its constitution so as to authorize its issuing the American Revised Bible as well as the King James Version.

Wounded By Friends — A Meditation

By J. H. Jowett, M. A.

"And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."—Zech. 13:6.

"*Those with which I was wounded in the house of my friends.*" There is no wound so painful as the wound inflicted by a familiar friend. The secret devices of the hireling may be anticipated. The blows of an avowed foe can be healed. The neglect of the proudly indifferent can be endured. But the slight of a friend, the faithlessness of the lover, inflicts a wound for which earth provides no cordial and no balm. "Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." That is the antagonism which stuns and bewilders the soul! Cæsar can face the dagger of Cassius or of the envious Casca, but when "the well beloved Brutus stabbed"—

"And as he plucked his cursed steel away,
Mark how the blood of Cæsar followed it.
As rushing out of doors, to be resolved
If Brutus so unkindly knocked or no;
For Brutus, as you know, was Cæsar's angel;
Judge, O you gods! how dearly Cæsar loved him.
This was the most unkindest cut of all:
For when the noble Cæsar saw him stab,
Ingratitude, more strong than traitors' arms,
Quite vanquished him: then burst his mighty heart!"

"What are these wounds in thine hands?" "Those with which I was wounded in the house of my friends." He bears the wounds, which show the hatred of malignant enemies, but the wounds which hurt and burn the fiercest are those inflicted by his friends. When, in the palace of the high priest, in the dim light of the early morning, "one of the officers, which stood by, struck Jesus with the palm of his hand," the wound was only skin deep; but when in the outer court of that same palace a friend called Peter was saying, "I know not the man," the wound was attended with agony. When the chief priests and elders "gave large money unto the soldiers" to induce them to give false witness, the pangs of the crucifixion were intensified; but when "Barnabas also was carried away with dissimulation," our Lord was crucified afresh. "For it was not an enemy that reproached me: then could I have borne it: neither was it he that hated me that did magnify himself against me—but it was thou—my companion, my familiar friend." That is the wound in which there hides unspeakable pain.

Let us consider for a little while the wounds our Lord receives in the house of his friends. I am not doubting the friendship; nay, it is essential to my purpose that we should quietly assume its sincerity and its strength. I am not now dealing with masked foes, who wear the king's livery, who have caught the king's tones and expression, but who are inwardly fiercely and determinedly hostile to his claim and dominion. No, I speak of his genuine friends, friends as genuine as Simon Peter, and I want to speak of some of the ways in which we sorely wound him when he abides beneath our roof.

First, then, *we wound our Lord by our destructive zeal.* Zeal is a very essential element in the religious life. It is as welcome a thing in the indifferent world as a warm fire on a winter's night. Zeal is genial and heartening. It keeps the affections fresh and radiant; it provides the requisite atmosphere in which all the powers of the life can attain their maturity. Zeal may be a most gracious minister of the Lord, but it may be perverted and turned against him. If the flame of zeal be in any way corrupted, it works against the kingdom of our Lord. If the fire of zeal be kept clean it is the friend of life; if it become unclean it is the friend of death. The pure fervor may so easily become an evil fever! We are often working in a destructive feverishness when we assume we are working in hallowed zeal. "Master, we saw one casting out devils in thy name, and we forbade him, because he followed not with us." How friendly was the disposition to the Lord, and how strong and decisive the act! How intense the zeal, and yet how unenlightened and blind! They imagined they were helping the kingdom, while in reality they were wounding its king. What was happening? A fiery zeal for truth was being corrupted into a clouded passion for sect. The seen was receiving more emphasis than the unseen, the letter was being exalted above the spirit, polity was getting more prominence than faith, more interest was being given to a fold than to the flock, and in all such perverted zeal the minister of culture becomes the enemy of the Lord. "Master, wilt thou that we call down fire from heaven to consume them?" How zealous, and yet how blind! It is always so much easier to burn your enemies than to convert them, to damn them than to save them, and as sure as ever a fine and liberal zeal becomes a concentrated passion for a sect, resort will be had to methods and implements which will never win an opponent, but only wound the Lord. You know what kind of armor is used by an illiterate zeal. In the supposed interests of the kingdom we use methods of misrepresentation, misinterpretation, exaggeration—I do not say wilfully, for that would place us outside the ranks of the Master's friends, but blinded by our perverted zeal—and the issue of such warfare is not the discomfiture of the devil but the wounding of the Lord. We detach things from their context. We quote things in the wrong tone. We give them an unfriendly emphasis. The zeal of the partisan eclipses the vision of truth. We fight in the king's uniform and we do not see that our blows are falling upon the king. When our zeal for a fold is greater than our love for the flock, when sectarianism is held of greater price than faith, when a party victory is taken for the temple of the truth, we are impairing our covenant, and the points of our swords are turned against the king. "What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."

We wound our Lord by our thoughtless kindness. "And they brought unto him little children that he should touch them: and the disciples rebuked them." The disciples acted in presumed kindness to their Master, and yet how unkind was the ministry! They were protecting the Lord because he was tired, saving him from the embarrassment of the multitude. Their purpose was right; the means they employed were thoughtless. And it frequently happens that even when our deeds are right, the manner in which we perform them is offensive. We can wound the Lord by the clumsy way in which we serve him. There are some men who boast of their want of refinement. With an air of self-satisfaction you hear them proclaim: "I am a bit blunt." A man ought to be as ashamed to make that avowal as he would be to say, "I am a fool." Both states imply immaturity and neglect, an imperfect usage of the missions and ministry of grace. We are responsible to God both for the man and the manner. It is not enough that we serve him, we must serve him in a way that will make no wounds. "Let your light *so* shine." It is not enough that the light is shining; we are to take pains that it shines in the right way. We are responsible for the position of the lamp, for the inclination of its rays, for the way in which the light falls upon our fellows. We are to so shine that men may see our good works and fall upon their knees in the worship of God. It is a truism, but it is well to repeat it: a good deal of kindness is spoiled by the want of a kindly manner. There are well meaning men who *throw* their kindness at you. All such kindness wounds the Lord himself. "What are these wounds on thine hands?" They are the wounds the Master received from the clumsy kindness of his friends.

We wound our Lord by our faithlessness when in the warfare of life the odds are against us. It is easy to be his friends when he walks along the palm-strewn ways of Jerusalem, and everybody vies with everybody else in ac-

claiming him the king of glory. But when the crowd melts away, and the minority is very small, it is so easy to become ashamed of the leader and to say, "I know not the man." Our true friends are revealed when we are "down." "A brother is born for adversity," it is for this very reason that he is a brother and in the time of adverse crises he comes to his own. The nightingale is lovely, not because his song is sweeter than the note of the thrush, but because he sings in the night. If the thrush could awake in the gloom and pour out the melody with which he enriches the morning, even the nightingale would yield no lovelier song. And this is just our Lord's friendship; he is at his best when we are at our weakest. "When we were yet without strength Christ died for the ungodly." He is the friend of those who are "down," and he gives them "songs in the night." If, therefore, in the day of small things we desert the Lord, how deeply we must wound him! "Who will go for me?" he cries and he longs for volunteers who will choose the hardest way. You remember that speech which Garibaldi made to the Roman soldiers, a speech which Kossuth described as "the most glorious speech I ever heard in my life": "Soldiers, what I have to offer you is fatigue, danger, struggle, death; the chill of the cold night, the heat under the burning sun; no lodgings, no munitions, no provisions, but forced marches, dangerous watchposts and the continual struggle with the bayonet against batteries. Those who love freedom and their country may follow me!" How like the Master! "Whosoever doth not bear his cross and come after me cannot be my disciple." But when the hardship comes, and we are among the dwindling minority, and we are faithless, our sword is plunged into our leader! If I am in company, and the intercourse is unseemly, am I a friend of the Lord or a deserter? I would far rather be called a prig by the men of the world than be known as a faithless friend of my Lord.

"Dare to be a Daniel,
Dare to stand alone."

Let us be ready and prayerful lest in our very discipleship we inflict new wounds upon the King. "What I say unto one I say unto all, Watch!" Watch lest even by the very manner of your friendship you wound the Master and expose him to an open shame.

A Word to Business Men

By One of Them

One of the most powerful branches of the church's energy is yet to be developed. In an occasional place it can be seen gathering strength. It ought to be more earnestly pushed forward and carefully cultivated. Its help and strength to a church is hardly measurable. No church gets anywhere near to doing its maximum of good until this energy is developed and put into action. Many churches fail to live, and many are barely keeping afloat just because of the lack of that development. Reference is made to interesting the business men of the church in the "Lord's business."

I do not mean to have the church a commercial enterprise. The fact of the matter is that as a general rule with the highest development of this energy in the individual church there is less commercialism, public money-getting schemes and the like, incorporated in its work. The business men of the churches are a distinct class in the church. They are generally looked upon by the churches as being exempt from very active church duties on account of their supposedly imperative business duties, which demand about all their time and strength.

How often have we heard unthinking pastors excuse or feel sorry for Brother A. or Brother B., because he is so overwhelmed with business cares that he cannot get out to a meeting of the elders or deacons or some important committee meeting; or because he is so very fatigued from his week's labors, that he just cannot get up in time for Sunday-school or morning services. I don't think such excuses should be made for these delinquents. With rare exceptions they need no pity or excusing, and it only weakens them and the church to do so.

It should be a part of the religion of the merchant, mechanic, lawyer, doctor, and laborer in every occupation and profession of life, in the church of Christ, to save some of the best of his strength and ingenuity for the Lord's work. This habit of beating the bushes like demons for our own game six full days, until we have not an atom of strength left on Lord's day morning for his work, is not what the Master is likely to keep an open hand on. No matter what excuse we may frame to excuse ourselves or to be excused on, it does not answer.

The church services, board and committee meetings, need wide-awake men, full of the alertness, snap and "ginger" that characterizes their contest in the daily marts for trade and prestige. The church is not getting its own if it does not get these. If it is getting the remnants of our nerves, patience and pocketbooks, after we have cut up the whole week's cloth into our own garments, is it any wonder that the church's cloak is short and of many colors, and her financial affairs like a crazy quilt? Remnants do not go with the Lord. The Lord's day is the first one of the week. With many it is the day they spend the very last rag and tag of their energy.

It is no wonder they sleep and snooze, or else do not go to church because they "can't keep awake." And it is no wonder that any part of the Lord's vineyard entrusted to their care looks like a sluggard's patch. That sounds a little severe, maybe, but no really successful Christian business man will read these lines who will fail to agree with me that, if an employe was as careless and indifferent with his work as we too often are with the Lord's business, he could not "hold his job" a day. He will also agree that if the church's business is to be attended to at all, it ought to be attended to even more carefully and diligently than our own. And again he will agree that the churches having good business administrations are the most powerful spiritually.

One of the best things the churches can do for themselves this year, is to send a half dozen or more of their business and professional men to the great national convention at St. Louis next October. If they do not see and hear some big things concerning the church and its work that will take them out of Camp Ease and put them on the firing line, then I am mistaken. They will, because of their business training, bring back reports, plans and ideas that would never have suggested themselves to the average preacher-delegate. It will also generate in these men a whole lot of practical energy and enthusiasm in the Master's work, and the church will be greatly strengthened thereby. Commence to plan with them. Do it now.

Charles B. Sala.

In Memoriam.

Mrs. Martha Ankeny.

"Oh, friend, the thought of whom is sense
of loss,
Though close inwrought with sense of wealth
as well,
. . . . . .
Where'er thy spirit be, may it not swell
With old-time thrill of joy, to know how here
Thou livest, binding hearts that owned thy
spell?"

A few friends, cheerful talk, a loving word and a good-bye—that tells the story of our Round Table life. It has all been so happy. And everyone was the next friend of everyone. One day the angel came among us and said: "This one will go with me." We kept back our tears and said, smiling, "Yes." And so she went out, simply, naturally, as though going, for a moment, into another room. We waved our hand, and she smiled back at us; and that was all. The cord of love is only lengthened—it cannot be broken. The "Little Journey in the World" which we have so often taken, and from which we have returned with bright messages for each other, is now being taken by our beloved; only it is not a little journey in the *world* this time, but a little voyage to Paradise. And she will not return to tell us of her experiences by the way; but will tarry till we come. Can we not still hear her voice?

"Sunset and evening star, and one clear call
for me,
Let there be no moaning at the bar when I
put out to sea."

Bon voyage! A little while and we shall see thee; for, like thee, we, too, shall soon set sail and go out to meet our Pilot face to face.

The Round Table, A. B. T.
Minneapolis, June, 1904.

1300 Years of London

By William Durban

A Prelude on Our Work.

According to my frequent practice, before taking up my main thesis for this article, I will dwell for a moment on a topic connected with the work of our churches of Christ. I go next week to Margate to preside at the recognition of our Bro. Frank Forster, the newly appointed minister there. As I have for eight months been filling the interregnum there, it naturally falls to me to be invited to attend on the installation of the incoming pastor. I look for great things to be done by young Frank Forster in his beautiful sphere. He will be braced by the ozone of the North Foreland; will be located in one of the most charming spots in the world, and will find himself welcomed by an affectionate people. He was born in 1875 at Birkenhead, on the Mersey, his parents being Episcopalians. In 1887 J. M. Van Horn, whose memory is so well loved by me and many others, came to Birkenhead, and at once attracted the Forster family by his splendid preaching in the great music hall. In 1892 Frank Forster was baptized by J. J. Haley, who ascribes his entrance on ministerial work chiefly to the influence of the Christian Endeavor movement, without which he believed he would never have learned to speak. Crossing the Atlantic he spent two years at Dr. Ashley Johnson's college, Kimberlin Heights, Tenn. He tells me these were two years of invaluable benefit to him, chiefly because he was all the time face to face with the Bible, while Greek, mathematics, history and general topics were by no means neglected. While at this college he preached during the summer of 1902 at Bowersville, Ohio, and about a year ago became pastor of the church at Huntsville, Luzerne Co., Penn. There he spent a delightful year of work and study, and now he has recrossed the ocean at our call to take up the ministry in Margate. Frank Forster is a living magnet. I have at once received several letters from my friends at Margate expressing their delight in finding him so well adapted to the responsibilities.

Thirteen Centuries of Ecclesiastical London.

Recently there has been celebrated a wonderful commemoration in London, the study of which is a fine lesson in church history. The famous bishop of London, the eloquent and strenuous Dr. Winnington Ingram, whom I happen to know personally better than any other English prelate, has been most enthusiastically leading the celebration of the 1,300 centuries of the see of London. Now, such a span as thirteen centuries takes us a long way back towards the apostolic days. Indeed, at that early date we are close to the sub-apostolic age, the era of the fathers. Therefore we might imagine that churchmen, as they are called in this country, would be disposed to learn an easy and forcible lesson on the primitive simplicity of Christianity when the history of their own communion carries them back so far towards Jerusalem and the apostles.

In the Year 604 A. D.

We go back to A. D. 604 and are in ancient London soon after the Roman conquerors had quitted and the Saxon invaders had mastered the land. In the south aisle of St. Paul's cathedral were placed in 1892 four alabaster tablets, compiled for the most part by the present bishop of Bristol, then a canon of St. Paul's, containing an authoritative list of all the 104 bishops of London who have occupied the see in unbroken succession since the first who was consecrated of the long line, Mellitus.

This Mellitus, the first prelate of the present line, is the ecclesiastic whose consecration the bishop of London has recently been commemorating with flourish of pulpit eloquence. And certainly the event is remarkable enough. It marks London as one of the venerable centres of the world's civilization. But there is something to us much more suggestive at the back of this centenary, on which the clergy of the Anglican avoid laying stress. They like specially to start with Mellitus, but some of us think more of certain extraordinary antecedents even to his time. For Mellitus was not by any means the first bishop of London. It is very important to note this. It is authentically recorded that during the Roman period of British history, prior to the ruthless Saxon invasion, sixteen Christian bishops ruled over the diocese of London in succession. Of these sixteen prelates the last was that Restitutus who is known to have represented the diocese at the great council of Arles in France in the year 314. The pagan Saxons drove the Britons back further and further towards Wales. The greater part of England was submerged in a flood of heathenism, but there is no doubt that during the Roman occupation if the apostle Paul did not visit Britian, some of his followers and some of the missionaries from the churches in Gaul had founded simple Christian communions in many parts of England.

The Wrong Beginning of English Christianity.

Now, the hereditary misfortune of England is that it dates the genesis of its Christian creed back a long way indeed, but not back far enough. The clergy are afraid to enquire too much about the earliest bishops. They were simply overseers of churches of Christ of the primitive apostolic order. But the persistent habit of crediting Pope Gregory and his emissary Augustine with the origin of the English church is fatal to true study. Mellitus was the leader of the band sent to reinforce Augustine in the year 601. He appears to have been of noble birth and to have been styled an abbot. Soon after Mellitus had been consecrated in 604 Ethelbert, king of Kent, erected and endowed a magnificent cathedral in the metropolis. This building, dedicated to St. Paul, was destroyed by fire in 961, and three subsequent cathedrals have been erected in succession on the same site.

The Romance of a Diocese.

Clouds soon darkened the situation for Mellitus. He went to Rome to consult the pope, and the princes of the royal family fell back into heathenism. The obstinate Londoners refused to receive the bishop on his return. Mellitus returned from London to Kent and became archbishop of Canterbury. For thirty-eight years London rioted in darkest paganism, and no Christian services were held in the cathedral or any other spot. Then came the restoration of Christianity, but it was, alas, of the fatal Roman apostate seventh century type. It was a restoration with convents, monasteries, abbots, priests, who set up at Canterbury and then at London and Rochester the elaborate, pompous and sacerdotal system which was reinforced and intensified when next the Normans came along after the victory of William at Hastings. That wonderful cathedral of St. Paul which was burned in 1666 was a majestic edifice. It was surrounded by a wall including the whole of what is now known as St. Paul's churchyard. It was approached by six gates, of which the site of two remain in St. Paul's alley and St. Paul's chain, the bishop's palace in the old days occupying the northwest corner. The establishment was an imposing one. It included the bishop, dean, four archdeacons, the treasurer, the precentor, the chancellor, fifty greater canons, twelve lesser canons, fifty chantry priests, thirty vicars and a host of minor officers. There were a brewer and a baker, the former of whom brewed nearly 70,000 gallons, and the latter supplied 40,000 loaves, in a single year, so that we can well understand that old St. Paul's alone provided a livelihood for thousands. And all around, as the middle ages developed, there sprang up the monasteries and priories of Benedictines, Carthusians, Franciscans (or gray friars), Dominicans (or black friars), Carmelites (or white friars), Knights Templars and Knights of St. John, which wielded such mighty temporal and spiritual influence till the stupendous reformation stripped them of most of their revenues and cleared out the colossal nests of superstition which constituted the chief strongholds of popery.

London, June 18.

As Seen from the Dome

By F. D. Power

One sees all sorts of people from this elevation. Looking down upon the busy streets, hundreds of feet below, they seem like pigmies; viewed inside the dome as they strut across the marble floor of the rotunda, they appear as so many spiders with short bodies and very long legs; studied at the other end of the avenue, in the historic White House or far away beyond the range of vision, they have all the peculiarities of ordinary humanity. One thing is true—they have a perennial interest. They appear to be very much alike at this distance, but on closer inspection they show up very differently. Every one is a distinct microcosm which will repay careful study. Some may disappoint, some may even disgust you, but they are all interesting.

While I was in Bethany recently Uncle Jacob Heatherington, who lived near by at Bellaire, Ohio, passed away. He was a patriarch who had seen the ups and downs and unders and overs of ninety years. I called to see him last in 1901. Charles M. Watson, then pastor of the church at Bellaire, was with me. Uncle Jacob was reminiscent. "Alexander Campbell was a great preacher," he said, "the greatest since the apostles. Thomas Campbell was the finest old man I ever saw. John Henry! Yes, I have heard him many a time. We called him 'the walking Bible.' The Haydens—I used to listen to them in the little cooper shop in Wheeling." And so Uncle Jacob loved to talk. He was in his eighty-eighth year then. He made his money by mining. "Jack" was a mule that worked with him in the coal mines, did curious tricks for him and aided in building up his fortune; and the house he lived in, which cost thirty-five thousand, he called "the house that Jack built," and over the doorway was a mule's head in bronze. It was dedicated to "Jack." It is the first monument I ever saw to a mule, but not the first mule I ever knew to be worthy of a monument. It is perfectly safe, for it represents the head of the mule. Someone asks, "Why does Missouri stand at the head in raising mules?" and the answer is, "It is the only safe place to stand."

Uncle Jacob was born March 4, 1814, at Newcastle, England, and worked when a boy of seven years as a "trapper" in a Cornish mine. When a lad of fourteen he opened a mine at Bellaire and took his first barge of coal to Cincinnati three years later. He united with the Christian church in 1842. His whole schooling was a term of thirteen days, when he was a young man of thirty years of age. His father, when dying, said to him, "Jacob, I can leave you only what my father left me, a father's honor. I have tried to live an honest life; and Jacob, I want you to always keep your word. Your honor's all you've got." Men testified concerning him that this inheritance was never sullied. He was able only to make his "mark" and read the names of his steamboats as they passed his door back and forth on the Ohio river, but all men relied upon his honesty. Once when in great financial straits and needing $15,000, he entered the office of a Quaker banker at Barnesville whom he had never seen, and the man of money said to him, "Thee can have all thee wants."

On one occasion drink overcame him, and his wife administered a cure which might work well with others. With sixty-five dollars in his possession he went with two other young men to Benwood to the races. He returned in sad plight with only four dollars in his pocket. His wife reproved him and he slunk under the table to sleep off the ill effects of his indulgence. The pump used by the neighbors was in the yard, and as they came in to get water his wife would take them into the kitchen, shake him into consciousness and tell him they had called to see him. "Eliza," he said, finally, "if you'll keep the neighbors out of here I'll promise never to get drunk again." And he never did. We have the instance of the young wife who, when her husband returned for the first time in this condition, supposed him to be ill and covered him with mustard plasters from head to foot, and so cured him—the remedy of Mrs. Heatherington might also work well in many cases.

Uncle Jacob's mule was his treasure. The army mule deserves the eternal gratitude of the republic, and "Jack" deserved and received the undying esteem of his owner. Numbers 22:23-35 and Second Peter 2:16 have been very puzzling to commentators. It was doubtless a vision, and the words of the historic animal came to the inner rather than the outer ear, but Jack "though dead yet speaketh." "There was considerable bickering about the price I was to pay," said Uncle Jacob, telling the story to his pastor, "but I saw he was the kind of mule I wanted, and so I gave a mare and thirty dollars to boot for him. And he was a good one, one of the medium size—not a little burro nor a big jack—just between the two. And say, those are the kind of people we want—not wee little ones nor big educated ones. The kind that pull are the medium sized. Well, Jack had more sense than half the people I know. He had as much as I had, I'm sure. He helped me earn every cent I've got, and then he died because I was too good to him. He was playful. I could get under his forelegs and he would stand up straight. But, better still, I liked him because he was so devilish. He would bite and kick with vim. When I built the house I had carved as you see over the door a mule's head. Upon its completion I led him through all the downstairs rooms and told him what he had done. I would have taken him upstairs, but I was afraid of the steps. He died at the ripe old age of forty years, and now lies in the bottom, on the other side of the road, where I gave him decent burial."

Why should not men be grateful to dumb animals that serve them? Here is a telegram in my morning paper: "Old Bill, a horse owned by G. H. Front, of Keyser, W. Va., died at the advanced age of thirty-two years." President Roosevelt in a message to congress asks special provision for cavalry and artillery horses worn out in long performance of duty. We may not believe that Tray and Towser, and Beauty and Blossom, and Bucephalus and Traveler have souls, but we are learning that creatures with souls cannot treat with cruelty their weaker fellow creatures without injury to themselves. Kind to "Jack," Uncle Jacob knew how to deal kindly with the higher creatures of God.

He was always ready to welcome the preachers and to tell about those he had met in years gone by. He had this story of Robert Graham, of Kentucky, who when a Bethany student visited his home. Graham had been holding a meeting. Every man came with his dog and some of the dogs had poor sanctuary manners. One evening the preacher lost his patience, stopped suddenly and began lining out the words:

> "Put out that dog and shut the door,
> And don't let him come in any more."

Uncle Jacob is one sort of man I see from the dome. There are others. One looms up way down in Tennessee long enough to write a very unpretty letter denying the truth of my recent story about the Presbyterian in Washington, Pa., who hesitated to sell kerosene to a Methodist to light the meeting house lest he encourage false doctrine. Jerome Woodward says it is not so, and says it with a vim and venom that are not Christianly. Coal oil, he says, was not used till 1861; and he first furnished it to the trade in '67. Why, the Indians used it before his ancestors came to this country. Did he never hear of "Seneca oil"? Petroleum has been used for forty centuries. Pennsylvania produced as much as 82,000 barrels in 1859, and we know it was used in lamps in Marietta, Ohio, as early as 1826. If the brother can exhibit such a spirit as his letter indicates at this o'clock of the century, what must it have been in Thomas Campbell's time!

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All mental discipline and symmetrical growth are from activity of the mind under the yoke of the will or personal power.—*Mark Hopkins.*

The Heart of Heaven

By W. FAIRFAX GORDON.

Her pale, sweet face with the pain-drawn underlip, and the large eyes, heavy from endless nights of sleeplessness, was a book of suffering to those who chose to study it.

Whether in the invalid chair by day or the little white iron bed by night, She was always the same. When stylish visitors, with somewhat of charity hidden beneath their laces, peeped into the infirmary, there was sometimes an atmosphere of discontent mingled with the fragrance of violets as the door was closed. And some of the patients thought it easy to be content when attended by youth, wealth, freedom and health. But She inhaled only the perfume.

To some, including the managers of the institution, it seemed easy for Her to possess an even temperament. Did not the "Home for Old Ladies" receive the best attention? Were not the inmates well fed and well clothed? Were not there trained nurses to attend them in sickness, and did not the city's best physicians diagnose their cases? Surely they could not lack comfort!

Once, the sickly wife of a wealthy patron had suggested that roller chairs be provided for those in the infirmary who had no means of breaking the monotony of their lives by the slight change of scenery which the long halls and piazzas afforded. The husband asked: "Who would pay for the chairs and for the extra attention?" So for the eleventh time since Her arrival at the Home spring had come! Spring, with every love-note in nature singing a grand welcome!

It was warm and oppressive in the house-walled city; in a walled city-house what relief was possible?

She was thinking: If only a little bird—there were so many birds!—if only a little bird would sing on Her window-sill, perhaps She would be able to appreciate the change in the season. She might even feel the breath of the pines and wild roses of Her southern country home. She might even hear the rippling of the little brook in which as a child She had waded with Her dress caught high above Her knees. Ah, the song of a little migrating bird could mysteriously bring back those few years of Her life in which She knew no pain. Often She had asked that a few crumbs of bread be placed in Her window to attract some hungry nestling, but the charm failed.

She did not fret. She had been a sufferer too long for that. Instead, Her lovely thoughts gave Her exquisite pleasure. Presently a half-smile began to flirt with Her pain-drawn mouth and it made Her beautiful. With eyes upturned, She sat as one waiting on God and softly asked:

"Is it my strength to sit still? . . O Lord of Life, I meant to dedicate to thy service all the melody of my soul. . . When I failed, and as a worker in thy vineyard I was about to sail for a foreign land, O Lord of Life, . . . I . .lay helpless . . in a hospital . . ward. . .

"Again I sought to serve Thee through the press. . . Thou knowest the outcome. . . .

"Did I plan too much for my good or for thy glory? . . . I know not why I am here, O Lord of Life, but if it is thy will I would not have it otherwise. . . . O Pain, what a teacher thou art!" . . .

Surely a bird had at last come to the window. She turned her head, but saw only the usual uninteresting vista of hot roofs.

Could Israfel be near by? A mist of lovely sounds drifted through the window from the perfect harmony of the Tone world. All the atmosphere quivered as filled with musical instruments, which responded to the thrilling touch of a Master hand. More distinct, yet softer than the softest instrument, even softer than an inner voice, She heard one harplike tone. Overpowered by its nameless beauty, for some time She remained voiceless. Finally She asked faintly:

"Is this heaven?"

And the Tone-Beautiful said:

"Little One, this is the Divine echo of your own theme which you played for those too poor to hear the riches of God's grace in music. It has caused the prodigal to return; it has brought consolation to the heart of the prisoner; it has glorified thy God. He knew all the suffering thou didst endure, and what it cost to give up thy life's work. To the world the only result of thy strenuous labor was professional neurosis. The Lord reaped the real profit."

Then She whispered softly:

"But *when* did I do any good with my music?"

And the Tone-Beautiful said:

"When thou didst plan it in thy heart."

The undulating accompaniment broke into a shower of pearly flute tones, falling soft as rain-kisses on sleeping roses.

"Little One, thou didst indeed carry the Light to those who sat in darkness, and the gratitude of heathen hearts causes angels to weep."

Joyfully She asked:

"*When* was I ever a missionary?"

And the Tone-Beautiful said:

"When thou didst plan it in thy heart. . . . When thou wert in the hospital day and night thou didst meditate upon thy Lord. Many times he saw thee fold thy little white hands over thy heart and say:

'O Lord, I love thee!'

That was ever sweet music to him. He saw thee cheer thy companions. He saw thy consideration for doctors, nurses and patients. Thou wert supremely unselfish."

There was a magnificent crescendo and a triumphant chorus responded from the waves of sound, like the ocean swelling its music through the caverns of the sea. Softly the Tone-Beautiful continued:

"As an author thy Lord knew all the difficulties that beset thee. How at first it was well-nigh impossible for so sensitive a nature to dictate sacred thoughts, and how hard it was to secure an amanuensis when thou wert so poor. Thou didst overcome these

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WRONG TRACK

Had to Switch.

Even the most careful person is apt to get on the wrong track regarding food sometimes and has to switch over.

When the right food is selected the host of ails that come from improper food and drink disappear, even where the trouble has been of lifelong standing.

"From a child I was never strong and had a capricious appetite and I was allowed to eat whatever I fancied —rich cake, highly seasoned food, hot biscuit, etc.—so it was not surprising that my digestion was soon out of order and at the age of twenty-three I was on the verge of nervous prostration. I had no appetite and as I had been losing strength (because I didn't get nourishment in my daily food to repair the wear and tear on body and brain) I had no reserve force to fall back on, lost flesh rapidly and no medicine helped me.

"Then it was a wise physician ordered Grape-Nuts and cream and saw to it that I gave this food (new to me) a proper trial and it showed he knew what he was about because I got better by bounds from the very first. That was in the summer and by winter I was in better health than ever before in my life, had gained in flesh and weight and felt like a new person altogether in mind as well as body, all due to nourishing and completely digestible food, Grape-Nuts.

"This happened three years ago and never since then have I had any but perfect health, for I stick to my Grape-Nuts food and cream and still think it delicious. I eat it every day. I never tire of this food and can enjoy a saucer of Grape-Nuts and cream when nothing else satisfies my appetite, and it's surprising how sustained and strong a small saucerful will make one feel for hours." Name given by Postum Co., Battle Creek, Mich.

True food that carries one along and "there's a reason." Grape-Nuts 10 days proves big things.

Get the little book, "The Road to Wellville," in each pkg.

trials, and thy Lord received the profit. Lo, the wonder is this—For eleven years bravely hast thou borne thy illness here. Lying day by day uncomplaining, in pain and in poverty, thou hast always a cheerful word."

The grand melody floated into space, leaving the cooing harp-tone to modulate with surpassing delicateness into a minor key. It whispered:

"Thy Lord saw thy heart rent for his sake. Thou couldst not unite with an unbeliever, nor would he accept thy faith. . . . Hark, Little One! When thou liest in death he whom thou didst truly love and whom many years have separated from thee, shall be led to thy pall. He shall be led, for he is a cripple, and when he shall look upon thy face for the last time he shall behold the glory of thy Lord reflected in thy countenance, and he shall at last—believe! Ever since he became a cripple his heart has softened" . . . . .

Was the Tone-Beautiful leaving her? With a supreme effort She sought to detain it.

"Surely," She murmured, "this is heaven."

From afar She caught the dying cadence.

"This is . . spring song . . from the heart . . of heaven" . . . . .

And She awoke.

Second Adventism

BY JAMES R. CHALLEN.

So many tracts and monologs are coming to me urging that the end of the world must be approaching, in fact is right here now, that I am constrained to answer. Others may read these wails and predictions and yield to their appeals and quit working and pleading for the conversion of the world to Christ, because the bridegroom is coming this very night, and those who have not oil in their lamps must have the door shut, for it is now too late to get oil. Therefore, a few truths ought to go forth to shield the unwary.

The second coming of Christ will be at a time which no man can foretell. This is so definitely set forth in the scriptures that it is marvelous that any reader of the word should doubt it, much less presume to attempt to fix the date or even the period of his coming. "Be not shaken in mind nor be troubled, neither by spirit nor by word, as that the day of Christ is at hand." So Paul says in his second Thessalonian letter which was evidently written to correct the misapprehension aroused by his first letter, "nor by letter as from us."

All through the Christian age the time of the second coming has been set, only to pass without fulfillment. How can it be otherwise than that many who sought his appearance have gone to perdition for that they have found that he does not come as promised?

There was the war between "Gog and Magog" already fought and the time at hand. Then the "battle of Armageddon" and the descent of Christ upon earth to follow immediately. Then the Millerite excitement, when 50,000 people in the United States confidently expected the earth to be destroyed in 1843, many wearing white robes in which they sat and sang all day and night until worn out with weary watching and waiting. This was succeeded by years of skeptical ravings against the Bible. But "the faithful," as they blasphemously called themselves, held together by moving the date forward to 1847-8-57-61-84, and now wisely refuse to name the date, but insist that the "watchman on the tower" knows. "The wise virgins may not now give any of them oil to the foolish virgins, for the bridegroom cometh, and quickly."

It matters not that they are divided, some believing and proclaiming one thing and some another. Here are simple "Second Adventists," there "Seventh day Adventists," over across the street "Watchers for the Millennial Dawn." Some hold together for a generation, and others for only a very few years. Nearly every congregation differs from every other in "essential doctrines to ascension." In the same congregation may be found dissenters. From year to year, and even from week to week, views change. Those who get second adventism into their heads in any form seem to think "woe is unto them if they do not proclaim it," and in other churches where the religion of Christ is taught in regular and established fashion they appear, and wherever they are permitted to speak or even to pray they hold forth their monomaniac wail, that Christ is coming right now, this very day or the next, to take his elect unto himself, to torment the wicked for a thousand years, or to reign himself on earth as king of a millennium, or to separate the sheep from the goats, or whatever the particular adventist may happen at that time to believe.

The craze does not seem to end. Even the very elect are sometimes led astray by it. Their end is usually disgust and contempt for everything sacred and divine. Go to and end this infatuation by refusing to listen. I was going to say by silence. It were better, perhaps, if I had kept silent. The poisoned darts of the enemy will be turned on me now. But some of those who know better, or ought to, are preaching and writing entirely too much about the imminence of Christ's second appearing, presuming to add their belief that "the wars and rumors of war," and the growing unrest, and the going to and fro of men all over the earth, etc., demonstrate that the end of the world is coming, right here and now. Quit this. It does far more harm than good.

Jacksonville, Florida.

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A minister who had received calls to several churches and declined them, said his reason for declining was that in each case the church was "ruled by men whose whole life outside the church on Sunday was anti-Christian—oppressive of their fellow men as well as defiant of the laws of God." He was not unwilling to preach to such sinners, but he declined to be governed by them. And he was right.—*Religious Intelligencer.*

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TUNING A PHYSICIAN

He Got Out, and Then in Tune.

If coffee has you where your nerves demand it each morning you have a wreck ahead sure.

Think back for a year and notice how the sick spells grow on you instead of getting less.

You are running into nervous prostration or some fixed disease absolutely certain, and when it suddenly takes full possession you will find nothing, absolutely nothing, in drugs that will heal you. Nature demands penalty for the daily hurt to the nerve centers by coffee, and you must pay the full price.

A physician of Cornwall, Ont., says of himself, "For years coffee was to me what rum is to the toper, but I kept getting worse and worse in health.

"I suffered from continuous nervous twitching, insomnia, restless, miserable nights, nerves all gone. Craving for coffee was intense, but it put me lower and lower in health. Something must be done, so I tried leaving off the coffee and using Postum Food Coffee. The first trial wife and I were both disgusted for we were careless in brewing it, but we went carefully into the subject of preparing Postum and found we had only allowed it to brew about five minutes, and that won't make good Postum. So next time it was boiled full fifteen minutes after boiling began, then served with good cream and it was toothsome and delicious. That marked the beginning of my return to health. Now I sleep well, the old twitching has disappeared, and in short I am well again. My good wife has also been much benefited by leaving off coffee and using Postum Food Coffee. We have abandoned the old coffee for all time." Name given by Postum Co., Battle Creek, Mich.

There's a reason why so many intelligent people and physicians drink Postum in place of ordinary coffee.

Look in each pkg. for the famous little book, "The Road to Wellville."

Sunday-School.

July 24, 1904.

JEHOSHAPHAT'S REFORM—2 Chron. 19:1-11.

Read 2 Chronicles, Chapter 17-20.

Memory verses, 19:4-6.

Golden Text.—Deal courageously and the Lord shall be with the good.—2 Chron. 19:11.

Father and Son.

Jehoshaphat, king of Judah, was the son of Asa whose wise feign and righteous course formed the subject of the last lesson. It was just at this point that the southern kingdom gained its lasting advantage over the northern. For some years after the division, both had been sunken in idolatry and had been more or less corrupted by the immoral practices which went with idolatry, not only in that age, but in almost all ages and places. But before the point of utter degeneracy had been reached, the southern kingdom was blessed with certain wise and godly rulers who purified the worship and recalled the people to their allegiance to Jehovah. There were later lapses in both faith and morals, but there was always a righteous remnant to which the appeal of the reformers could be made, and the idea of the centralization of the worship at Jerusalem was so firmly fixed that it could never afterward be wholly obliterated.

On the other hand, the northern kingdom, under the rule of an unbroken succession of evil kings, became too degenerate to be reformed even by such prophets as Elijah and Elisha. The difference between the subsequent courses of the two kingdoms and the religious superiority of Judah is largely attributable to the work of this righteous father and son, Asa and Jehoshaphat.

A Time of Prosperity.

The peace which prevailed during a large part of Asa's reign, found its natural fruitage in a period of general prosperity under his son and successor, Jehoshaphat. The kingdom began again to command the respect of its neighbors to a degree unknown since the separation. Even the Philistines were ostentatiously friendly, and sent presents—or tribute—and so did the people of the desert. Israel's hostile demonstration at Ramah, which had been headed off by Judah's alliance with Syria and the counter demonstration in the north, gave place to a friendly alliance, matrimonial and otherwise, between the two Hebrew powers. Jehoshaphat, amiable and generous, had the faults of his disposition. He was too willing to assume a complacent attitude toward wicked men. Though apparently he himself was not noticeably corrupted by it, his affiliation with men who were open enemies of Jehovah was counted his greatest fault.

The Visit to Ahab.

Ahab, one of the worst kings Israel ever had, was reigning in the north. Jehoshaphat made friends with him and paid him a visit in Samaria. He was well received, and presently it was proposed that a joint expedition should be undertaken against Judah's late ally, Syria. It was agreed. But first the prophets must be consulted. Ahab had four hundred prophets ready to say what the king wanted to hear. But the visitor wanted also the word of one Micaiah, who, as Ahab said, always prophesied against him. The messenger warned the prophet to say what the king wanted to hear, i. e., that the expedition would succeed. The reply of the prophet is admirable: "As Jehovah liveth, what my God saith, that will I speak." This is the right temper for any one who will speak forth the word of the Lord to his own generation in any age—to determine that he will say not what is wanted, but what is true.

In spite of Micaiah's warning of defeat, Ahab and Jehoshaphat went against Syria, were defeated, Ahab was killed, and Jehoshaphat went back home.

Jehoshaphat's Reforms.

These things are notable about the activities of Jehoshaphat:

1. He continued the work of destroying high places and centering the worship in Jerusalem, where it could be kept pure, as it could not at the country shrines.

2. He sent teachers throughout his own country to instruct the people (2 Chron. 17:7-9). Even princes were considered none too good to be teachers of the people.

3. He established justice. The relations between man and God can never be right unless the relations between man and man are right. So the temple of worship and the court of justice have always been closely connected. Jehoshaphat established courts and laid down some simple and righteous rules of procedure. This was as truly a religious reform as that of the worship, for no nation can serve God acceptably in its churches which does not also serve him in its courts and markets and shops

DOWN TO DATE

In all else, why not in the Book of books? It should be so of us as a religious people above all others.

WE ARE IN OTHER THINGS, why not in the Bible we use?

THE STANDARD AMERICAN REVISION HAS COME TO STAY, and we ought not to "follow," but always "lead the procession," and in doing this, the true teaching of the Word is brought to the common people. We have them with or without the helps, as you may prefer, and in prices from 45 cents to $18.00, the highest priced book issued by the Nelsons.

Let us tell you about some of them and in the size type printed:

No. 100 (without helps), in minion, cloth, limp, round corners, red under gold edges. Fine for use in Bible-schools, special prices on quantities, but in single orders.....$0 50

No.	Minion Type.	
112,	(without helps), Egyptian seal, divinity circuit, round corners, red under gold edges (special prices on quantities), on single orders	$ 1 60
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160,	in cloth boards, red edges, for congregations	$ 1 00
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174,	like 173, only Persian levant	3 75
174X,	like 174, only India paper	5 00
175,	like 174, only levant	5 75
175X,	like 175, only India paper	7 00
177,	like 175, only Sealskin	7 00
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260,	in cloth boards, red edges	1 50
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274,	like 273, only Persian Levant	4 75
274X,	like 274, only India paper	7 50
275,	like 274, only Levant	7 00
275X,	like 275, only India paper	10 00
277,	like 275, only Sealskin	9 00
277X,	like 277, only India paper	12 00
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2173,	like 2172, only leather lined to edge	3 25
2173X,	like 2173, only India paper	5 25
2174,	like 2173, only Persian Levant and silk sewed	4 25
2174X,	like 2174, only India paper	6 25
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Christian Endeavor.

By H. A. Denton.

July 24.

HOW TO BREAK DOWN THE SPIRIT OF CASTE.—Jas. 2:1-9; Matt. 23:8-12.

For the Leader.

There is that in everyone that develops a satisfaction in gaining position. It is not only the pleasure of pursuit, but the satisfaction that we find in position. It is not hard to develop a love of rank. Moderately indulged, this is not going to harm us. But who can guarantee moderation? A step from the love of rank, and we have begun to respect rank. And following the respect we have for position, comes the despising of the lower position than we hold. We begin to look into the ability, the effort, the remuneration, the patronage connected with positions, and then we rank them. Those of a certain craft, or those of a certain class of callings, find their society together. By and by the lines of demarkation become fixed. Thus we have in our land, worked out along social lines, what is really a caste. What message did Jesus deliver upon this subject? What is the position of the New Testament upon a matter most important? Let us see to-night what this teaching is.

For the Members.

1. With the Christian the notion of caste can have no lawful place. The Master is clear upon this point. In every place the apostles and leaders in the early church speak out with no uncertain sound upon this subject. It is bad enough to harbor thoughts favorable to the caste spirit, but let us not do it in the name of religion—the religion of Jesus the Christ.

2. "All ye are brethren." That is the way the Master puts it. They were to ignore the standards of the world in this matter. They were to stand upon a common plane. Do not think they found no difficulty in obeying this command. They were constituted very much as we are. But that was not the question. It was not, Did they find it easy to do it? It was, Is it the will of the Master?

3. The terms that were used to designate rank in the service of the Lord were cut out of the terminology of the primitive church. "Be not called rabbi," "call no man your father upon the earth," "neither be ye called masters"—these are the words of the Master. If we will read the lesson carefully, we will see the reason he gives for this. When this instruction of Jesus is reduced to its lowest term it means this: Do not assume the spirit of caste for yourself. Be a humble servant of the Lord and one of the many brethren. Do not allow anyone to place you in a position of caste. Do not commit the offense of caste yourself, and do not allow anyone else to commit it upon your account.

4. James dwells upon the phase of caste which rests largely upon the notion of respectability gauged by the clothing. Is that not a graphic story he supposes of one coming into the assembly in gay clothing and all the members flocking around him and saying, "Sit here in this good seat," or "Come up here to this place—more comfortable"? And over yonder comes in a poor brother, a stranger, too, but his clothing is poor, and no one cares for him. Yet Christ died for him. He is, by the law of the kingdom, of the same rank and respectability of any of the servants of the Lord, if he is a real servant of the Master, and the "if" may be as appropriately placed before the gayly dressed one as this poorly dressed one. And yet, if, in nine churches out of every ten, this is not repeated every time occasion affords, the writer allows his reputation as a man of observation and discrimination to pass away without protest. This ought not so to be.

Quiet Hour Thought.

Oh, Lord, take out of my heart the vain pride that would keep me back from the fullest enjoyment of the Master's injunction upon the subject of caste.

DAILY READINGS.

M.	Pride its root.	Job 40:12-14.
T.	Pride of family.	Ps. 49:1-12.
W.	God hates it.	Prov. 16:5, 8, 18.
T.	Coveting rank.	Luke 22:24-27.
F.	Caste is cruel.	Ps. 10:2-6.
S.	Humility is comely.	Luke 14:7-11.
S.	How to break down the caste spirit.	Jas. 2:1-9; Matt. 23:8-12.

Midweek Prayer-Meeting.

July 20, 1904.

THE FALL OF JERICHO.

"By faith the walls of Jericho fell down, after they had been compassed about seven days."—Heb. 11:30.

Every Jordan we cross brings us to some Jericho whose walls must be laid low. It is one thing to enter a promised land; it is another thing to conquer that land and make it ours. If Israel had dreamed that their work would be accomplished on crossing the Jordan, they soon found out their mistake. They were only beginning what proved to be a long and difficult task. If they had been tried in their wilderness journey, much more were they now tried in the work of subduing the land which God had given them.

Preparation and the Victory.—Notice, that there were six days of preparation, and then came the seventh day of victory. By reading Josh. 6:8-20, you will find how carefully Joshua and all Israel followed the directions which they had received from God. It was not easy to see the relation between what they were to do and the result that was to follow. But they believed in God and followed his word, and Jericho was taken. We often have to wait through long years of patient preparation for the victory we desire. In education, in apprenticeship at our trade, in our self-discipline and training, we are but complying with God's laws in order to success.

Victory Through Faith.—It was by faith that the walls of Jericho fell down, and it is by faith that all our greatest triumphs are to be won. We can make no spiritual advance; we can gain no victory over self; we can achieve no conquest over the forces of evil, except through faith. "This is the victory that overcomes the world, even our faith." This is so because faith alone links us with God and puts us into fellowship with his purposes and his laws. He who supposes he can triumph in any worthy enterprise without trusting in God, is short-sighted and doomed to failure.

Our Joshua.—Our great leader against the Jerichoes which we are to conquer is Jesus Christ. Him we are to obey in all things, and him we must follow whithersoever he may lead us. We can only conquer our sins as we trust in our Leader for strength and guidance. As Israel had trouble because they failed to make a complete conquest of Canaan, so we will be sure to find trouble ahead if we make any compromises with our sins.

Prayer.—Oh, Lord, our Light, our Life and our Leader, as Thou hast called us into fellowship with Thyself for the purpose of overcoming the strongholds of sin and Satan, wouldst Thou endow us with faith and courage, that we may be loyal to Thee, and in Thy name and through Thy strength be enabled to overcome our own sins and those evils which hinder the triumph of Thy kingdom in the world.

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Washington Christian College.

The order of class work averaged well throughout the year. The students were intelligent and cultured and in general closely studious, and some showed marked development. As our manner of teaching aims not only at imparting information, but also at developing the brain powers of the students, training them to think, construct and execute, it seemed that the more advanced students gained more from the session's work. The young men studying for the ministry supplied at different times during the session for twelve churches in Maryland, Virginia and the city.

The students represented the district and eight states directly, some as distant as Texas, Utah and Massachusetts.

There were four graduates, two taking the A. B. and two the B. S. degree. Each of them had attended good colleges from two to four years before entering Washington Christian college.

Our teaching force did excellent service. The professors are thoroughly competent for advanced, strong work, six of them being Johns Hopkins, Harvard, University of Virginia and Columbia graduates.

The college prospects for next session are even better than last year. All of our students who will go anywhere to school, we have reason to believe, will return here, and a number of new students have already definitely engaged rooms.

The college building being entirely taken up by the young ladies and class rooms, the young men had to room in private homes. We are arranging for a well equipped dormitory for the young men, and shall be able to take a larger number and at lower rates than heretofore.

The college has many good friends along the Atlantic and also in more distant parts of the country. We are glad of this opportunity to express to them our sincere appreciation.

DANIEL E. MOTLEY.

Washington, D. C.

Our Budget

—July has so far been a month of smiles and tears—most copious, gushing tears.

—St. Louis remains so far the most popular summer resort in the United States. The attendance steadily increases.

—With the naval battle of Santiago and the Boer war going on at the World's Fair, the citizens of St. Louis are becoming accustomed to the deafening roar of battle and war's dread alarums.

—The space in our World's Fair pavilion is proving too small for the demands upon it, but the building seems to be too large for the number of brethren who are willing to help pay for it.

—Bro. J. M. Philputt writes from Detroit that they will summer in that city instead of going to Maine. He has planned some work for the summer as well as some bodily exercise. He and his wife have some friends in that city, and it is a very good place for summering. We wish them a happy summer.

—Brother Briney of the Christian Companion seems to have discovered only at this late date that the men who control the Gospel Advocate have an entirely different code of journalistic ethics from that governing other journals. We found that out years ago, and have ever since treated that paper accordingly.

—J. H. Hill has been installed as pastor at Hematite, where there has been no preaching for nearly a year.

—Dr. J. W. Lowber, F. R. A. S., of Austin, Texas, has been elected a member of the Belgian astronomical society, Brussels.

—We are glad to receive a report of the good work done by the First church at Chicago, under the pastorate of Guy Hoover.

—Our National Benevolent Association has just received $750 from the estate of Mrs. Lydia A. Galbreath, deceased, late of Yale, Iowa.

—C. D. Haskell is both preacher and physician at Fort Madison, Ia. He was asked to deliver the Fourth of July address at the state penitentiary.

—Iowa is planning for a great state meeting next year. It will be in celebration of the fiftieth anniversary of the organization of the Iowa Christian convention.

—J. N. Crutcher, of Moberly, Mo., has been invited to conduct revival services at Fort Scott, Grant City, Monroe City, Huntsville, Madison and Auxvasse, Mo.

—M. S. Johnson, formerly of Louisiana, Mo., has entered upon the pastorate at Litchfield, Ill., succeeding C. D. Purlee, who had to resign on account of ill health.

—Mr. and Mrs. Guy B. Williamson, evangelistic helpers, are at home in Waverly, Ill., for a few weeks' rest. Their next meeting is with C. M. Smithson, Grayville, Ill.

—The church at Eureka, Kan., is making fine headway. Improvements in the building have just been made and J. F. Bradford reports: "We are going to move something this year."

—M. S. Johnson, who has just taken up work at Litchfield, Ill., paid a pleasant call to the Christian-Evangelist office this week. Brother Johnson reports the outlook at his new charge as very bright.

—Walter L. Martin has just resigned the work at Glenwood, Iowa, where nearly $500 has been expended on the renewing of the house. Brother Martin will begin work at Boyle Heights, Los Angeles, Aug. 1.

—"It was a great convention from every standpoint. The east is awakening and looks toward the high noon of great victories." So writes B. S. Ferrall about the New York convention, which has just concluded.

—"Every good American has a peculiar feeling of respect for those who, in giving to our countrymen broad and deep education, are rendering so vitally necessary a service to the nation. President Roosevelt."

—Dr. V. T. Lindsay and his wife, Catherine F. Lindsay, of Springfield, Ill., with their youngest daughter, Joy, sailed from Montreal on the steamship "Southwark," of the Dominion line, June 18, for a visit during the summer to the old world.

—Mrs. Louise B. Cole, of Albia, Mich., recently gave our National Benevolent association $600 on the annuity plan. All who would have similar fellowship with this worthy ministry address Gen. Sec. Geo. L. Snively, St. Louis, Mo.

—Geo. L. Snively reports great interest in the ministeries of the Benevolent Association on the part of the pastors and members of East End church, Pittsburg, and Central church, Allegheny, where he spoke on returning from the New York state convention.

—"The church at Tulip, Mo., for which I preach one-fourth time, recently made its first missionary contribution, resulting in $9.25 for home missions, and $19.75 for foreign missions. I thoroughly believe in missions.

Madison, Mo. "Jas. T. Ferguson."

—J. O. Shelburn, superintendent of missions at Cincinnati, Ohio, is convinced that the best time to conduct a meeting in the city is during the summer months, as this is the time "it is most needed, the time when the devil puts forth his greatest effort and the church makes the least."

—Ashland, Neb., is now without a minister, L. A. Hussong and wife having taken up evangelistic work on the free will offering plan. They are now holding a meeting at Schuyler, Neb., which was opened by J. B. White, of North Bend, and Marion Swizer, of Cotner.

—Prof. G. P. Coler, Ann Arbor, Michigan, writes: "The education number of the Christian-Evangelist is fine and will do good. We must keep this question of education constantly before the people. The Christien-Evangelist is doing excellent work for our colleges."

—The congregation at Herington, Kan., where F. M. McHale is pastor, has placed new opera chairs in their building. The young people's society of the church has just given what was admitted to be one of the finest literary and musical entertainments ever given in that town.

—The Methodists, Presbyterians and Catholics took turns in furnishing the Iowa convention brethren with dinners. That is a new move in the direction of Christian union. Who will say it does not give promise of a serving of one another at the great spiritual feast of love and remembrance?

—David C. Peters has just returned to his work at Trinidad, Col., from a trip to Palestine, Egypt and Europe. He writes: "Bro. J. P. Davis, of Missouri, who supplied during my absence, has done excellent work, and we should like to keep him in our state; but he is returning east this week."

—The Board of Church Extension received this week $500 from friends in Nebraska on the annuity plan. This is the 114th gift on the annuity plan. For information concerning the annuity fund, address G. W. Muckley, corresponding secretary, 600 Water Works Building, Kansas City, Mo.

—J. O. Rose, who has ministered to the Warsaw, Ind., church ten months and has raised money to pay all current debts and a considerable amount to apply on the mortgage, has been asked by the congregation to continue with them indefinitely. He has a record for such work and at much personal sacrifice.

—A. M. Harral, Weleetka, I. T., writes of bright prospects in his territory. Fourteen members have been added to the little bands that are in the process of formation into churches. The Weleetka church has called Bro. Hooker Groom to the pastorate for whole time and pastor and people are delighted.

—"H. O. Breeden and wife, of the Central church, Des Moines, are spending July and August on a vacation in California visiting their son. I am supplying the pulpit during his absence. The Central is a great church. I shall locate about Sept. 1 somewhere in the middle west. "Wm. J. Lockhart."

—T. W. Cottingham has resigned, after two years' work, as one of the state evangelists in Missouri. He desires to take up independent work in the field, between Sept. 1 and Jan. 1, by which time he hopes to be in the pastorate again. Brother Cottingham is now helping F. M. Hooton in a meeting at Marshfield.

—We are in receipt of a card announcing the marriage of Miss Cornelia Wakefield, daughter of Prof. and Mrs. E. B. Wakefield, of Hiram, Ohio, to Mr. Walter Robinson, on Tuesday, June 28. They are to be at home after the first of August, at Princeton, Mo. We tender our congratulations to all parties concerned.

—We hear of a district in Texas where an evangelist is to be released from work owing to the drought in that neighborhood. This does not seem right. Religious work ought to be provided for in some way, even if the showers of heaven do not fall for the production of crops. Cannot the brethren of the state take cognizance of this?

—W. D. Ryan has begun his third year's pastorate with the Central church, Syracuse, N. Y. All reports show the work of the church to be in a very healthy condition. Brother Ryan has received flattering calls to other fields, but has not yet been tempted away. His church has, voluntarily, just increased his salary.

—We are glad to have a line from W. F. Richardson written from Turner, Oregon. Under date of July 1 he writes: "The Oregon state convention is nearing its close with what is said to be the largest attendance in its history; the reports have been encouraging and the enthusiasm seems to increase as the days go by." The report will appear next week.

—Everett N. Phillips, pastor of the church at Iola, Kan., has been offered the secretaryship of the Y. M. C. A. of that city, and has the matter under advisement. Brother Phillips is eminently fitted for the position, but we should regret if he felt it well to relinquish his work with the Christian church, which is largely a monument to his endeavors in Iola.

—Miss Mary Johnson, the assistant to the pastor at Warren, Ohio, where J. Elwood Lynn ministers, attended the young people's conference of missions at Winona lake. There were over 100 delegates present, representing ten religious bodies, with only four of the Disciples, two of whom were from Warren church. The Methodists led, with thirty-four representatives. Miss Johnson reports the conference as very helpful.

—L. F. McCray, of Valley Junction, Iowa, is working a plan for the benefit of his church. Brother McCray is getting up "tourist car parties" to make the trip from Iowa to the World's Fair, under the personal direction of himself and his wife. Parties are scheduled to leave Des Moines on July 16 and August 6.

He will run one car a week after September 1. All profits will go into the building fund at Valley Junction.

—Bro. J. Addison King, a veteran preacher of Hico, Texas, is issuing a book through The McQuiddy Printing Co., of Nashville, Tenn., in which he discusses such questions as: "Hell, What is it?" "Where is it?" "Why is it?" and "The Second Death; What is it and Why?" He solicits those who wish to help him bring out the book to send him $1 to the above address. The book is supposed to be ready for publication in September.

—The ministerial association of Drake university is trying to keep all its preaching students busy in their chosen work while they are in school. In order to be of service to them the association is anxious to be kept in touch with congregations using students, as well as to find new fields and new men. Any information that may be helpful will be appreciated if sent to B. D. Clark, corresponding secretary, Norwalk, Iowa, before Sept. 15.

—A number of our educators have expressed a very high appreciation of our educational number. Harry G. Hill, general secretary of the American Christian education society, writes as follows:

"The education number of the CHRISTIAN-EVANGELIST is superb. I have never received a copy of any paper which I considered half so good. You cannot measure the value of such an exhibit of our education work and opportunities."

—"May they make a long pull and a strong pull, and a pull all together, until they pull every political rascal out of his dirty hole," is the wish expressed by S. J. Vance in reference to Joseph W. Folk and a lecture just delivered at California, Mo., by Crayton S. Brooks on "Civic Righteousness." Brother Vance says that Brother Brooks gives to the Republicans and Democrats each "their portion in due season," teaching very clearly the Christian's place in politics.

—Allen M. Laird, who is in the pearl business at Lynxville, Wis., is the kind of a business man who believes in offering the pearl of great price to his friends and those whom he meets. Brother Laird has acted as minister to this little Wisconsin church for the past three years and reports that he has just had two additions by baptism. Another new member who comes from an independent church at St. Paul, Minn., and who studied at the Moody institute, Chicago, will probably soon be ordained as minister at Lynxville.

—G. F. Bradford, pastor Christian church, Eureka, Kansas, says if there is "a tired, worn-out St. Louis preacher" who would like to exchange pulpits with him for August or September, he is prepared to accommodate such an one, offering "a modern church building, a membership of 250, plenty of fresh air, good driving and courteous brethren who would be glad to do everything in their power to make it pleasant for any brother who would come." That is a tempting offer, and we almost regret he does not extend the offer to editors as well.

—The contract has been let for the new house of worship to be built at Chickasha, I. T. It will be of stone and brick and will cost, when completed and furnished, about $20,000. The old house has been sold to the Methodist Episcopal church and is now being moved. Bro. J. Springer remarked to the old negro pastor that he might leave the baptistry, as he would not want to use it. "Oh, no," said he, "we's 'bleeged to souse a good many." We do not exactly like the expression, but it shows the way the wind is blowing.

—In our obituary column will be found some account of one of Illinois' fine old preachers. Brother McGinnis had a lengthy illness. No better eulogium can be passed upon him than Brother Jones' "wherever he lived he put faith into the hearts of the people." The first district convention, passing resolutions of respect, asked Sister McGinnis to allow the churches to erect a modest monument on the resting place of this noble, self-sacrificing minister of the gospel. F. A. Sword, Dr. Blackburn and D. F. Seyster, of Mt. Morris, Ill., were appointed a committee to secure funds.

—Evansville, Ind., will have a new Christian church. The city now possesses two, but about forty Disciples living in Evansville have signified their intention of forming another church, to be known as the Central Christian church, and it is expected that it will not be long until the members will occupy their own building. The congregation of the Walnut street Baptist church has very kindly offered the use of its building to the new church for the purpose of conducting a series of meetings under the leadership of the state evangelist, T. J. Legg. J. V. Coombs, of Indianapolis, has been called to the pastorate.

—"The Summer Sentiment at the School street Church of Christ, Collinwood, O. We will keep 'open house' all summer. Hear the following themes." This is the heading of a card which the pastor, C. A. Freer, is circulating, announcing his subjects for July and August. Among the subjects to be discussed are "The Faults and Ideals" of young men, young women, husbands and fathers, mothers and wives; "A Narrow Bed and a Short Cover;" Three Religious Humbugs." We expect Brother Freer will preach rousing sermons, but we confess we cannot guess what the last two sermons will discuss.

—We are always glad to hear of a good bachelor forsaking his lonely path. Bro. F. D. Ferrall has just taken unto himself a wife, his brother, B. S., of Buffalo, tying the knot. F. D. Ferrall has not been long in the ministry, but has made a good record. At Pleasantville, Iowa, he had a large ingathering, and during his pastorate a beautiful house of worship was erected. At Ames, Ia., where he has been during the past three years, he has also shown his ability. His wife, who was Miss Luella Brumbaugh, has been a leader in the church work at Findlay, Ohio, and for ten years was assistant principal of the city high school.

—The Chicago ministerial association elected Lloyd Darsie of the Jackson Blvd. church president for the ensuing year at the last meeting for the summer, held at the Hyde Park church. Dr. Willett delivered a most helpful address on "The Progress of the Cross in the Lands of the Crescent." Dr. Willett has just returned from a six months' tour of Bible lands, and his presence among the Chicago workers was warmly welcomed. By previous arrangement and by way of good fellowship, luncheon was taken at University of Chicago commons. No doubt after the vacation season is over the work in Chicago will be taken up with greater vigor.

—In a recent letter from Dean Hiram Van Kirk, of Berkeley Bible Seminary, Berkeley, Cal., he says: "I noted in your paper recently the remark that the greatest drawback to our Bible chairs and colleges, in connection with the State universities is the fact that they do not get credit on the university degrees. This is solved in Berkeley by my becoming a member of the university faculty. The salutary effect is seen in the registration, and in stiffness of the course." The brethren in California are to be congratulated on this excellent arrangement by which their own teacher becomes a member of the university faculty, and thus secures an influence which he could not otherwise exert.

—The fourth annual ministerial institute of Nebraska will be held at Cotner university, Bethany, Neb., commencing July 25 and continuing to July 30. This is held under the auspices of the Nebraska Ministerial Association. The lecturers are Prof. G. P. Coler, Bible chair of the university of Michigan; Prof. W. P. Aylsworth, Cotner University. Prof. Coler's lectures cover "The Beginning of the Hebrew People," "Six Studies in the Gospel of John," and "God's Education of the Hebrew People for National Life." Prof. Aylsworth's lectures will cover the ground of Christian theology, following the plan and reviewing the position of Clarke's "Outlines of Christian Theology."

—B. W. Huntsman, who has been at Adrian, Mich., for the past two years in connection with the Clarke estate fund of Cincinnati, Ohio, is about to go to Australia in order to visit his parents. While there he will preach for the Grote street church, South Adelaide. Before leaving Adrian the church tendered Brother and Sister Huntsman a reception and three twenty-dollar gold pieces. W. H. Kindred, of Belding, Mich., entered upon the work last Lord's day, and there is a prospect of a strong church. It should be noted that nearly all of the seventy-five members added to the church during Brother Huntsman's labors came since the congregation got into a building of their own about a year ago.

—"In the Beginning," is the title of an address by Geo. S. Bryant, of Independence, Mo., at the 50th anniversary of the occupancy of the present church building. We have read this address with a great deal of interest, as all will who have ever come in contact, directly or indirectly, with the history of that church. Many interesting reminiscences are called up and many of the names of the great men of the past who have served the congregation in one way or another, are recalled, closing with a beautiful and deserved tribute to the distinguished preacher who spent so large a part of his life in their midst, Alexander Procter. The pamphlet contains the picture of the new church and of the old building as it stood in 1835.

—The little band of Disciples at Herron Hill, Pittsburg, Pa., are very grateful to all who have made it possible for them to have a church just dedicated by Geo. L. Snively. It was eight years ago that the Central Christian church of Pittsburg organized a mission Bible-school on Herron Hill. They were driven from pillar to post, from old store rooms to abandoned churches of other congregations, but now they have a pretty little church of their own, worth over $5,000, and seating 350 people. J. D. Dabney, of Barry, Ill., writes us very kindly of Bro. C. L. Thurgood and his wife, who are ministering to the church. Brother Dabney thinks this is one of the most promising fields of usefulness in the city.

—M. M. Davis, of the Central church, Dallas, Texas, is not only a preacher of Christian union sermons, but is doing something in dedicating churches. The beautiful new church at New Hope, near that city, has just been dedicated by him. Brother Davis raised half the amount of the cost of the building on the day of dedication. Bro. Chas. Chasteen, of Garland, Texas, writes: "A work that seemed an impossibility a year ago in a small congregation is now a reality and we are all proud of the beautiful New Hope Christian church." There are only 150 inhabitants in this little hamlet. Besides the main auditorium there are two small class rooms, and the church is so built that for Sunday-school purposes it can be divided off into six rooms.

—"On the Lord's day," is the title of a quarterly issued by the Standard Publishing Company for the benefit of isolated Disciples deprived of the privileges of a church and preacher of their own. It contains a sermon,

by a number of brethren, for each Sunday of the quarter, together with editorial notes, hints, order of exercises, etc. The idea is a good one, and we see no reason why it cannot be made very useful to many groups of members denied regular church privileges. Its value, of course, will depend largely upon how well the idea is carried out. There is a need here to be met in some way. The editor of this paper had this same need in view in the preparation of his volume "Half Hour Studies at the Cross," and the continuous demand for it shows that it meets, in some good degree, the need that is so widely felt.

—There is a widespread interest in raising $250,000 this year for foreign missions. There is a feeling that it would not be creditable to fail in this attempt. It means only an increase of twenty per cent over the receipts of last year.

—There is a gain in the receipts for foreign missions up to the present as compared with last year, but it is not quite as great as was confidently expected. The books show an increase in the receipts from the churches, Sunday-schools and Endeavor societies, but there is a falling off in bequests. Bequests are always an uncertain source of supply. It is gratifying to know that the churches and Sunday-schools and young people are doing better than ever before. These are the main dependence of the society.

—The board of church extension has received its 113th gift to the annuity fund—$750 from a friend in Iowa. This makes $1,850 sent by this friend. The board of church extension receives this annuity at 4 per cent. The annuity rates decided on by the board of church extension are as follows: between the ages of 21 and 39 inclusive, 4 per cent; between the ages of 40 and 49 inclusive, 5 per cent; after 50 years of age, 6 per cent. The board can use any amount of annuity money, as mission churches are glad to pay these annuity rates for money to help complete their churches and be in the hands of the board of church extension. Many such gifts should come to the board during the summer months in order that buildings may be quickly completed for the winter campaign. For particulars address G. W. Muckley, corresponding secretary, 600 Water Works Building, Kansas City, Mo.

—A lady of culture, engaged in a splendid Christian work in the south, referring to the "Editor's Easy Chair" in a recent number, concerning the "Glorious Fourth" of 1861, writes as follows:

"I am old enough to have a dim memory of the scenes you recall in speaking of 'the weary campaigns, the hard marches, the bloody battlefields, the tearful separations, the lonely vigils that ended at Appomattox.' For the four long years,

'When the ranks were rolled in vapour,
And the winds were laid with sound,'

while the mightiest manhood of both sides sealed their devotion with their best blood, and consecrated the glory and strength of knighthood to the cause which each believed to be the right, my patriot father was a field surgeon for the southern army. He was my idol, but he has gone to that blessed reunion where both blue and gray have donned the beautiful white robes that banish all differences in color as in purity. And I—I am giving the love I gave to my father to this blessed work which my dear Lord and Master has given into my keeping."

—Nothing succeeds like success. The Benevolent Association of the Christian Church having once gained a firm hold on the confidence of the brotherhood in its abiltty to deal wisely and effectivcly with our benevolent interests, moves on from victory to victory, in its triumphant march. The latest forward movement is the consolidation with it, as an integral part of the national association, of the Juliette Fowler home near Dallas, Texas. This home, which is an orphanage, consists of a 200-acre farm near Dallas, and a valuable city property in Dallas. In coming under the auspices of the national benevolent association, it of course retains a board of its own for its local management, while it secures the erection immediately of a building which is to cost $7,000 or $8,000, the plans for which are now completed. The Benevolent Association pledges itself to the erection of this building at once. M. M. Davis, well known to the brotherhood, is chairman of the board of trustees, with such men as Dr. R. W. Allen, Judge Homan, Dr. Graham, C. E. Bird, A. J. Bush, Geo. A. Faris, Dr. J. O. McReynolds, and others, as members of the board. A. J. Bush, so widely known and loved in Texas, is to be field agent for the association in Texas. It seems to us this arrangement is mutually advantageous to the benevolent work in Texas and to the Benevolent Association, and is in direct line of the unification of our benevolent activities, which is so desirable. Our congratulations are extended both to the National Benevolent Association and to the Texas brotherhood, on this happy arrangement.

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Mr. and Mrs. J. E. Powell of Wabash, Ind., Enter the Evangelistic Field.

J. E. Powell, who for the past three years has been the successful and popular pastor of the Christian church at Wabash, Ind., has resigned his work there for the purpose of entering the evangelistic field. He will be accompanied by his accomplished wife, who has a national reputation as one of our sweetest and most efficient evangelistic singers. She assisted the writer in a four weeks' meeting last winter, and he found her eminently qualified, not only to lead in song, but to direct individual souls to the Saviour of men. My congregation was charmed with her labors. About the time the meeting closed Brother Powell came and delivered his popular lecture on "The Crowning of the King." The people here were delighted. He has a pleasing personality, a splendid voice, and large soul power. He loves the gospel, and delivers his message with great unction. He will certainly succeed in this new field of labor. Any congregations contemplating holding meetings this fall or winter, will do well to correspond with this faithful and consecrated couple. Address J. E. Powell, Wabash, Ind.

Pittsburg, Pa. W. J. RUSSELL,
Pastor East End Christian Church.

❁ ❁

Ministerial Exchange.

Miss Leila Kennedy, a recent graduate of Beethoven conservatory, St. Louis, wishes to correspond with Christian churches desiring pianist or organist where there is a good opening for organizing a class in instrumental music. Address Box 89, New Douglas, Ill.

Sister Nellie Moore, of Kingfisher, O. T., can be secured during the next few months as singing evangelist. She has had quite a good deal of experience.

Wanted, to rent a tent, with seating capacity of two to four hundred, for three weeks' meeting about July 22. Address F. M. Bolt, Ramsey, Ill.

C. R. L. Vawter, of Weston, Mo., advises that he knows a good pastor now in Kentucky who can be induced to come to Missouri or Iowa. Address him for particulars.

W. A. Roush, 502 E. Vine St., Mt. Vernon, O., would like to hold a meeting during his vacation in July or August. Terms very reasonable.

Our World's Fair Pavilion Fund.

Amount previously acknowledged	$3,303.08
Received since last report:	
From the box at the pavilion	$ 10.00
H. Clay Whaley, Hannibal, Mo.	2.00
E. L. Frazier, Mayfield, Ky.	1.00
John Foster, Metamora, Ill.	1.00
Geo. W. Smith, Rock Island, Ill.	1.00
J. M. Riggs, Winchester, Ill.	2.00
Ladies' Aid Society, Sedalia, Mo., through J. M. Rudy	5.00
Total received to date	$3,325.08

That means that in the last two weeks only $22 has been received to cover a deficit of over $800 on this building, the need and value of which grow more apparent daily. When a Methodist brother said to us in the building recently, "I am glad that one religious body has the good sense and enterprise to do a thing of this kind," we did not tell him that there was a debt on the building which the brethren had not paid, for that would have modified his good opinion of us, and we felt, as we do now, that it will be paid. But why tarry about it? Why wait one for another? We should think all would be glad to have a hand in such a work. The chairman of the committee who has had this matter on his hands and heart, feels sorely the need of getting away from the city soon for a little rest. He would be glad to close up this matter before leaving. May we not hope, therefore, to have an immediate response from those in arrears, and from many others who have not yet been heard from? Why should not the churches take a contribution for this important missionary work and forward same to J. H. Allen, treasurer, 104 S. Main street, St. Louis? We plead for an early closing up of this building account, leaving only the cost of maintenance to be provided for by the visitors. On behalf of the committee.

J. H. GARRISON, Chairman.

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A Magnificent Showing of the Colleges.

Allow me to congratulate the editors of the CHRISTIAN-EVANGELIST on their superb educational number. It is certainly the best educational number ever published in the brotherhood. One of the main features that made it a most interesting educational number was the splendid reports that it contained of new buildings constructed, endowments enlarged, faculties increased and above all the number of students greatly increased. In order that this year's prosperity may be somewhat realized, I call your attention to the gain in finance, or money raised for our colleges as reported and from other sources for the year:

Drake university, Des Moines	$174,751 00
Missouri colleges	62,000 00
Virginia Christian College, Lynchburg, Va.	50,000 00
Texas Christian University, Waco, Tex.	22,000 00
Eureka College, Eureka, Ill.	20,000 00
Kentucky colleges	20,000 00
Total	$350,751 00

Quite a number of the college articles made no financial statement. If all had made a careful report of their gain in finance the above amount would show that over $400,000 has been raised or added to our college property and endowments. This is twice as much as the average year. Surely we have reached a new era in our college growth.

G. A. HOFFMANN, Statistical Sec.

HYMN BOOKS—FREE
Trial. If not satisfactory at end of month return and we will refund your money. "Best Hymns, No. 3" just out. Returnable copy and particulars sent on request.
THE EVANGELICAL PUBLISHING CO., Chicago.

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

NEWS FROM MANY FIELDS

Georgia.

The marvelous strides made by the unique restoration movement are not only challenging the thoughtful consideration of the scholarship of Christendom, but are having a most salutary effect on ultra sectarianism and radical moral reform. Denominationalism is no longer adequate as a panacea for moral deformities. Her traditional theories and antiquated methods are losing their potent, magic charm. And the remarkable change in morals produced by the inauguration of "our plea" in different communities, hitherto occupied and ruled for generations by denominationalism, has evoked comment by the more astute thinkers.

I recall communities where denominationalism held sway for ages with but little if any perceptible improvement in morals. One of our evangelists entered and conducted successful revivals resulting in the organization of splendid churches. Within less than three years the aforementioned communities have undergone a revolution in moral reform. A distinguished physician and representative of his county in the general assembly, a member of the Baptist church, owns large landed property in both of these communities and has occasion for frequent observation. In conversation with the writer recently he said, "Why, other churches have stood there since time immemorial and the moral status grew worse rather than better. The places were designated by opprobrious epithets. Why this great moral revolution in so short a period of time? What is the secret of your power and success?"

This, to my mind, coupled with our undeniably correct doctrinal position, must be the secret of our future successful Christian propagandism. Unhesitatingly enunciate our cardinal pronunciamento, unequivocally sustained by a Christlike life, and like a "mighty army with banners" we will cover the earth as the "waters cover the channels of the great deep."

Dr. Len. G. Broughton, of the Baptist tabernacle, Atlanta, is conducting a series of meetings at Albany. One evening recently he denounced in most scathing terms the licentious career of the chief of police, Westbrook. On finding Dr. Broughton in a barber chair the next afternoon Mr. Westbrook retaliated by pouncing upon the divine unannounced, with a horsewhip. Much intense excitement prevailed until fifty of the most prominent citizens relieved Dr. Broughton by taking the matter in hand and demanding an early investigation of the charges made.

Dr. Broughton is a modern Savonarola and has now found his Florence. Albany has about 7,000 inhabitants and twenty-eight saloons. We may not indorse his methods, but we must admire his courage.

It is a matter of general satisfaction to follow Attorney Folk in his laudable work in maintaining the majesty of the law.

Because of ill health C. E. Powell has resigned the work at Valdosta. He had ingratiated himself into the good will of the people of that enterprising city.

The unrelenting W. A. Chastain and his noble companion will spend their vacation doing missionary work in that portion of the great Appalachian range that extends into Georgia.

Wm. B. Shaw, our perennially sunshiny Scotch evangelist, is campaigning the state in the interest of our Sunday-school work. He has lost himself in the great needs of our rural sections.

Richard Martin, of Chicago, who recently came to us from the Methodists, writes that a three weeks' meeting at Sumter, S. C., resulted in 100 additions.

Rome and vicinity rejoice over the fine peach crop. It is conservatively estimated that this section will ship 5,000 cars of peaches.

Our work moves on serenely. Two more additions Sunday evening, ten during the past two months; all heads of families.

Rome, Georgia. ERNEST MOBLEY.

South Dakota Letter.

The convention held at Aberdeen June 15 to 19 was a success. Plans were made for a forward movement in South Dakota missions. Officers were elected as follows: L. Leavitt, Frankfort, president; A. O. Swartwood, Miller, vice-president; O. E. Palmer, Armour, corresponding secretary; J. B. Meharg, Vernon, recording secretary; J. B. Moore, Aberdeen, treasurer; W. J. Dodge, Oacoma; L. W. Thompson, Highmore, and M. B. Ainsworth, Aberdeen, members of the state board at large. The last night of the convention over $700 was subscribed for state missions. This means a larger work for this great state.

W. J. Dodge has done a fine work west of the Missouri river, chiefly at Oacoma and Presho. At the former place a church was organized and a new building erected a few months ago, and lately a church was organized at the latter place with a membership of 33.

L. W. Thompson is the minister at Highmore. He seems to be the pioneer among our preachers of this state. Although yet a young man he has been in this state for nearly a score of years. He is doing a good work.

A. O. Swartwood is the preacher at Miller. We hear his work spoken of in terms of praise.

A. H. Seymour faithfully ministers to the church at Arlington. The church is making substantial progress under his care.

Harry Walston has been directing the forces at Verdon, but we hear that he will attend one of our colleges the coming year. The Verdon church made a fine showing at the convention.

Newton Bundy, a former Indiana boy, has the care of the church at Carthage. His people speak in praise of him. We were glad to hear him sing again.

M. B. Ainsworth is doing a good work at Aberdeen. This is perhaps the strongest of our churches in this state, and Aberdeen is a goodly city.

E. A. Orr goes from Sioux Falls to Saybrook, Ill. We enjoyed his acquaintance at the convention, and are sorry to lose him from the state.

R. M. Ainsworth is doing a good work at Platte. The church is in better condition than at any time in its history. The writer recently held a two weeks' meeting there which resulted in 13 added.

F. Ainsworth has taken the work at Spencer.

R. D. McCance preaches for the church at Parker. I am sorry to learn that he and family have been quarantined with smallpox.

W. J. Dodge will go to the Black Hills in July on an evangelistic campaign under the patronage of the state missionary society. The Macedonian cry has been heard from that quarter, and an effort will be made to establish a church in that region.

Professor Early, of Ellendale, N. D., attended the Aberdeen convention and gave several helpful addresses.

A Brother Ainsworth, a young man of much promise, brother to M. B. Ainsworth, of Aberdeen, was ordained to the ministry of the word on Friday night of the convention, E. A. Orr, Professor Early and O. E. Palmer officiating. He will minister for the church at Wessington.

Brother Headly is a new man in the state, and has taken the work at Bradley and South Elrod.

An effort will be made to establish a church at Britton. J. B. Jeffries has been sowing good seed in those parts.

The South Dakota people were delighted to have at the convention G. W. Muckley, of Kansas City, representing church extension; F. M. Rains and B. L. Smith, of Cincinnati, representing foreign and home missions, respectively, and Harry G. Hill, of Indianapolis, representing education. Also Laura V. Thompson, of Illinois, was present and gave a splendid address in the interest of the work of the Christian woman's board of missions. O. E. PALMER, Cor. Sec.

Armour.

Michigan Notes.

A committee on pulpit supply was appointed at the Adrian convention, consisting of H. H. Halley, chairman, and the manager of each district. Let all churches in need of a preacher write to H. H. Halley, 531 West Ransom street, Kalamazoo, Mich., and he will assist you in securing the right man. Let all preachers contemplating a change or desiring a location write Brother Halley and he will help you in securing the right church. There is no greater problem confronting the Michigan churches than the problem of regular preaching. We have about 112 church organizations, and less than fifty preachers giving their whole time to the work. Many of our weak churches furnish splendid opportunities for men of faith and consecration. They may not be able to give much to start with, but aggressive, earnest work will give to any godly man a good support in a short time in the average Michigan field.

We expect to organize an evangelistic campaign in Michigan this year. Let every church, no matter how weak, which desires an evangelistic meeting this year write to C. M. Keene, Paw Paw. Let every preacher who can hold an evangelistic meeting outside of his own congregation do the same. It is now time to plan the fall and winter campaign. Michigan Disciples have a great work before them this year, but not too great, with God's help and united effort, to do. "Pray ye the Lord of the harvest to send forth laborers into the harvest." C. M. KEENE.

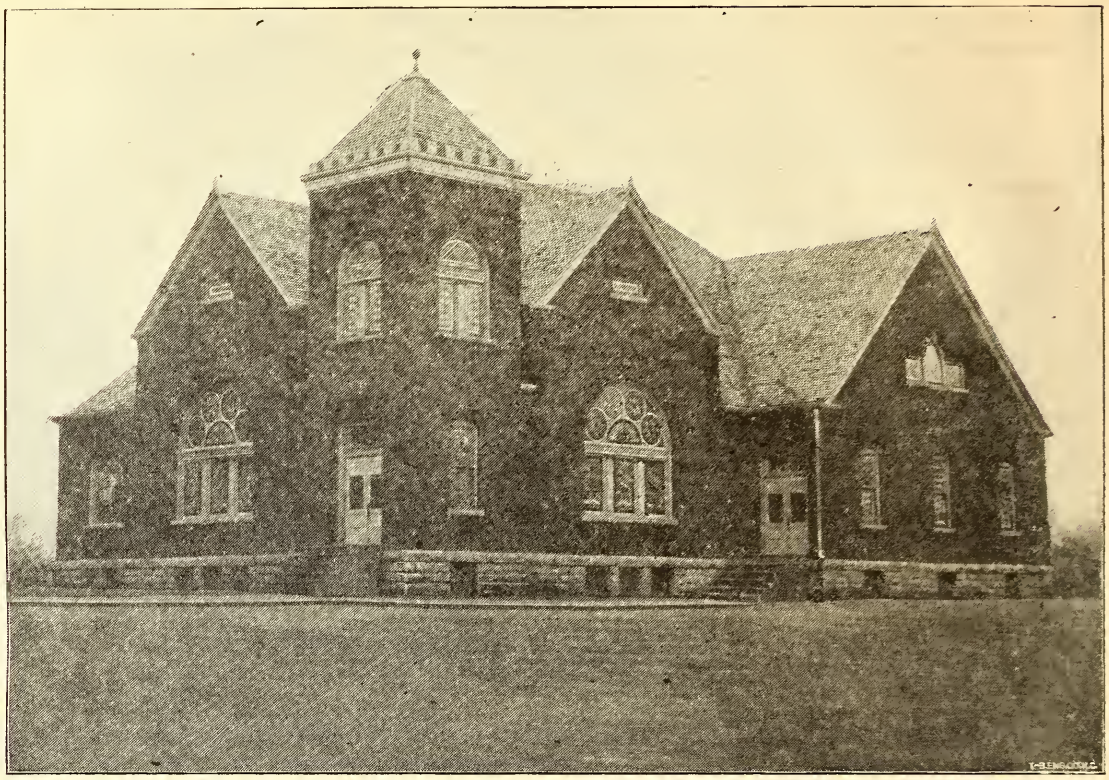
Paw Paw.

A NOTRE DAME LADY..

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 183, Notre Dame, Ind.

If you are interested in college matters, or know of a young man or woman who ought to be interested, write to W. E. GARRISON, indianapolis, Ind., for a copy of a handsome booklet entitled "REASONS." It will be sent free.

THE NEW CHURCH AT ELDORADO, KANSAS.



The substantial building, in which the members of the church of Christ at Eldorado, Kansas, now worship and which is represented on this page, is the result of great faith and effort. The origin was, first the home of L. Andrews, in 1872, then a little school house, later the county court house and finally in 1874 a little stone church was erected. After thirty years of use active efforts were made under the pastorate of E. E. Cowperthwaite to get a new structure adequate to the needs of the congregation, but it was under the pastorate of S. W. Brown that the desire has just finally been carried into effect. With pledges amounting to $1500 from five people, $5000 was soon subscribed and the work was entered upon, many of the members sacrificing both money and time for the cause.



S. W. BROWN.

The building is of pressed brick, 70x81 feet, and can accommodate 600 people. It is well arranged for all church purposes. The cost is just about covered by the total moneys received—$10,063.52.

HouseKeepers

know the advantage of having always on hand a perfect cream for general household purposes. Borden's Peerless Brand Evaporated Cream is superior to raw cream, and being preserved and sterilized keeps for an indefinite period. Use it for coffee, tea, cocoa and all household purposes.

Ohio Letter.

Ohio Disciples have been rather quiet since the state convention, and hence no news letter has been forthcoming. We take this to mean a period of much thoughtfulness over the things heard at the convention and larger fruit for Ohio missions later. So may it be.

S. H. Bartlett has been out to dedicate two churches since the convention, however. One at Cygnet, in Wood county, and one at Mowreystown, in Highland county. These are both new congregations as well as new houses, and both built up without any expense to our mission funds.

June 20 the Cleveland preachers held their annual picnic, which closes the preachers' meetings for the summer. There was a good attendance this year and the usual amount of chicken was consumed and athletic sports and yarns galore. At this meeting action was taken looking to a united evangelistic effort to begin about the middle of January next. Each church will work independently, but all will be in meetings at the same time and will likely hold a union day meeting. It is believed that great good will come from such an effort.

Scott Cook has left Fayette and has gone to Kipton, where he will minister to the church and at the same time take some work in the Oberlin theological school.

J. F. Stone has resigned at Findlay and closed his work July first. We are very sorry for this and hope Brother Stone will find a place in Ohio.

F. B. Huffman also closed his three years' pastorate at Madison avenue, Cleveland, June 26. He has done hard and honest work in this difficult field, and we hope he will not leave us very far. He will go on a lecturing trip through Michigan about July 10.

J. H. Goldner delighted the Collinwood people on Sunday night, June 26, with an account of his recent trip through Palestine.

Alcinous Baker has moved to Mt. Victory, and will minister there and at Richwood. Bro. B. is a splendid man for these fields, and we shall watch his work hopefully.

H. E. Stevens has, or will soon cease to minister at Van Wert. This is a good field, and Bro. S. has succeeded in freeing the church from debt, and will leave the work in a healthy condition.

The temperance forces and also the intemperance forces of Ohio are now having great fights in our cities under the Brannock district option law. As the contests go on, it becomes more and more apparent that the interference of the governor has worked mightily against the efficiency of the bill. The making of the small district possible has given the saloon people great advantage. They make a small district that will include the minimum number of votes, but sure to include the saloons. Nearly all victories so far have been very small districts for "wets" and large for "drys." Just as the governor's pet idea is having such a fine illustration, the announcement comes that he will again be a candidate for re-election. This is good news. If ever the Christian sentiment of Ohio will have a chance to show its colors, it will be when they go to the polls at the next election for governor. Brethren, keep up the agitation! Snow him under!

The Collinwood church will have no "summer slump" if it can be avoided. July 3 the pastor preached on "The present condition of Uncle Sam's health." The rest of July will be used in discussing themes on the home.

Collinwood, Ohio. C. A. FREER.

Sample Bible Lesson Free.

Ask for one. Come to the college or take correspondence course and enroll at once. Next term at the college opens Sept. 12. Large three-story building newly papered. For announcements, write C. J. Burton, Christian College, Oskaloosa, Iowa.

Low Round Trip Rates.

St. Louis to Denver and return.....$25.00
St. Louis to Salt Lake City and return.. 38.00

Low rates to other western points, via Union Pacific. Quickest time. Ticket office, 903 Olive St., St. Louis.

Missouri C. W. B. M. Work.

At the request of the state board I give you, the C. W. B. M. workers of Missouri, the important recommendations made by the state convention just held in Carrollton.

The reports for the year were gratifying. An increase in all departments was reported. Our secretary, Mrs. Bantz, reported 185 auxiliaries, with 3,886 members. All reports made by state officers were for six months instead of a full year. This was due to the change in time of holding the convention. Mrs. Bantz reported $3,684.79 sent to the national treasury the past six months—a gain of $730.40 over the same period last year.

The treasurer, Mrs. J. P. Pinkerton, reported the total collections, $925.12, and the disbursements, $642.25, leaving a balance in the treasury of $282.87 for state work.

The vote by the auxiliaries on the five cents per month for state work resulted as follows: Yeas, 58; nays, 8; voting neither way, 46; promising to vote later, 12. As the question carried in the state, a motion was made to ratify the vote. Motion carried.

Miss Martha Stout, of Kansas City, succeeds Miss Mollie Hughes as state superintendent of junior work, and Miss Sophia Settle, of Kansas City, is her assistant.

The committee on ways and means recommended the following for the consideration of the convention, and the report was adopted:

1. That we continue for our special work the support of Mrs. Cora Alderman and children in Mexico, and Miss Mattie Burgess, and any other work which our board may see best to adopt. Further, we urge the auxiliaries to pay the pledges made on the past year's special work, so that the $2,500 may be paid up by Sept. 30, 1904.

2. That the following committee be empowered to confer with the committee from the Missouri Christian missionary convention on time and place of our next convention: Mrs. W. J. Lhamon, Columbia; Mrs. J. H. King, St. Louis; Miss Mollie Hughes, Independence.

3. That each auxiliary be entitled to one credentialed delegate n the state convention, who shall nominate by ballot the officers and advisory board for the following year.

4. That the corresponding secretary, together with two members from the board whom she may chose, constitute the program committee for the state convention the ensuing year.

5. That we instruct our board to endeavor to keep one or more organizers *continually* in the field, that our local work may be developed and strengthened.

6. We further suggest that a committee of two be appointed by the board to confer with the state superintendent of junior work, to assist her in planning and enlarging the junior work in the state. Signed, Mrs. A. W. Kokendoffer, Mrs. W. J. Lhamon, Mrs. E. L. Peddicord, Mrs. Q. T. Hall, Mrs. H. A. Denton, chairman. We especially call your attention to the first and third reccommendations of this report. They are of great importance.

The convention was fortunate in having Mrs. A. M. Atkinson and Mrs. Cora Alderman in attendance, both of whom made excellent addresses, the former on "Our Obligation to the World as Christian Women," and the latter on her work in Mexico.

$1,440.60 was reported paid on our $2,500 for special work the past year. As the missionary year closes with September, 1904, we urge those who have pledged to this work to pay the pledges by that time.

In behalf of the board, I ask your prayers and help in carrying out the plans for the year. Later you will receive leaflets and communications concerning our special work. Sister Alderman and children and Mattie Burgess are *ours*, and we are all glad, I am sure, to know that the coming year will find us supporting them in their important fields. Sister Alderman won the hearts of the entire convention. She will do some field work for us during the late summer, and some of you will learn to know and love her better.

Sister Bantz enters her sixth year as our secretary. She is a tireless worker. I do not mean that she never gets tired, for sometimes I know she must be almost worn out. I mean that she never quits planning and working. No matter where she may be, she has the work constantly on her mind. I hope we may all be more thoughtful of her the coming year, and while trying to help her, remember that one of the best ways in which to help is to report to her promptly. She begins her new year with the love and confidence of the sisterhood, and we all ought, and I believe do, appreciate her efficiency and faithfulness.

MRS. H. A. DENTON, Rec. Sec.
Maryville.

Bible-School Notes.

How we may be able to help you.

1. By organizing new Bible-schools in your community. There are over 400,000 children of school age in Missouri outside of any Bible-school. Let us know where there is need of a school, and we'll help to find the teachers and to start them to work.

2. We can help your school by sending one of our workers to give one or two addresses, at least, on this great work for Christ and his little ones.

3. We can help you, if you will write us for information in Bible-school problems, home department, normal lessons, primary difficulties, etc., etc. Next week I'll tell you how you can help us.

T. J. Head, one of our field men, has just closed a meeting at Orrick in which the work has been revived. He goes next to Naylor.

Brother Havener begins a meeting near Columbia with Brother Robinson. They expect to build a new house.

Geo. W. Wilson, Miami, and Sallie Spears, Hughesville, Mo., and O. A. Lee, Wilson, Ind., order red and blue buttons for their campaign. If your school needs reviving write us for the campaign plan and other suggestions.

W. A. MOORE.

When Old Friends Meet.

Hello, Jack! Glad to see yer,
How's the wife and little Mirander?
Hearn she was sick with ther measles,
Pesky things! They're meaner 'n weasles
Had 'em once myself, yer know,
Never had a harder row to hoe.

How be I! Well now I say,
When you were here t'other day
And saw me layin' thar in the corner,
Guess you tho't I was a gorner,
Tho't so myself, too, by gum!
Though I wouldn't let on so to hum.

Didn't want the folks all afeard,
So I just joked and cut up and jeered,
Tho' the pain cut up some, you bet;
And often my eyes were a'most wet
With the tears that I couldn't keep back
It beat me more'n once, for a fack.

What got me up? Now you're shoutin'!
Don't blame me, Jack, if I 'gin a-spoutin'
And most wear off a leg or arm
A-tellin' of this cure like a charm
That put me right up on my feet
When doctors and all were stone beat.

Vitæ-Ore—the folks call it as sells it;
Vitæ—meanin' life, as they tells it,
And life is what it gave me, that's certain
When the Lord had 'most rung down ther curtain,
Why man! It's that quick, just like lightnin'
Ther enemy just quit and stopped fightin'!

Take hum some for the darter, Jack,
Use it and give all others ther sack;
Take my word for it hum to the wife,
Just tell her it sure is the Ore of Life
And you'll learn to bless it just like me
That ought ter, as any and all can see.

A full sized One Dollar package of Vitæ-Ore—the Ore of Life—will be sent on thirty days' trial to every reader of this paper who requests it. Read the offer made on the back page in this issue by the proprietors, the Theo. Noel Company of Chicago.

FAT **How to Reduce It.** Full Diet. Elegant Treatment. By "The Doctor." Send 2c. stamp for Manual. THEO. WING, Dover Plains, N. Y.

Do the Boys and Girls Right.

...WE have decided to do so in the way of good books for the summer, and are making the prices below, so you can make your selections for the young people and let them take the books along with them for summer reading. These are of the very best and are put at prices that "beat the band," but that's the way to do when you deal with boys and girls. Prices in every case include postage:

1. On the Mountain, or Lost and Found, 228 pages..... 25 cents.
2. The Light of the Forge, 228 pages..... 25 cents.
3. Who Won the Prize, or Helen Tracy, 244 pages..... 25 cents.
4. Alone in London, 193 pages..... 25 cents.
5. Jasper, the Carver, 174 pages..... 25 cents.
6. Story of a Hessian, 181 pages..... 25 cents.
7. Lady Lucy's Secret, 214 pages..... 25 cents.
8. Sunbeam Stories, 236 pages..... 25 cents.
9. In Black and White. Rudyard Kipling, 173 pages..... 25 cents.
10. Barrack Room Ballads, 96 pages..... 25 cents.
11. The Light That Failed. Rudyard Kipling, 264 pages..... 25 cents.
12. Plain Tales from the Hills. Rudyard Kipling, 270 pages..... 25 cents.
13. Field and Forest (Upward and Onward series), 288 pages..... 25 cents.
14. Plain and Plank (Upward and Onward series), 314 pages..... 25 cents.
15. Sea and Shore (Upward and Onward series), 350 pages..... 25 cents.
16. Bivouac and Battles (Upward and Onward series), 341 pages..... 25 cents.

We have only a few each of these and only one of some, so that we suggest your making first, second and third choices. First come, first served.

17. Edna Carlisle. Very interesting, 390 pages..... 25 cents.
18. Rose Carleton's Reward, 283 pages..... 25 cents.
19. Uphill, 219 pages..... 25 cents.
20. Riverside, 174 pages..... 25 cents.
21. Paul Darst, 206 pages..... 25 cents.

Christian Publishing Co., 1522 Locust St., St. Louis.

Iowa Notes.

The state convention at Albia was one of the best in the history of the Iowa missionary work. No city ever received a convention more royally. The weather was all that could have been asked, and the program was interesting from beginning to end. The entertainment feature was unlike that of any previous convention. We were given lodging and breakfast by the brethren and people of the town, but dinner and supper were served by the Methodist, Presbyterian and Catholic churches, each taking a day in turn. The meals were of a high order, and the arrangement was in every way satisfactory. More than 400 delegates were present. We had a very full program, but it was run through on schedule time and there was but one vacancy. Addresses were delivered by J. S. Hughes, F. W. Collins, Geo. W. Muckley, Geo. L. Snively, Clinton Lockhart, H. A. Pallister, H. O. Breeden, Chas. S. Medbury, T. F. Odenweller, J. H. Stark, F. J. Stinson, Harry G. Hill, Bertha Clawson, Walter Stairs, Noah Garwick, H. E. Van Horn, Percy Leach, I. N. McCash. These were interspersed with short addresses and discussions, making the program a rich one from first to last. The report showed that a successful year's work had been done.

Summary of labor for the year: Number of men employed, 32; number of days' service, 5,747; number of sermons, 2,671; number of conversions, 785; number of other accessions, 453; number of places assisted, 67; money contributed for Iowa missions, $5,251.78.

The executive board elected for the ensuing year is: A. M. Haggard, president; W. J. Hastie, vice-president; J. J. Grove, recording secretary; J. M. Lucas, treasurer, and B. S. Denny, corresponding secretary. S. G. Fisher was elected state superintendent of Christian Endeavor. The next convention, at Des Moines, will continue over Sunday. It will mark our first Iowa jubilee. Plans are being perfected that, we hope, will make this the greatest year in our history, and the next convention one that will fittingly observe our jubilee.

The climax of the convention was reached when a letter from Mrs. Mary F. Holbrook was read, in which she stated that she would give $300 this year and every year as long as she lived, to support an evangelist in northwest Iowa. This good woman has for a number of years been a liberal supporter of Iowa missions, and when this good news was received, our joy was almost unbounded.

Lord's day, June 26, your secretary attended the dedication of the new church at Oelwein, Iowa. The building cost, in round numbers, $15,000, and is marvelously cheap for that money. For beauty, convenience and size, it is a credit to the city and our cause in northeast Iowa. J. T. Shreve is the pastor, and he has been supported by one of the best committees that I ever knew. Z. T. Sweeney, of Columbus, Ind., was the master of ceremonies. He preached both morning and evening, and at the two services raised in pledges $6,430. The afternoon service was conducted by the pastor, in which the resident pastors and visiting ministers made short talks. S. B. Ross, the first pastor of the church, was present, and conducted the communion service. Lawrence Wright, who held the first meeting and organized the church was present, and made a very appropriate talk. The meeting was held eight years ago, and before Brother Wright left the ground, a tabernacle 32x48 feet was erected and dedicated. The church is a child of our state missionary society, of which we are very proud. The writer dedicated the first building and offered the dedicatory prayer in setting apart the new church. Brother Sweeney is a master hand on such occasions. His splendid sermons, his manly presence and the successful work was a fine thing for our cause at Oelwein. Magnificent audiences filled the house at each service, and the multitude was given a free dinner by the Oelwein church.

About six months ago the church at Bladensburg was destroyed by fire. A beautiful new house has been erected, and was dedicated by your secretary Sunday, July 3. My old friend, E. A. Hastings, is the pastor.

B. S. Denny, Cor. Sec.

Des Moines, Iowa.

A Visit to England.

Dear Brother Garrison: While on a recent trip to England I visited W. London tabernacle and found the new pastor, Mark Wayne Williams, leading that work in a most creditable manner. He is an excellent preacher and combines some of the qualities of an evangelist. There are additions at nearly every service. Our American board could not do better than to increase their apportionment to that noble work, made famous throughout London by Dr. W. T. Moore.

On my return I was delighted to find that my people had not been asleep. For home missions they had raised $225, intending to increase it to $300 at boys' and girls' rally day, thus continuing our home missionary at Denton, Texas. Our offering for foreign missions, including $280 raised on children's day, is $610, thus keeping us rejoicing in the support of our beloved missionary, John McGavran, at Damoh, India. Including a meeting which I held here just before becoming pastor, over 200 have been added in two years. Scarcely a Lord's day passes without the good confession. Prof. John Reyner, a very fine musician of Kingston, Canada, has been engaged as organist and musical director. Two large lots, at a cost of $45,000, have been purchased looking to our new church to be started in a few months. Long live the Christian-Evangelist and its editor.

Herbert Yeuell.

Uniontown, Pa.

The Ann Arbor Bible Chair.

One hundred and forty-seven students have been enrolled in our Ann Arbor Bible chair classes during the year. Some of these have done excellent work. Four young preachers and two young men studying for the ministry have constituted a class to themselves. This class met from three to four times a week and has done some excellent work. The two young men studying for the ministry were ordained at our prayer-meeting service on June 15. One of them has just graduated from the university, and the other will continue his studies here for two years longer. He is a prominent worker in the university Y. M. C. A. and teaches one of their Bible-classes.

We are planning for an enlargement of our work next year. This year we have been greatly hindered by lack of class room facilisies. Next year we will be in our new Bible chair building. The outlook for our work is very encouraging.

G. P. Coler.

Minnesota Convention.

The forty-seventh annual convention of the Minnesota Christian missionary society and C. W. B. M. was held at the Grand avenue church of Christ. A goodly number of delegates were in attendance from the various churches throughout the state. The program was a real treat from beginning to end. All reports showed a fair increase both in additions and in the amount of money raised. The following officers were elected: President, R. W. Abberley, Minneapolis; vice-president, A. D. Harmon, St. Paul; corresponding secretary, M. R. Waters, Minneapolis; treasurer, Chas. Oliver, Minneapolis; recording secretary, J. H. Shellenberger, Mankato. Directors: E. C. Nicholson, Redwood Falls; W. U. Smith, St. Paul; G. W. Wise, Rochester; J. E. Willard, Duluth; M. H. Towner, Minneapolis; F. H. Mellen, Minneapolis; M. R. Waters; Minneapolis; A. D. Harmon, St. Paul; Carl Greenwood, Mankato; J. K. Shellenberger, Mankato; C. B. Osgood, Winona; C. H. Slack, Minneapolis.

J. H. Bicknell.

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Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

WORLD'S FAIR visitors entertained. Address, Mrs. W. S. Garvin, Maplewood, St. Louis.

WANTED—First-class lady type-setter. Address, Christian Publishing Company, 1522 Locust St., St. Louis.

ENTERTAINMENT for World's Fair visitors. Address, Mrs. M. I. Payne, Old Orchard Station, St. Louis, Mo.

WORLD'S FAIR visitors entertained. (Enclose stamp.) Address, Mrs. Kate Lawrence Brown, Old Orchard, St. Louis.

A PLEASANT home for World's Fair visitors at 112 Oakwood ave., Old Orchard Park, St. Louis. Mrs. T. B. Spurlock.

C. W. B. M. Map, 7x10 feet, bright oil colors; very accurate, with atlas, special rate, $5.00, prepaid. Proceeds for missions. Prof. W. H. Waggoner, Oskaloosa, Iowa.

FURNISHED ROOMS—Suburban home, three minutes' ride on electric cars to Fair entrance; $3.00 to $5.00 per week. Mrs. Henry Orper, Richmond Heights, St. Louis Co., Mo.

IF you wish modest quarters in private homes during World's Fair at reasonable rates, one mile from grounds, write at once to Mrs. G. A. Hoffmann, Maplewood, St. Louis, Mo.

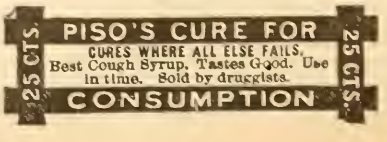
MRS. T. R. BRYAN and MRS. W. V. HOSTETTER are at home at The Cabanne, 5078 Cabanne ave., St. Louis. They have pleasant rooms to let to World's Fair visitors at reasonable rates.

WANTED—Location for banking, requiring $10,000 to $15,000 capital. Either west or southwest. Christian community preferred. W. H. Poffenberger, 2621 Caroline St., Houston, Texas.

ROOMS in private family, within one-half block of three most direct car lines to World's Fair, a ride of seven minutes, or walking distance. Good restaurants within a block. Rates, 75 cents to $1.50 per day. Address, Dr. Wm. Nifong, 834 North Kingshighway.

I WILL rent my home at 5828 Bartmer Ave., from July 20 to Sept. 15, to the proper party. There are ten rooms, modern improvements, large lawn and shade trees; only six or eight minutes' ride from the World's Fair. None but those able to give best of references need apply. Price, furnished, $150 per month. Address, J. H. Garrison, 1522 Locust St.

HOW to see the World's Fair in Five Days." Giving special route and cost for each day, and colored indexed map of the location of all the World's Fair Buildings, with a copy of the "third" edition of "A Christian or a Church Member—Which?" for 50 cents. Buy and save time, money and worry. Address, Jno. G. M. Luttenberger, 5104 Morgan St., St. Louis, Mo.



Kansas Notes.

Neal Overman's meeting with the church at Argentine is growing nicely. Fourteen added to date.

C. C. Atwood and wife have recently closed a successful meeting at White City. There were thirty-five additions, a Christian Endeavor society organized, and a pastor located, D. S. Domer.

The time is drawing near for our state convention. Note the time and place, July 25-28, Paola. W. S. Lockhart and the church at Paola are preparing to entertain a multitude. We have a strong and practical program, one that will interest all.

We have secured an open rate of one and one-third fare for the round trip to the state convention. No certificates will be necessary. We hope to get a still better rate. Watch for further announcements.

If your church or Bible-school has not sent in its apportionment for state work, do so before the convention. Your money will do good and is badly needed. All life members, those on the league of one thousand, and all others who know themselves to be in arrears to the K. C. M. S., should remit without delay.

W. S. LOWE.

A Great Meeting.

A great meeting closed here last night. It was not a great meeting in the number of converts; there was but one baptism. We were not in a condition to expect many conversions, as we had two organizations, a progressive and a non-progressive, and neither had a house. Here we were in a worldly, irreligious town of 3,000, the capital of the Chickasaw nation, with our forces divided.

Bro. L. R. Hawkins, corresponding secretary of Indian Territory, came and stayed with us two weeks. He is a clear teacher of the word, and an earnest and impressive speaker.

From the beginning he labored for the union of the two congregations, and succeeded amid general rejoicing.

We have now a church with over sixty members, being one of the strongest in the town. Perhaps with the same amount of love, patience and labor, many like results could be accomplished where our people are divided. This church is a demonstration of the wisdom of the motto of our fathers, "In faith, unity; in opinion, liberty, in all things, charity."

E. S. ALLHANDS.

Dedication at La Monte, Mo.

The new house just completed and dedicated at La Monte, Mo., is a model of beauty and convenience. The property is worth some $7,000. It is modern, well finished and furnished. On Lord's day, July 3, it was opened for worship and dedicated to Almighty God. It was a great pleasure to preach to such an attentive audience as the great one that attended on that occasion. An indebtedness of $2,100 was all provided for, with a surplus of between $100 and $200. It is simply marvelous how the cause of primitive Christianity is succeeding in northwestern Missouri. Bro. Rhoades, the pastor, has just commenced pastoral work at La Monte. He is greatly liked by the church and people.

Wabash, Ind. L. L. CARPENTER.

To the Churches of Kansas.

The church at Paola sends a hearty invitation to all the churches in Kansas to attend the state convention to be held here July 25-28. All who expect lodging and breakfast free send in your names. We shall do our part towards making this the greatest convention ever held in the state.

W. S. LOCKHART, minister.

Three Cheers for C. W. B. M.

We take pleasure in laying before our readers the following cheering words from the corresponding secretary of the Christian woman's board of missions. We propose three cheers for the sisters, and then an earnest effort to emulate their example by an advance along all lines of our work:

DEAR BROTHER GARRISON: I have a bit of really good news for you and the CHRISTIAN-EVANGELIST. The receipts of the Christian woman's board of missions for the nine months of this missionary year are $16,395.80 in advance of the corresponding months of last year. A strong, united effort from now until the last of September will insure our reaching our aim, $175,000 for 1904.

Our commodious mission building in Monterey, Mexico, is well under way. We expect it to be ready for the opening of school by October 1.

Twenty-five of the students of the Morehead, Ky., school, one of the missions of the Christian woman's board of missions, have pledged themselves to do active work for Christ in mountain neighborhoods during the summer vacation.

Two promising young men have recently become Christians in Mahoba, India, a station of the Christian woman's board of missions.

HELEN E. MOSES.

C. W. B. M. in Missouri.

Many auxiliaries have not yet sent in all of their special money. I was hoping a good many could and would exceed their apportionment, as a few have failed in reaching theirs. There are only two months after this to round out our year. Can we reach our aim of "$10,000 from Missouri for our silver anniversary, $2,500 for special work, 500 new members?" We can if each auxiliary will faithfully do its part in each.

Did you make the campaign for Tidings subscription as suggested in the April letter? If not, why not now? To be sure, the golden opportunity has passed, but let the best be done even during the remaining months to redeem the time.

Mrs. A. G. Alderman will be enabled to visit a limited number of places in Missouri during September and October. Auxiliaries desiring a visit from this woman of God write as to dates, etc., to your secretary.

MRS. L. G. BANTZ.
5738 Vernon Ave., St. Louis.

COLLEGE CATALOGUES.

BUTLER COLLEGE.—This booklet of 127 pages impresses one not only with the neatness and good literary form in which it is gotten out, but with its fulness of information concerning the history, character and purpose of the institution, its present condition and outlook, its faculty, its alumni, its courses of study, expenses, prizes, and everything that a prospective student or a patron of the school would like to know. For a copy, address the president, W. E. Garrison, Butler College, Irvington, Ind.

CHRISTIAN COLLEGE.—The 1904-1905 catalogue of this old established ladies' college, is as beautiful as that of any educational institution we have ever seen. Both by words and fine illustrations it depicts the Christian College girl's life—the home she resides in, the recreation she enjoys, the work she does with books, music, art, housekeeping, etc. It will be sent free upon application to Mrs. W. T. Moore, Columbia, Mo.

WILLIAM WOODS COLLEGE.—This well known school for young women at Fulton, Mo., sends out a catalogue in every way creditable and covering all the information demanded by parent or guardian. It is an improvement upon former catalogues, and can be had from President J. B. Jones, Fulton, Mo.

HAMILTON COLLEGE.—The thirty-sixth annual announcement of this Kentucky school is sent forth in the form of an attractive booklet, covering the history, present works and the plans of the young women's school, which has recently been brought into closer co-operation with Kentucky University. It may be had on application to Mrs. Luella St. Clair, Lexington, Ky.

CAMPBELL - HAGERMAN COLLEGE. — This "English and Classical school for young women" has issued its second catalogue under the above title. It gives a full account of its progress and works, and will be sent to any address upon application to Prof. B. C. Hagerman, Lexington, Ky.

Program of the Convention of the Christian Churches in Montana.

JULY 19-22, BOZEMAN, MONTANA.

OPENING SESSION.

Tuesday evening, July 19, Address of welcome, O. F. McHargue; Response, Wiley Mountjoy; Address, R. H. Sawyer; Meeting of executive committee.

MONTANA CHRISTIAN ASSOCIATION.

Business Session, Wednesday morning, Announcement of all committees.

BIBLE-SCHOOL SESSION.

President's address, S. C. Kenyon; Report of Cor. Sec. and Treas., Mrs. Mamie B. Mills; Address, "The Bible in the Home," J. D. Stephens; General discussion, "Helps that Help and Helps that Hinder," Mrs. Milton Hood; Paper, "The Ideal Teacher," J. E. Miller; General discussion.

C. W. B. M. SESSION.

Wednesday afternoon, President's address, Mrs. S. C. Kenyon; Report of Cor. Sec. and Treas., Mrs. Wm. Williams; Paper, "Around the World in Twenty Minutes," Mrs. Alma McHargue; "Our Relation to Heathen Population in Montana," Mrs. M. K. Eaton; Discussion opened by Mrs. Geo. Sullenger; Paper, "The Juniors," Mrs. R. H. Sawyer; Discussion, led by Mrs. A. R. Williams.

Wednesday evening, Address, "What the C. W. B. M. has done in Montana," Wiley Mountjoy; Recitation, Miss Cockrell; Address, M. M. Eaton.

Y. P. S. C. E. SESSION.

Thursday morning, Paper, Miss Maggie Slack, vice-pres.; report of Cor. Sec. and Treas., W. W. Beeman; Paper, "Relation of Christian Endeavor to the Church," E. Scharnikow; Discussion; Business session.

M. C. A. SESSION.

Thursday afternoon, Report of Cor. Sec., A. L. Chapman; of Treas., Howard Pew; of executive committee, F. M. Minnick; Address, "Co-operation of Churches in State Work," O. F. McHargue; and "Religious Worship," F. M. Minnick.

Thursday evening, Address, "Christian Unity," A. L. Chapman; President's address, H. E. Rossell.

JOINT SESSION.

Friday morning, Address, "Christian Giving," A. C. Downing; Address, "Mission Work in Montana," H. L. Willis; Report of committees and unfinished business.

RECREATION.

Friday afternoon, July 22.

Friday evening, Address, "The New Theology," S. W. Brown.

Do not miss the Bible studies at the beginning of each session. There will also be special music. A. L. CHAPMAN, Cor. Sec.
Butte, Montana.

Bethany Assembly.

The National Chautauqua of the Christian Church and Indiana Disciples Headquarters, Brooklyn, Indiana.

On the Indianapolis and Vincennes division of the Pennsylvania railroad.

The assembly opens July 21 and closes August 15, 1904.

L. L. Carpenter, president, Wabash, Indiana; L. E. Murray, secretary, Indianapolis, Ind.; Amos Clifford, treasurer, Indianapolis, Ind.; Samuel Harris, superintendent, Franklin, Ind.

CALENDAR 1904.

July 21, Opening Day.
July 22, Grand Army Day.
July 23, Children's Day.
July 24, Assembly Day.
July 25, Temperance Day.
July 26, State Sunday-school Convention.
July 27, State Sunday-school Convention.
July 28, 29, Y. P. S. C. E. Convention.
July 30, National Educational Society Day.
July 31, Assembly Day.
August 1, Butler College Day.
August 2,3, C. W. B. M. Convention.
August 4, Governors' Day.
August 5, 6, Ministerial Association Convention.
August 7, Assembly Day.
August 8-13, School for Preachers.
August 14, Assembly Day.
August 15, Patriotic Day.

THE PROGRAM IN FULL

has been published in pamphlet form and can be had by writing to L. L. Carpenter, Brooklyn, Ind.

Bethany has never had a better program than the one provided for this year. The conventions, lectures, school entertainments, concerts, special days, etc., will give a greater variety of exercises than ever before.

BETHANY 21 YEARS OLD.

This year we celebrate our 21st birthday. In honor of this event the managers have made extensive improvements on our grounds, and provided a "bill of fare," both for the tabernacle platform and the hotel, better than ever before attempted.

GRAND ARMY DAY—MRS. JOHN A. LOGAN.

One of the new features of the Assembly will be G. A. R. Day, July 22nd. In the afternoon Mrs. John A. Logan, widow of the brave General John A. Logan, will deliver her lecture on "The Military Patriotism and Genius of the Republic."

CHILDREN'S DAY.

This year it will be better than ever before. Among the many exercises of the day, the great tabernacle will be darkened and a stereopticon lecture adapted to children will be given by C. C. Redgrave. Commander Foot and his sister, the two smallest people in this country, will be present and help entertain.

TEMPERANCE DAY.

Hon. Oliver W. Stewart of Chicago, Hon. F. T. McWhirter, candidate for governor, and many other distinguished speakers will be present and deliver addresses. There will be a gold medal contest and concert at night.

STATE SUNDAY-SCHOOL CONVENTION.

The Assembly was organized at one of our great state Sunday-school conventions. The Sunday-school association owns a large amount of Assembly stock. A splendid program has been prepared. We hope that the Sunday-schools of Indiana will rally and make this a great convention.

Y. P. S. C. E. CONVENTION.

Their program is a most inviting one. The Y. P. S. C. E. owns a beautiful cottage on the Assembly campus, the first cottage ever built by the Endeavorers.

NATIONAL EDUCATIONAL SOCIETY.

The recently organized National Educational Society will hold a one-day convention at the Assembly on July 30. This is another new feature of the Assembly. Harrison G. Hill, the secretary, will have general charge of the exercises. Nearly all of our colleges will be represented by their presidents or eminent educators chosen for that purpose. This should be a great day.

BUTLER COLLEGE DAY

this year will be August 1. Bro. W. E. Garrison, the new president, and his able colaborers are working to make Butler Day one that will be long remembered by its many friends. The program for this year is exceptionally fine. Butler alumni and students from all over the country will make this the occasion of a great Butler reunion.

GOVERNORS' DAY.

Another new feature of the Assembly is "Governors' Day." All the candidates for governor and lieutenant-governor in Indiana will be present on that day and meet their friends and address the multitudes who will be there to greet them and to listen to their elegant addresses. The Democrats will try to send more of their people to Bethany that day than the Republicans do. And the Republicans will try hard to be there in greater numbers than the Democrats, and the Prohibitionists say they will, proportionally, beat both the old parties in the number who will be at Bethany on that day.

MINISTERIAL ASSOCIATION.

The Indiana Ministerial Association is the second oldest one in the brotherhood. Many of our Indiana preachers, living and dead, have been members of it. Its exercises will be part of the school for preachers which follows this convention. It has never before arranged so attractive a program as the one of this year. Every preacher in Indiana, and many

SUNDAY-SCHOOL SUPPLIES.

Quarterly Helps.

The Beginner's Quarterly.

A Lesson Magazine for the Very Youngest Learners.

TERMS.—Single copy per quarter, 10 cents. In clubs of ten or more 5 cents per copy per quarter; 20 cents per year.

The Primary Quarterly.

A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts and Lesson Pictures, and never fails to interest the little ones.

TERMS.

Single copy, per quarter, 5 cents.

10 copies,	per quarter,	$ .20;	per year,	$ .75
25 copies,	"	.40;	"	1.50
50 "	"	.75;	"	3.00

The Youth's Quarterly.

A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.

TERMS—Single copy, per quarter, 5 cents; ten copies or more to one address, 2 1-2 cents each per quarter.

The Scholar's Quarterly.

A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the senior classes. Its popularity is shown by its immense circulation.

TERMS.

Single copy,	per quarter,	$ .10;	per year,	$ .30
10 copies,	"	.40;	"	1.25
25 "	"	.90;	"	3.00
50 "	"	1.60;	"	6.00
100 "	"	3.00;	"	12.00

The Bible Student.

A Lesson Magazine for the Advanced Classes, containing the Scripture Text in both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons. Maps, etc.

TERMS.

Single copy,	per quarter,	$ .10;	per year,	$ .40
10 copies,	"	.70;	"	2.50
25 "	"	1.60;	"	6.00
50 "	"	3.00;	"	10.50
100 "	"	5.50;	"	20.00

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Printed in 8 colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson. 13 leaves in a set. Price per Roll—one quarter—reduced to 75 cents.

Christian Picture Lesson Cards.

A reduced fac-simile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter. One set will be required for each child in the class. Price reduced to 2 1-2 cents per set.

Monthly.

Christian Bible Lesson Leaves.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with the Lesson Books or Quarterlies.

TERMS.

10 copies,	1 mo.,	$ .15;	3 mos.,	$ .30;	1 yr.,	$1.00
25 "	"	.25;	"	.60;	"	2.40
50 "	"	.45;	"	1.20;	"	4.60
100 "	"	.75;	"	2.10;	"	8.00

Weekly.

The Little Ones.

Printed in Colors.

This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. The prettiest and best of all papers for the very little people.

TERMS—Weekly, in clubs of not less than five copies to one address, 25 cents a copy per year. Single copy, 50 cents per year.

The Young Evangelist.

This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated.

TERMS—Weekly, in clubs of not less than ten copies to one address, 30 cents a copy per year, or 8 cents per quarter. Single copy, 50 cents per year.

The Round Table.

An 8-page Paper for the Boys and Girls, Filled with Entertaining Stories.

TERMS.—Single copy, 50 cents per year; in clubs of ten or more, 36 cents a copy per year.

Our Young Folks.

A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

TERMS—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of ten or more to one name and address, only 50 cents each. Send for Sample.

MODEL SUNDAY-SCHOOL RECORD.
Each book contains blanks for two years' records. Cloth.....$1.00.

MODEL SUNDAY-SCHOOL TREASURER'S BOOK.
Good for three years. Fine paper. Pocket size, cloth, 25 cents. Morocco.....$ .50.

MODEL SUNDAY-SCHOOL CLASS BOOK.
Good for one year. Single copy, five cents. Per dozen.....$ .50.

Christian Publishing Co., 1522 Locust St., St. Louis.

in other states should attend without fail.

C. W. B. M. CONVENTION.

The C. W. B. M. convention at Bethany is always good. They have never before had a program so exceedingly rich in good things as the one for this year. They too own a magnificent cottage, and will be "at home" to their many friends who will attend this convention.

SCHOOL FOR PREACHERS.

This will be the third year for this school. It will open August 8 and continue one week. The two previous years were so successful that the Assembly managers have resolved to make it still better this year, and then greatly to enlarge it. With a faculty made of such men as E. B. Wakefield, president Hiram College; B. C. Deweese, of Kentucky University; J. B. Briney, of Louisville, Ky.; Dr. Jabez Hall, of Butler college; C. B. Newnan, the great Bible lecturer; A. B. Philputt, the very successful lecturer on Homiletics, et al., it would seem that there should be at least 1,000 preachers enrolled. No tuition is charged.

PATRIOTIC DAY

will be the last day of the Assembly. Last year 6,000 people listened to Wm. Jennings Bryan on patriotic day. Men of national reputations will deliver great addresses that day.

LORD'S DAYS.

On each of the four Lord's Days there will be a sermon at 10:30 a. m. and 8:00 p. m.; Lord's day school at 9:00 a. m., and the Lord's supper at 3:00 p. m. The sermons will be by some of the ablest men in the ministry.

LECTURES, ENTERTAINMENTS, CONCERTS, ETC.

Nearly every night there will be a first-class entertainment, either concert, stereopticon lecture, elecutionary entertainment or magical performance. The famous eleven o'clock Assembly lectures will, as usual, be the great feature of the Assembly, and never before has the Assembly arranged for such an avalanche of sweet music, both vocal and instrumental, as has been arranged for this year. Brass bands, male quartettes, duets and soloists will be there.

THE BUILDINGS, ETC.,

there have been repaired and re-painted and look as fresh as new, the grounds cleaned and put in the best of order. The grounds will be brilliantly illuminated with 150 electric lights.

Hotel and restaurant accommodations will be ample and first-class. The Assembly has erected new cottages and put the old ones in good order. They also have a large number of tents that they will rent. Parties bringing their own tents will be given ground on which to erect them.

RAILROAD ARRANGEMENTS.

The Central traffic and passenger association kindly grants half fare on all their lines in Indiana. Buy round trip tickets to Bethany Park, not Brooklyn, but Bethany Park, Ind. They will be on sale as early as July 19, and will be good until the close of the Assembly. A special train will be run from Indianapolis on the I. & V. road on Friday, July 22, G. A. R. day, leaving Indianapolis at 9:15 and returning after the camp-fire at night. The Interurban R. R. runs cars from Indianapolis and Martinsville and intermediate points every hour. The Interurban runs through the Assembly grounds.

HOTEL RATES

are low, 25 cents single meal, $3.50 per week. Rooms 50c, 75c and $1.00 per day. Each room will accommodate two persons, making above rates one-half for each person. A good restaurant will be on the grounds.

REMEMBER

that our Chautauqua offers you rest, recreation, entertainment, a fine musical, literary and theological program daily, all the conventions of the Christian church in Indiana, Bible-schools, Bible conferences, outdoor sports of all kinds, innocent amusements, etc., etc., etc. It will be good for your health to attend. Artesian water and pure air for the physical man, the addresses, sermons and the inspiration of a blessed fellowship for the spiritual man.

The atmosphere and influence are health invigorating. Every day will be a great day. Come and be with us. The Assembly will do you good. For programs or any information address L. L. CARPENTER,

Brooklyn, Ind. President B. A.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

Additions Reported Last Week.

	June 30	July 6
Baptisms	783	885
Denominations	74	102
Total	857	987

Harrison, O. M. L. BUCKLEY.

DISTRICT OF COLUMBIA.

Washington, July 9.—I have just closed a little meeting with 34th street Christian church of this city, resulting in 16 accessions, ten by baptism, four by letter and two from the Baptists. Claude C. Jones is the faithful minister for this new congregation. Our work at H street moves on encouragingly; received about $75 for our building fund last week.—J. MURRAY TAYLOR.

GEORGIA.

Sandersville.—O. P. Spiegel, Birmingham, Ala., southern evangelist of the home board, with his wife as piano accompanist, has had 10 additions in the meeting here, where J. E. Spiegel ministers. Their next meeting will be at Plantersville, Ala.

ILLINOIS.

Versailles, July 4.—Three additions to the church here yesterday, one by letter and two confessions.—G. H. BASSETT, pastor Canton, Mo.

Camp Point, July 7.—Our four weeks' meeting at Perryopolis, Pa., closed with 66 additions. Next meeting at Salisbury, Mo., beginning July 24.—R. A. OMER.

Chicago Heights, July 3.—Two united at our evening service by confession; also a husband and wife came two weeks ago, making four since last report.—HARRY E. TUCKER, minister.

Mt. Sterling, July 4.—One more confession and baptism here. Church work prosperous.—N. E. CORY.

Chicago.—The First church gives the following report of its work for the year ending June 30, 1904: Amount of money raised for all purposes, $3,923.55; for missionary enterprises, $441.23; by ladies for church lot, $535; 82 persons were added to the church at the regular Lord's day services. The net gain in membership for the year was 58. The church closed the year with all financial obligations fully paid.—GUY HOOVER.

Bellflower.—Sunday, July 3, two more received from the Baptists. On children's day we raised over $80 for missions.—J. D. WILLIAMS, minister.

INDIANA.

Kewanna, July 2.—One by baptism here yesterday.—O. G. SHAW.

Anderson, July 5.—There were four accessions Sunday, three by confession and one by letter, making 100 since I began my pastorate with Central church a little over a year ago. In addition to this, Bro. W. H. Boles held a meeting in west end of city and organized the Shadeland church, with 50 members.—T. W. GRAFTON.

IOWA.

Glenwood, July 5.—Two confessions at Glenwood July 3. Have repaired our church house to the extent of $475. Have accepted a call to Boyle Heights, Los Angeles, where I go August 1.—WALTER L. MARTIN.

Keokuk, July 8.—Nine added recently, seven by letter and two confessions, one of the latter my little daughter aged eleven years. The work prospers.—J. W. KILBORN.

KENTUCKY.

Mayfield, July 2.—The first twenty days of our meeting have brought 44 baptisms. The interest is great. Those baptized are from eight years to 74. R. L. Clark is a true yoke fellow.—E. L. FRAZIER, evangelist.

MICHIGAN.

Adrian.—During the month of June 11 were received into the church: five by baptism, five by letter and one by statement. I leave soon for Australia, and W. H. Kindred, of Belding, Mich., will take up the work commencing July 10. There are fine prospects of a strong church in that city. Seventy-five have been added to the church during my labors there; nearly all of these since the congregation got into a building of their own about a year ago and at the regular services.—B. W. HUNTSMAN, pastor.

MISSOURI.

Troy, July 4.—Some eight of our young Endeavorers of this place went out to Hawk Point church the second Lord's day evening and organized an Endeavor society of 26 members. There was one added to the Troy church by letter the same day.—E. J. LAMPTON.

Silver Point, July 4.—Bro. S. W. Robinson and the writer closed a week's meeting at Hematite, June 29, with two confessions and baptisms. This church had been without preaching for nearly a year. The writer was installed as pastor. This is the "mother church" for all the congregations in Jefferson county. Brother Robinson was of great service to me here, as he had preached six years for this church and was well acquainted with most of the people.—J. H. HILL.

Moberly, July 7.—Had a big time at Cairo. Took up $20 for home missions and $3 for foreign. Good for first collections for these. Cairo has always aided Sunday-school and orphans' home. All my churches but one have aided this mission this year and work is moving nicely, except smallpox in one of my churches for three months.—S. J. COPHER.

NEW MEXICO.

Roswell, July 5.—We had four additions to the church here last Sunday, making 53 in less than five months. I am to begin a short meeting at the town of Artesia, forty miles south of here, to-morrow night.—C. C. HILL.

NEW YORK.

Buffalo, July 5.—Two added last Lord's day, one the worthy wife of Elder H. Hollier, the city missionary worker who came to take his stand with us one week ago. Our Brotherhood of Andrew and Philip has planned to aid the mission point on Seneca street, recently opened by Brother Gunn, one of our members.—B. S. FERRALL.

OHIO.

Ravenna, July 2.—Our Sunday-school was apportioned $50. We raised $83, more than doubling any previous offering. Three added by letter since last report. I preached the baccalaureate sermon here and at Randolph, also the memorial address at Charleston.—M. E. CHATLEY.

OKLAHOMA.

Shawnee, July 7.—Three additions by letter recently. Our offering for children's day was larger than last year.—GRANVILLE SNELL.

SOUTH DAKOTA.

Sead.—There were three baptisms at Presho, July 4. My next meeting begins July 17 here.—W. J. DODGE.

TENNESSEE.

Memphis.—We closed a two weeks' meeting at the Mississippi avenue church June 27. The local forces were assisted by Bro. Jesse C. Caldwell, of Selma, Ala., and Prof. F. H. Cappa, singing evangelist. We had a most successful meeting, which resulted in 22 additions to the congregation. There were eight additions by primary obedience, five from the denominations, three by letter, six by statement. We were thoroughly pleased with the meeting. It brought us in touch with a great deal of material in the city which we hope to win for the Master's service.—LOUIS D. RIDDELL, pastor.

TEXAS.

Austin, July 6.—We have recently had nine more additions to the Central Christian church, four by confession and baptism and five by letter and commendation.—J. W. LOWBER.

WASHINGTON.

Waitsburg, June 27.—There was one confession at the morning service. Our children's day exercises were a success, but the offering was not what it should have been.—W. T. ADAMS.

WISCONSIN.

Lynxville, July 2.—Two baptisms since last report. I am in the pearl business, and for three years have been telling the pearl hunters of the pearl of great price that I have found. We will soon have a regular pastor, perhaps. An earnest Christian man, trained at Moody institute, has joined our ranks and will soon be ordained.—ALLAN M. LAIRD.

Changes.

Henry Shadle from Willows to Maderia, Cal.

W. A. Bellamy from Evansville, Ind., to 16 Campbell Place, Grand Rapids, Mich.

W. J. Dodge from Syman to Sead, South Dakota.

Finis Idleman from Dixon to Paris, Ill.

M. M. Davis from Dallas, Texas, to Denver, Col.

T. B. Howe from Greenberg, Ind., to Poplar Plains, Mo.

W. C. Hull from Tonawanda to South Chatham, N. Y., during July and August.

J. H. Lacey from Fulton to Michigan City, Ind.

Geo. A. Ragan from Hiram, O., to Winters, Cal.

M. S. Johnson from Louisiana, Mo., to Litchfield, Ill.

Have You Hay-Fever or Asthma in any Form?

Medical Science at last reports a positive cure for Hay-Fever and Asthma in every form in the wonderful Kola Plant, a new botanical discovery found on the Congo River, West Africa. Hay-Fever sufferers should use the Kola Compound before the season of attacks if practical to give it time to act upon the system. Its cures are really marvelous.

Miss A. E. Frye, Lakenan, Mo., writes May 23d, was cured of Hay-Fever after several years' suffering, although physicians had said a cure was impossible. **Dr. W. H. Vail,** a prominent physician of St. Louis, writes March 8th that he used Himalya (the Kola Compound) on numbers of Hay-Fever cases with satisfactory results in every case. **Hon L. C. Clute,** Greeley, Iowa, testifies that he was cured by it after eighteen years' suffering with Hay-Fever and Asthma. Physicians or change of climate did him no good. Hundreds of similar letters have been received by the importers, copies of which they will be glad to send you.

To prove beyond a doubt its wonderful curative power the Kola Importing Co., No. 116S Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of the CHRISTIAN-EVANGELIST who suffers from any form of Hay-Fever or Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

People's Forum.

Macatawa Park Musings.

All the readers of the CHRISTIAN-EVANGELIST are familiar with "Macatawa Musings" and have often been regaled by the graphic description of its cool breezes and refreshing shades and delightful recreations almost as much as if they had been here themselves. Summer after summer these Musings have appeared till the present, and they are now no longer because the muse himself is not here. The St. Louis World's Fair seems to have claimed him, and so the readers will miss his weekly meditations among the trees and looking upon the broad face of the infinite deep where sky and sea blend, where heaven and earth are joined as body and soul.

But the absence of "Dr." Garrison, as he is known here, is the subject of constant and regretful remark, and Mrs. Garrison, the leading spirit among the ladies, is equally noticed and will be missed. At all the regular meetings and lectures Mr. and Mrs. Garrison could be seen, and their presence had a sustaining influence greater than we could appreciate till now. Those who have not seen and known Macatawa park will have to come and see it and muse for themselves till the leading muse returns, which everybody here hopes will not be long. J. S. HUGHES.

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No Uncertain Sound!

I want to express my approval of the strong and pointed article of Brother Garrison on the relation of the religious press to the liquor problem. We talk about Christian union being in the air, but I am frank to say that union of the temperance workers is even nearer and we find to-day strong temperance expressions from the least looked for sources.

Great corporations are striking mighty blows for temperance by refusing employment to even the moderate drinker. Business men are realizing that no user of intoxicants is to be relied upon, and hence stringent rules are laid down for employes.

So long as it was considered only a question of morals, little interest was manifested outside of the churches. But now that it has touched a commercial basis, this great commercial nation is rising up in arms. Never was such an opportunity to strike herculean blows at every phase of this monster evil. Let our editors lead out, and let every Christian stand by them. Let no man, Christian or otherwise, who abhors this terrible traffic, have anything to do with the manufacture or sale of any intoxicating beverage. Let him not rent any building to be used for such purposes, nor grow grapes, barley, hops or anything else to be sold especially for such manufacture. Any mixing with this evil will deaden the moral and spiritual sensibilities and ruin any Christian's influence for soul-saving where it is known. Let us hold up the hands of our editors and encourage them to make war upon this great evil.

J. P. DARGITZ, Cor. Sec.
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MARRIAGES.

CHARLES—HILIER.—Married, at Atlantic, Ia., Jesse Charles and Elsie Hilier, W. B. Crewdson officiating.

FERRALL—BRUMBAUGH.—Married, June 15, at the home of the bride's parents, Mr. and Mrs. J. D. Brumbaugh, of Findlay, Ohio, Luella M. Brumbaugh and F. D. Ferrall, B. S. Ferrall officiating.

GILLESPIE—COOLEY.—Married, at St. Louis, Mo., June 28, 1904, Marcus K. Gillespie and Miss Nora Cooley, Samuel B. Moore officiating.

HOGEWONING—OWEN.—Married, at Atlantic, Iowa, on June 30, at the home of the bride's parents, Miss Sylvia Owen and Mr. Neal Hogewoning, of Duluth, Minn., W. B. Crewdson officiating.

MORTON—O'BANNON.—Married, at St. Louis, Mo., June 30, 1904, James T. Morton and Miss Pattie L. O'Bannon, Samuel B. Moore officiating.

PORTER—BEARD.—Married, June 22, near Plattsburg, Mo., at the home of the bride's parents, N. T. Porter and Miss Edna Beard, both of Clinton county, J. P. Pinkerton officiating.

RIPLEY—HAMBLETON.—Married, at Herington, Kansas, Howard A. Ripley and Mary L. Hambleton, F. M. McHale officiating.

ROBINSON—WAKEFIELD.—Married, on June 28, Miss Cornelia Wakefield and Mr. Walter Robinson of Hiram, Ohio.

TAYLOR—BRUNER.—Married, June 17, at Des Moines, Iowa, at the residence of the bride's mother, Mrs. Francis M. Bruner, Miss Elizabeth Bruner and Mr. Henry C. Taylor, Rev. Chas. S. Medbury officiating. The groom is of Wisconsin University, at Madison, Wis.

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OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

BANDON.

Miss Mattie V. Bandon was born in Lexington, Mo., in the year 1880. She died June 23, 1904. Miss Mattie was one of the most consecrated young women in the Lexington church. Her entire life was spent in Lexington and where she was known best she was loved most. She will be sadly missed in all the work of the church. She leaves her parents, two sisters and a brother to mourn her sad death and the whole church and community mourn with them.

BUTCHER.

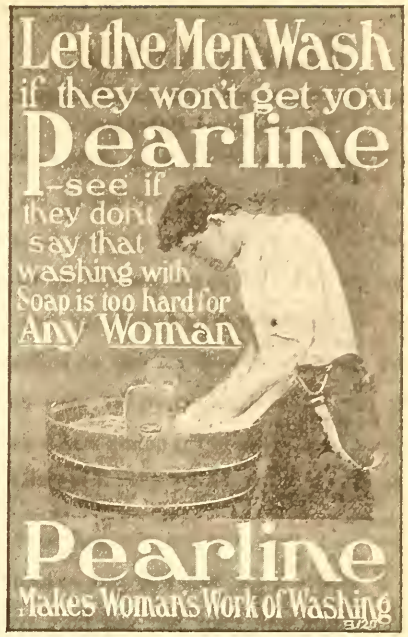
Mary (McCollum) Butcher died June 20, aged 61. She was the wife and mother in one of our best families, and a good member of the Sedan, Kan., Christian church. Her husband and six grown children survive her. F. M. CUMMINGS.

McGINNIS.

After nineteen weeks of illness, brother W. H. McGinnis went to his reward June 13. He was born at Painsville, Mo., on Jan. 1, 1839, and baptized into Christ in 1860 by E. V. Rice during a meeting held by L. S. Wilkes. He came to Illinois in 1863, and was married at Rushville in April, 1864. He leaves the wife of his youth and one daughter, Mrs. O. W. Taylor, to mourn his departure. Since coming to the state he has preached faithfully the gospel of our Lord, and his life was a daily exemplification of His message. Among the places where he ministered are Palmyra, Waverly, Athens and Wapella. When disease came upon him, he went to the sanitarium at Princeton, where he died. Bro. McGinnis was a scholar, a great student of the scriptures, a strong preacher, and one of the wisest counselors in the brotherhood. Every church to which he ministered holds him in loving remembrance. He was active and interested in all the efforts of his brethren to do good in the world, and his view of the future was optimistic. He believed in humanity and gave himself to the service of men without stint. Wherever he lived he put faith into the hearts of the people. The preachers of central Illinois, members of the institute, lovingly referred to him as their Nestor and also their patriot. They gave their love without alloy, and he joyed in the place he had in their hearts. He was the most loved preacher in the state. His faithful wife knows how near he was to his brethren and how much they grieve with her and their daughter. In his last hours he was clear of mind, and his faith grew brilliant as he came near the end. There was no regret, except for leaving his companion alone. The funeral service was conducted by I. N. Grisso, and the body was laid away in the cemetery at Princeton. J. FRED JONES.

MOUNTJOY.

George Morton Mountjoy was born in Mason county, Ky., Sept. 18, 1836. He came to Missouri in 1857 first settling at Texas Prairie in Lafayette county, Nov. 1. He was married to Isabella Bowman, the only daughter of Col. J. P. and M. E. Bowman. In 1858 he moved to Madison Parish, La. He returned to Missouri at the beginning of the war and had lived at Lexington up to the time of his death which occurred in Lexington, June 5, 1904. For a long time he was an honored officer in the Lexington church. His illness was a long and extremely painful one, but he bore up under it with true Christian resignation. We believe that in leaving the church militant he joined the church triumphant. He leaves a widow and two sons and four daughters to mourn the loss of an affectionate husband and indulgent father. These have the everlasting promises of divine truth to sustain them in their bereavement and the deep sympathy of a Christian community.



RICE.

Mrs. Euphrazina Rice was born near Lexington, Ky., in August, 1823, and died in Quincy, Ill., July 1, 1904. When fourteen years of age, she, with her parents, removed to Adams county, Ill., where she has resided ever since. In 1843 she was married to Erastus Rice. For about forty years she was a consistent member of the Christian church. Four sons and two daughters survive her, namely, Dr. S. T. Rice and Mrs. Mary McKenzie, both of Quincy, Ill., Mrs. Ellen McKenzie and Messrs. L. J. and A. D. Rice all of Payson, Ill., and James W. Rice, of Salina, Kansas. WALTER M. JORDAN.
Quincy, Ill.

SMITH.

David B. Smith died at his home in Kansas City, Kan., May 18. Born near Crawfordsville, Ind., May 8, 1839, he was educated at Wabash college, Crawfordsville, and graduated from Miami university, Oxford, O., in June, 1863. He was married to Miss Lizzie Clark at Lafayette, Ind., June 6, 1872, and in 1880 moved to Kansas City, Mo., where he entered the service of the Pullman company, remaining with this company until the time of his death, or nearly 24 years. With his family he removed to Kansas City, Kan., in 1884, where he has since resided. Brother Smith united with the Christian church when 25 years of age and for many years had served the church faithfully as deacon and elder, being one of the first elders in the church in this city. His life has been a pure and noble one; he never spared himself in trying to do good to others, and many times his counsels and prayers have kept the wayward from falling. In the death of this man of God the writer feels a personal loss, and with a host of others he extends his sympathy to Sister Smith and the two daughters, Maude and Ethel. The funeral was conducted by the pastor, S. W. Nay, in the church, where an immense throng of relatives and acquaintances mingled their tears and prayers with the bereaved family.
W. S. LOWE.

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An Old and Well-tried Remedy

Family Circle

The Political Delegate.

In March I was as plain a chap as one could
wish to see;
The postman seldom rang my bell or left a
thing for me.
And when I wandered down the street I met a
friend or two
That gave a jerky little nod and friendly how-
dy-do;
I changed my collar twice a week, my cuffs as
much as once,
And everyone believed me just an ordinary
dunce.
But now it's vastly different; for some time
back in May
I got to be a delegate—I'm quite a man to-day!

I'm getting letters by the bale from folks I
never knew;
I have a prefix h-o-n, a suffix e-s-q;
I read each letter o'er and o'er and heave a
puzzled sigh
And wonder if the man who gets such mis-
sives can be I.
A lot of men with shiny hats and linen spot-
less white
Come seeking to consult with me 'most any
hour of night.
It's nothing strange to have a coach come after
me in state,
For I'm no common person now—nay, I'm a
delegate!

I'll get my transportation paid (to fill this in),
right soon;
And men of mark will act as if my presence
were a boon;
There's nothing you can mention that will be
too good for me,
And I shall act as wise as e'er an owl could
dare to be.
I'll be as noncommittal as an Indian made of
wood,
But yet I'll do exactly what our leader says
I should.
It's quite the greatest thing that's yet been fur-
nished me by fate—
This thing of being chosen as a party delegate!

I s'pose—to look ahead a bit—'twill be a little
hard
To settle back to common life when one's
been sleeping-carred
And wined and dined and smoked and told
how good a chap he is—
The rocket's falling handle makes a mighty
feeble fizz.
But while it lasts I'll make the most of all
it brings to me
And gather comfort from the thought that
such things have to be.
For where would be the glory of our people-
governed state
If 'twere not for such chaps as I—the party
delegate!

—*Strickland W. Gillilan, in Leslie's Weekly.*

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A Story of the Cumberlands.

"Whoa there! What's the matter, Billy?"

My mountain pony had suddenly shied, nearly throwing me over his head, when, as I spoke, a tall broad-shouldered young mountaineer stepped into the narrow path and laid his hand lightly on the pony's neck.

"Be careful," I cried, "why do you frighten my pony in such a dangerous place, my lad? I might have been plunged into the ravine below!"

"I knowed ye wus a-comin', stranger," he replied, "an' I come to warn ye to turn back—thar's danger ahead of ye, ef ye go any furder."

"Danger!" I repeated, "how can there be danger for the teacher of Red Patch?"

"I lowed ye wus the revenoo man," he answered, eyeing me closely. "Dad an' the boys air out arter him. Dad, he got warnin' he wus a-comin."

"They are mistaken this time," I answered; "can you direct me to Red Patch? I am to teach there on week-days and preach on Sundays."

Through the gathering dusk I could see the boy's face brighten. He moved nearer to me and grasped my hand with an iron grip, exclaiming, "Stranger, ye air powerful welcome! Red Patch air at the foot of this here mounting, but hit air gittin' late, an' I ax ye to come to our cabin an' eat an' sleep. In the mornin', I'll carry ye to the sittlemint."

The invitation was given with honest cordiality, and, as it was growing late, and as I had no desire to travel the rough, unknown path by night—especially as "Dad an' the boys" were out after a "revenoo" man, I gladly accepted the boy's hospitality. Why he had sought to warn me was not known to me then, but, long afterwards, he told that he was "plumb sick" of seeing so much bloodshed, and he had determined to save me, if possible. So, laying hold of the pony's bridle, he slowly and cautiously led him along the rocky path, until, about half-way down, he turned sharply and plunged into the forest. My mountaineer was dumb for the rest of the way. Soon I heard the yelp of a hound nearby. Then, through the brightening gloom, for a silvery ball was rolling up the eastern sky, my guide led me up to the cabin. A half dozen dogs came leaping about us, sniffing suspiciously at me and my pony. Beating them back, the boy again welcomed me to his home saying, "Light, stranger," then, seeing a dark figure slouching close by, he called, "Hi thar, Jim! You'ens take this here beastis an' feed an' water 'im." So saying we entered the cabin together. A tall, angular woman, her face grim and repellant, stood near the door, the firelight plainly revealing her features.

"Mam," said the lad, "I brung the teacher for the sittlemint to eat an' sleep 'tel mornin'. Air he welcome?"

The mother's face softened as Dan explained my presence there.

"He air welcome," she gravely responded. The mountain folk are a wonderfully hospitable people. When once they take a stranger into their homes, nothing can exceed their kindness. "Take a cheer, stranger," she added, pushing a three legged stool towards me.

Dusky shadows flitted back and forth in the corners of the large room. The dancing firelight, leaping in the great fireplace, silhouetted against the dark logs six or seven children peering at the stranger with wide open, curious eyes. A young hound, who had slipped in unnoticed at our heels stretched before the fire in a dog's heaven of comfort. It was a weird scene. The absolute stillness, the bright eyes, peeping cautiously from the dark recesses, the young mountaineer sitting bolt upright on a bench near the door, and the mother moving about as silently and swiftly as the flickering shadows, in bare feet and coarse limp dress—all combined to produce a picture not easily forgotten.

The woman was preparing supper. I watched her compounding a quantity of yellow cornmeal with salt and with water from the "branch." Taking the stiff dough in her hands, she carefully patted it out, on two immense shingles, setting them up, slantwise, before the blazing fire. Forgetting his previous caution, the hound raised his head and gave a long sniff at the savory mass, resulting in a sharp kick from his young master, which sent him howling into the night.

Presently a loud "halloo" was heard. "Dad and the boys air a-comin'," said the woman, looking towards her son.

Dan silently rose and went out. I heard loud voices mingling with the yelps of the hounds as they were vigorously cuffed out of the way.

"Did ye git that thar revenoo man?" Dan asked. "Naw," came the answer, with a string of oaths, "but we 'uns heard tell he wus t'other side the mounting, and we'll git him yit." Again we heard Dan's voice but in such low tones that I, at least, could not distinguish what he said.

"By thunder," a loud voice burst out, "hit's him fer shore!"

"Stranger," said the woman, "thar's the ladder, git up hit, quick!" She motioned tragically to the far corner of the room, and I sprang up the ladder's rickety rounds to find myself in a dark hole, save for a pale gleam of moonlight shining through a square space at the end of the loft. I groped towards it, and, throwing myself down on a pile of old bed-clothes, lay straining every nerve to catch what was going on below.

The situation was exceedingly critical. Evidently, the men did not believe Dan's explanation concerning me, but thought that I was the man they were looking for. In a few moments the men came trooping in, and I felt doomed. "Whar's that thar lyin' sneak?" loudly demanded Dad. "We'uns 'll put him whar he'll tell no tales." The woman's high shrill voice seemed to pierce the darkness. "I tell ye he air the schule teacher to Red Patch, and ye shan't tech him," she cried. "He air goin' thar in the mornin', an' ef ye cain't trus' me, ye can go along, an' ef he lies, shoot him daid, but ye shan't tech him under this here ruf." Much muttering and growling



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ensued, but her words evidently carried weight with them, for, finally, all grew quiet.

"I determined to 'beard the lion in his den,' so without more ado, I descended the ladder. Instantly a tall, villainous looking man, and four others as like as peas in a pod, sprang to their feet, seizing their guns as they did so. Small mercy would have been shown me then had it not been for Dan and his mother. They swiftly placed themselves before me, making it impossible for a ball to reach me without first killing mother or son.

"Friends," said I, "I am sorry to have caused this trouble. I assure you I speak the truth. Had I been a government official, I certainly should not have invaded your home." This seemed to allay their suspicions.

"Wall, I reckon we'uns kin trus' ye, stranger," said Dad. "We'uns hearn tell of Red Patch gettin' a teacher, an' ef you'uns be thet teacher, ye air welcome." The angry scowl passed from his face, and father and sons laid down their guns. Dan and his mother looked greatly relieved, and the woman turned and quickly placed supper on the primitive plank table, at the same time giving me a most cordial invitation to break bread with them.

The fare was extremely simple. Hoe cake, fried bacon and a decoction, supposed to be coffee, made up the menu. As the family filed up to the table, I was amazed at the number of children. I counted ten strapping sons and seven girls. "There must be two sets of children here," I said. Dad actually grinned. "Naw, stranger, all these air our'n," he declared. "How many of these shall I have the pleasure of teaching?" I asked. The husband and wife looked rather puzzled. "You name 'em, Cinthy, an' I'll count," said Dad.

"Les see," said Cinthy, "thar's Jo an' Jack an' Tilly an' Jane," and so on through the long list, until nine were marked out for school, but Dan's name was not mentioned. "Dad an' Mam," said he, "I'm a-goin' to that thar schule." This assertion was greeted with loud guffaws, but Dan stuck to his point, although his face reddened painfully at the ridicule of his father and brothers.

"How old are you, Dan?" I asked.

"Twenty year an' six foot high," he answered with pardonable pride.

"You will have to begin with the little ones, my boy; how will you like that?"

"I'll do hit, stranger, I'm plumb crazy to larn what's in them books I've seed."

And thus it was arranged. The mother was anxious for him to go, if he wished to, and pleaded his cause successfully.

There was considerable curiosity in my mind as to where all these people slept, for there was but one other room besides the big room and the loft. Dan and I with six or seven brothers went to the loft and lay down wherever we could find room, the brothers soon giving auricular evidence that they were sleeping. Not so, Dan and I. He was too highly excited at the thought of going to school and "larnin'" to read, and I was too busily weaving all sorts of fancies as to his future.

My school was soon organized at Red Patch, and, true to his word, Dan gladly took his place with the youngest children. The desire to acquire knowledge is half the battle, and the boy's rapid progress showed that he was in dead earnest. And then the Sundays! How he drank in the blessed gospel, always so sweet in the telling to those who have never heard its glorious invitations! It came to Dan's thirsty heart with the power of the refreshing rain to the parched earth.

One bright Sunday morning, after having preached the "unsearchable riches of Christ" to a hundred or more souls, I gave the invitation to all who would accept the Lord Jesus Christ as their Savior to stand. It warmed my heart to see so many rise to their feet and among them stood Dan, indeed he had been the first to stand.

"I never hearn tell nothin' about him, 'tel ye come," he said to me afterwards. "Why don't the folks as knows him, come an' tell we'uns about him and all the good news waitin' fer 'em?" he asked. It was then that he told me of his supreme ambition to get an education and then to come back to his people to tell them the sweet old story.

By this time he had learned to read well a little red Testament that I had given him and that was rarely out of his reach. He loved it, and, so childlike was his faith, he accepted, without the least questioning, the word of his heavenly father as his only guide through life.

Within a year Dan will be fully equipped for the mountain work. His heart is on fire with love for the work, his whole life is consecrated to his adorable master's service, and he will surely be abundantly blessed in preaching the "gospel of the grace of God" to the people in the highlands of America.—*Advance.*

❁

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If you visit the Philippine exhibit at St. Louis this summer, and see its extent and richness, you should stop to consider the conditions under which the Filipinos have lived for four hundred years. You can then appreciate the meaning and the value of the picture set before you.

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She did not lose sight of her illusions and would not think all the world wicked and unkind.

She helped the miserable and sympathized with the sorrowful.

She never forgot that kind words and a smile cost little and are treasures to the discouraged.

She did unto others as she would be done by, and her reward is love and consideration in her old age, and she has learned the secret of a long and happy life.—*Good Sense.*

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With the Children

The Green Witch.

CHAPTER XV.

When George reached his aunt's house in Florida, he found that his father had rallied, and was well enough to sit up a little while each day. The son's eyes overflowed with tears of joy as Aunt Martha imparted this information. "Do not take hope," she added gravely, seeing the effect of her words, "this change is only temporary; the doctor says he can last but a short time." Stern and cold, as he had always found her, she led him to the sick room. Mr. Clayton lay upon the bed, dressed, but very feeble. His eyes, which appeared unnaturally large, leaped toward George. "My boy!" he said, holding out his wasted arms. The pitifully weak voice almost unnerved the other. He hurried across the room, and his aunt left them together.

After some time they talked together like old comrades. "Have you missed your invalid?" said the father. "You were so patient and good to me all last year. It was a mistake my coming to Florida. It has not improved my health. You can see how changed I am. We have lost two months that we might have lived together. I can ill afford the loss of those two months, my boy, for I shall never have another with you."

"Oh, yes!" cried George impulsively. "I am working and planning to get a fortune that we may spend it together. You must get strong again—it would do me no good without you."

"I should know how to spend it," said Mr. Clayton, with a sad smile. "That is one of my accomplishments, as your mother learned. Have you had a hard time in Burr City?"

"I don't mind work," said George simply. "If I ever succeed, it will be my work, so I can't afford to dislike it."

"But you have been lonesome—a little?"

"I have missed you, father," said George. The other did not guess the secret of those dark hours when George's heart was aching for the lack of sympathy and friends.

"I thought," said Mr. Clayton, pressing his son's hand, "that I could soon find you employment out here. But your Aunt Martha, being a widow, is not in touch with business men, and I have been too ill to look about. It seems a poor country, however, for energy such as yours. And yet Mr. Stoner's grocery doesn't offer you the opportunity you deserve. George, when I have left you, go back to Missouri; there are openings there one doesn't find so far south."

"Father," said the young man earnestly, "you must not leave me. You and I must stand together, You are all I have in the world."

"Others will take my place," said Mr. Clayton. "I will speak to you about your mother," he added abruptly. "I have not talked to you about her since the telegram came from Canada. Now, at our first meeting, I feel that I can break the silence. But not after to-day, George."

There was an uneasy silence, while the sick man lay with his thin face averted. The son sat very still, but his breath came quick and short.

"My boy, said the other slowly, "did you ever imagine—did you ever think—" He broke off, and then resumed in a steadier tone, "did it ever occur to you that, at the last, there was a difference between us?"

"A difference?" repeated George, his heart growing cold.

"Yes. Answer me, George."

"Sometimes," said the other, hesitatingly, "it did seem as if I believed there was something—I didn't know—I was never certain."

"I wish you to listen very attentively to what I am about to say, George; I desire you to treasure these worlds in your heart—do not forget them: There was never a time, never, since I declared my love to her, that my love grew less. And I know she loved me to the end. So if you have imagined there was any difference between us, don't think it was a lessening of our affections. I know she loved me the same," he added, speaking as to himself, "oh, I know it!"

"Father," said George, "the night bofore she left for Canada, I found her crying in her room. And she said to tell you she left you her— And then she broke off and said to tell you nothing, she would write. But I am sure she was about to say her love."

"God bless you for telling me this, my son. Yes, that is what she was about to say. And she was crying, I thought—George, it was all my fault, whatever there was. We must never refer to this again—it makes me ill. God bless your sweet mother—you must never love her less."

"If there was a difference," said George, too pained by what he had heard for tears, "she understands everything, now. And when you meet her, I know how happy you and she will be. I should like to be with you."

"If I had not believed, George, that you had a suspicion of some cloud in our lives, I should never have referred to it. I will only add that the cloud was unreal, and need not have been, and that through everything I loved her as she loved me. Leave me alone, now, and when you return, we will speak of other things, and never of this again."

And so, though Mr. Clayton lived three weeks from the day of his son's arrival, the subject was not resumed. George, after reflection, was much comforted by what his father had said. His suspicions had proved true, and what he had only feared, now he knew. But the knowledge was no heavier to bear than the recurring doubts, and he had learned what he had dreaded he might never learn—that his parents' affection for each other had not vanished, but had worn a disguise. Only a few days before his father's death, George received a letter from Burr City which filled each with excited pleasure. It was from the most learned and most successful physician of Burr City, a physician whose reputation extended over northwest Missouri, and who, alone, of Burr City practitioners had the proud distinction of "office hours."

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"T. D. SLEER."

"George," exclaimed Mr. Clayton, after this letter had been read aloud, "there is your opportunity. It has come at last, and, thank God, you are ready for it. Who knows but your privations have prepared you to take advantage of such a chance? Dr. Sleer stands at the head of the profession, and his heart is of gold. It's true he's odd and often seems cross without a cause. Perhaps his living alone all these years with no one in the house but his black servants—Aunt Sally and her husband Tim—explains much of his lack of polish. But he has dignity and worth. Nobody ever calls him 'Doc.'"

"But how could he ever have heard of me?" cried George, whose heart was leaping and thrilling with the first taste of success. "Maybe Flora Stoner told him—they say he likes young people, though he has never spoken to me that I remember. Or Mr. Halway may have done this. Yes, it must have been Flora or her grandfather. I will answer at once."

The day after the funeral, Aunt Martha said, "George, when are you going back to Missouri?"

"I would like to go soon," said her nephew timidly, fearing he might be expected to remain.

"There is no reason why you should not go back to-day," said the lady promptly. "You know I am an old lady who likes to live much to herself, and who is annoyed by people going to and fro. I never keep servants or cats, because I do not know what they may be doing when my back is turned. It suits me to have only myself to look after. Yes, you had much better go back. I will advance the money for your fare, since my poor brother long since squandered all his property, and your mother's as well."

"Aunt Martha," said George abruptly, "I have long wanted to ask you to tell me more about my mother's death. You are the last person she was with before she was drowned, and if I never see you again—"

"It is not probable, George," said the old lady, giving him a swift glance over her knitting needles, "that you will see me again. Missouri is far away from Florida, and I don't like your climate."

"Then you will tell me about mother?"

"No. What is there to tell? The subject grieves me, and to open it can do no good."

"I love to think about her," said George, "and it would be such a comfort to talk of her with the one who last saw her bright, merry face."

The needles clicked, and Aunt Martha's spectacles glistened bright and clear and cold.

"I don't ask you, then, to speak of the—the end," said George, "but of when she first reached your home, before the catastrophe. I would like to hear if she sang and played for you, and if her laughter rolled out like little bells tripping upon each other's sound."

"People never laugh aloud in my house," said Aunt Martha, "and I have never kept a piano for my own undoing. That is *one* thing I can protect myself in! George, get your trunk packed, and have the hack here on time, and I'll get you a lunch to carry, and there's no time for other matters." She rose and laid aside the half-finished stocking, then paused; and laid her hand upon his head. "May I be proud of you one day," she said solemnly, "and may you be worthy of your father."

The tears rushed to his eyes, for the recent death had left him easily moved. He put his arm about her and said, "Aunt Martha, you will share my home when I am able to build one?"

"No, George, I can't live with people. I am old enough to want my way, and I can't have it if it is always being crossed by other people's ways. For one of my pivotal ways is not to be crossed. You are a good boy, George. Go pack your trunk."

The same day George boarded a car for Burr City.

(TO BE CONTINUED.)

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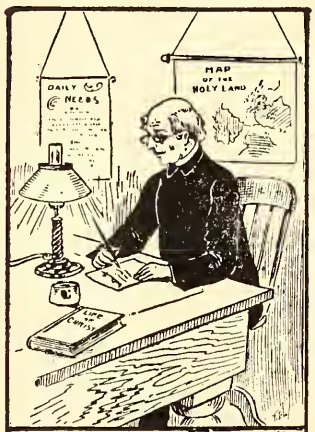
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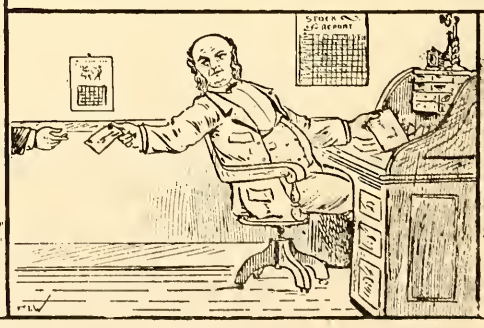


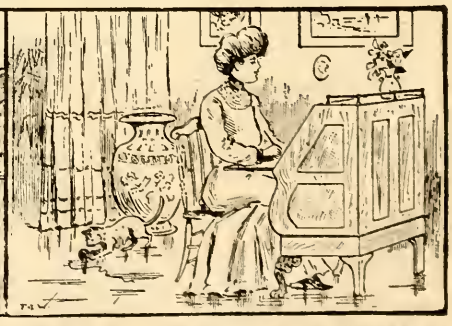
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THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLI. No. 29. July 21, 1904. $1.50 A Year



JOSEPH W. FOLK, Boodle fighter and Democratic nominee for Governor of Missouri.
Special photo (the first taken of Mr. Folk in his office) by PAUL MOORE.

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The Christian-Evangelist

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What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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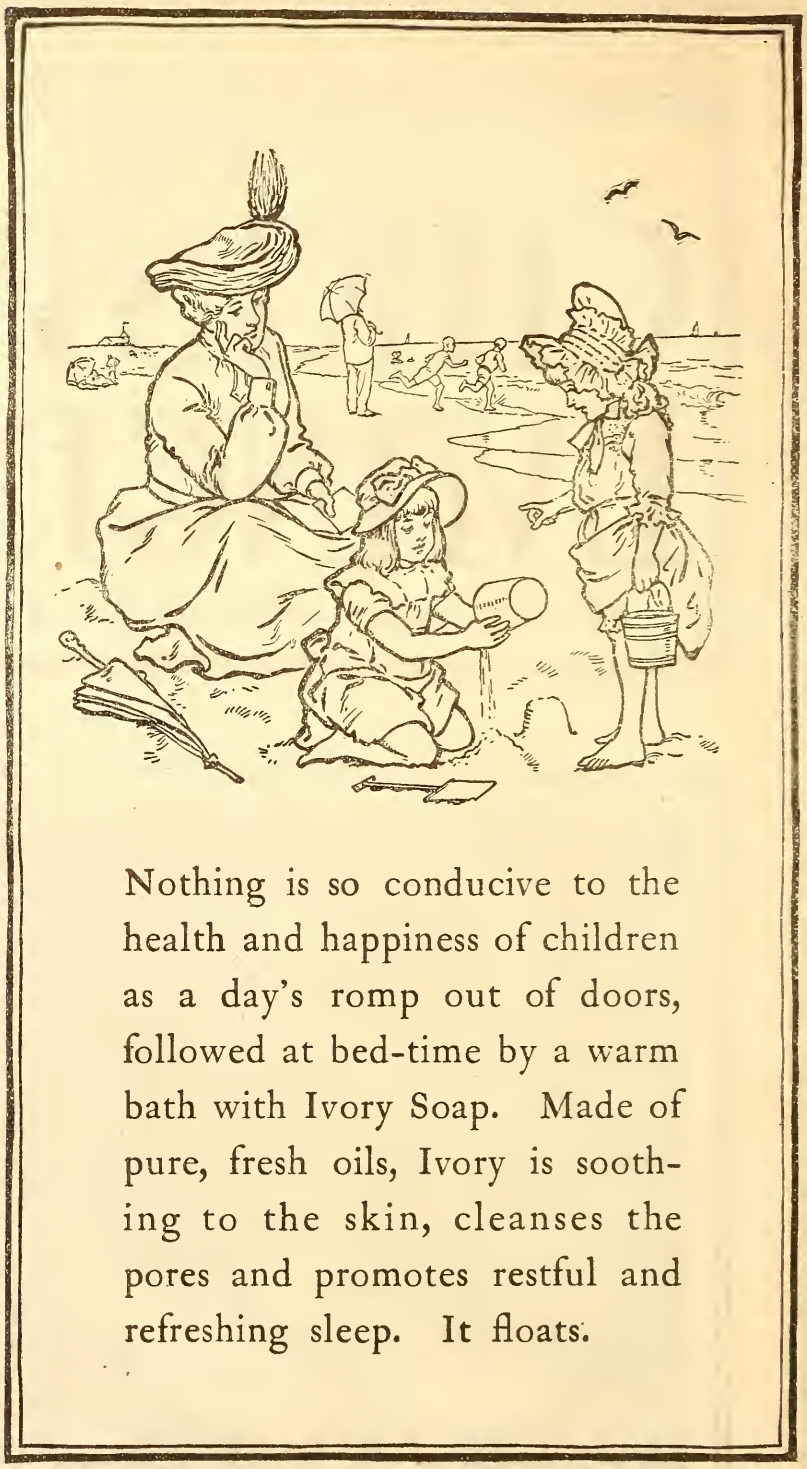
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Nothing is so conducive to the health and happiness of children as a day's romp out of doors, followed at bed-time by a warm bath with Ivory Soap. Made of pure, fresh oils, Ivory is soothing to the skin, cleanses the pores and promotes restful and refreshing sleep. It floats.

Kansas State Convention.

This convention will be held at Paola, Kansas, beginning Monday night, July 25, and closing Thursday evening, July 28, 1904.

RAILROAD RATES.

A rate of one and one-third fare for the round trip has been granted on all roads in the state, and from Kansas City and St. Joseph, Mo. This is an open rate, and no certificates will be needed, as we are not required to have a certain number present in order to get the reduction. So all who come will get the reduction. Tickets to be sold July 24-26 inclusive, good to return, leaving Paola until and including July 29, 1904; tickets limited for going passage commencing on date of sale, and for continuous passage in each direction.

PROGRAM.

The program is so arranged that every one may find something suited to his palate. You cannot afford to miss the first session; you cannot afford to leave until you have heard the last address.

Harry G. Hill, of Indianapolis, Ind., secretary of the A. C. E. S., will address the convention on the first evening. During the succeeding sessions, the following persons from outside the state will deliver addresses: Mrs. A. C. Alderman, Monterey, Mex., and children; Miss Mattie Pounds, Indianapolis, Ind.; G. B. Ranshaw, Cincinnati, O.; A. McLean, Cincinnati, O.; G. W. Muckley, Kansas City, Mo.; T. A. Abbott, secretary M. C. M. S. Kansas City, Mo.; B. S. Denny, secretary I. C. C., Des Moines, Ia., and Geo. L. Snively, secretary C. B. A., St. Louis, Mo.

In addition to this array of talent, fully forty-five of our own Kansas brethren and sisters will have places on the program, and give us their very best thought and greatest inspiration.

Come to the convention. Churches, send your preachers, Bible-schools, Y. P. S. C. E's., auxiliaries and Juniors, send your delegates.

We will have a great convention, and Bro. W. S. Lockhart writes me that they are preparing for four hundred delegates. Write him you will be there.

W. S. LOWE.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLI. July 21, 1904 No. 29

Current Events.

Prohibition Discords.

John G. Woolley, editor of the national organ of the Probibition party and presidential nominee four years ago, cannot digest his disappointment over the failure of the scheme to nominate General Miles on the Prohibition ticket. He has written an article for Collier's Weekly in which he depicts, as vividly as anyone could considering the total absence of substantiating facts, the contrast between the enthusiastic and hopeful opening of the recent Prohibition convention, when the party was almost a unit in demanding the nomination of Miles, and the disappointment and disharmony, the "feebleness and pathos," which marked its close after the Miles boom had collapsed. It seems to be an unfortunate characteristic of Gen. Miles that a division of the house always has to be called for when his name is mentioned. There was a certain element of the Prohibition party which thought it had discovered in General Miles, the recent champion of the anti-canteen doctrine, a candidate who would solidify the vote of the temperance people, and set great store by "the reinforcements he would have brought in men and money and publicity," as Mr. Woolley says. But there were others who thought that the leader of a party ought to be chosen, not alone for his supposed abilities as a money-raiser and a vote-getter, but for his known advocacy of the principles of the party. The latter qualification certainly could not be predicated of General Miles in relation to the Prohibition party. So it came about that Mr. Woolley was at the head of the Milesites, and the national officers, including O. W. Stewart, were numbered among the anti-Milesites. Mr. Woolley says that the opposition to Miles was a triumph of the machine over the people. The assertion is the stock defense of the loser in politics who has not learned how to take his medicine manfully. It was not a triumph of the machine but of good sense and sound principles. It may be true, as Mr. Woolley says, that General Miles "was known to be a Prohibitionist," but the benighted individuals who voted for him the following week in the Democratic convention seemed to be differently informed; and the general himself, when he came over to St. Louis, put up his political lightning rod and waited patiently for the thunderbolt of a Democratic nomination to strike it, was not deterred by the consciousness that everyone knew him to be a party Prohibitionist. General Miles is a good man and a friend of temperance reform, but he is not on record on the prohibition question, and the leaders were quite justified in asking further information before nominating him. The Prohibition party may or may not be destined to ultimate victory. It may or may not deserve victory. But it would better continue to lose on its own principles than seek victory through the popularity of a candidate who will not stand on the platform. Mr. Woolley is in a bad business when he tries to present the defeat of Miles as a trick of the party "machine" and to sow the seeds of discord in the party.

❁

The Coming Campaign.

Now that the conventions have been held and the issues and personalities of the campaign fairly determined, it does not seem possible that the campaign can be one of as much excitement and enthusiasm as usual. For one thing, we shall miss the spectacle of candidates in the field stumping the doubtful states and expounding the principles of their respective platforms. Mr. Bryan's meteoric flights about the country in 1896 and 1900, and the inundation of eloquence which poured from the back platform of his special trains formed picturesque and enlivening features of the campaigns. In the latter year Mr. Roosevelt, as vice-presidential candidate, was also an industrious traveler and speech-maker. But this year it will be different. President Roosevelt is of course debarred by his office from making an active campaign, and Mr. Fairbanks is constitutionally and temperamentally devoid of those qualities which mark the spell-binder and the political hand-shaker. Judge Parker seems moved, both by judicial dignity and by personal preference, to pursue the front-porch policy, as Mr. McKinley did, and those who do not undertake the pilgrimage to Esopus, N. Y., will probably have no opportunity to hear his voice. As for the venerable Mr. Henry G. Davis, the weight of years will in itself be enough to restrain him from any excessive activity in behalf of his own candidacy. Besides all this, it is hard to believe that a heated campaign can be built upon such slender and ill-defined issues as exist between the two platforms, unless fervor and intensity are gained at the expense of rationality.

❁

Mr. Bryan on Judge Parker.

A statement issued last week by Mr. Bryan is of interest whether or not one places a high estimate upon his individual strength and importance, for he represents all that the party has stood for during the past eight years. He says he will support Parker and Davis, but proceeds to explain his vote—to explain it away in all but the counting. His reasons for preferring the Democratic platform are four: its opposition to imperialism; its protest against Roosevelt's handling of the race question; its advocacy of peace and arbitration in contrast to the Republican "spirit of war"; and its advocacy of a reduction of the army.

On the other hand, he says: "A Democratic victory would mean very little, if any, progress on economic questions so long as the party is under the control of the Wall street element. On the money question, Mr. Parker is as thoroughly committed to the side of the financiers as Mr. Roosevelt." Again: "The nomination of Judge Parker virtually nullifies the anti-trust plank." On the labor questions, the planks presented by the Parker men were "straddling and meaningless," and nothing is to be hoped for in that direction unless his letter of acceptance contains something clear and positive. It is doubtful whether Parker will carry out the tariff program laid down in the platform. A man who has this opinion of his party's leader may vote for him, but he will not be a vote-getter, and the committee will do well to keep Mr. Bryan off of the stump.

As to the method by which Mr. Parker secured the nomination, the policy of silence and the telegram, the indictment is still more serious. We give it, not because we think it is just, but to show how some Democrats look at the matter. Mr. Bryan says:

"I have nothing to withdraw of the things that I have said against the methods pursued to advance his candidacy. It was a plain and deliberate attempt to deceive the party. The New York platform was vague and meaningless, and purposely so, because the advocates of Judge Parker were trying to secure votes from among the people who would have opposed his views had they known them. If he had sent to the Albany convention the telegram that he sent to the St. Louis convention he would have had very few instructed delegates from the south

and no possible chance for the nomination. But he and his managers adroitly and purposely concealed his position until the delegates had been corraled and the nomination assured. Then his friends attempted to secure a gold plank, which was overwhelmingly defeated in the committee. After the party had rejoiced over the harmony secured by the omission of the question, and after he had secured the nomination, he injected his views upon the subject at a time when he could not be taken from the ticket without great demoralization. The nomination was secured, therefore, by crooked and indefensible methods, but the Democrat who loves his country has to make his decisions upon conditions as he finds them, not upon conditions as he would like to have them."

But Mr. Bryan assures us that his warfare is not over. "The fight on economic questions is postponed, it is not abandoned. As soon as the election is over, I shall, with the help of those who believe as I do, undertake to organize for the campaign of 1908," to deliver the country "from the plutocratic element that controls the Republican party, and for the time being in control of the Democratic party."

Mr. Bryan is thirty-seven years younger than Candidate Henry G. Davis. He can go through nine campaigns after the present one and be younger in the campaign of 1940 than the Democratic vice-presidential nominee is now.

❁

The Aged Mr. Davis.

A candidate eighty-one years old on a presidential ticket is something of a novelty in this age of young men. The nomination of Henry G. Davis for the vice-presidency on the Democratic ticket was followed by a whispered chorus of "Who is Davis?" as each man interrogated his neighbor concerning the personality and record of this unexpected candidate. Of course Mr. Davis was no stranger to those who follow politics closely and have a good memory for names. In the days when West Virginia went regularly Democratic he was a United States senator from that state. He is the owner of extensive mining properties. He is reputed to be the inveterate enemy of union labor, refusing to employ union men and in certain cases boycotting firms which did employ union labor. He is the father-in-law of Steve Elkins, Republican senator from West Virginia. He is rich, to the extent of ten or fifteen million dollars. He was a supporter of Bryan in the last two campaigns. A good many guesses have been made as to why the convention chose Mr. Davis. Perhaps, as one cartoonist hinted, it was partly because everybody was too sleepy to object, after the all-night sessions over the platform and the presidential nominee. Perhaps it was because West Virginia was a doubtful state and Mr. Davis' personal popularity was expected to turn the vote, while his relationship to Senator Elkins might take some of the edge off of the Republican opposition. Perhaps it was because the naming of a free silver man would placate that element of the party, while his comparative inconspicuousness during the past eight years has left his name free from odium in the minds of the gold Democrats. Perhaps it was because he has money.

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Meat-Packers Strike.

A strike which calls out fifty thousand employes of the great packing-houses in Chicago, Omaha, East St. Louis, Kansas City and other cities, and which threatens to render thousands of other workmen idle, is a matter of no small importance. The strike is the result, primarily, of a reduction of wages which took effect May 28. All efforts are being made to submit the grievances to arbitration, and both the strikers and the employes are willing to arbitrate. The trouble is to agree upon conditions under which the men may return to work while the arbitration is in progress. The strikers demand that all strikers shall be re-instated at once. The employers wish to retain the men who have been taken on since the strike began, and to take back only enough of the strikers to bring the force up to the usual strength. Meanwhile the price of meat is going up. It is a good time to refrain from meat, anyway, this hot weather. Doubtless there will be many unwilling converts to vegetarianism before the strike is declared off.

❁

The Death of Paul Kruger.

Happy is the great man who can outlive the storms and passions which he has stirred, and be followed to the grave by the appreciation of those who were his enemies as well as by the affectionate remembrance of his friends. Such was the fortune of Paul Kruger, who died at Clarens, Switzerland, on July 14. His career was a remarkable one. Born under the British flag in Cape Colony, trekking north into Natal with his parents to escape British rule, moving again farther into the interior, to Transvaal, when Natal was annexed to the British dominion, he seemed born and bred to be a leader in the last stand for Boer independence in South Africa. To raise again the question of the justification for these successive steps of British expansion and of the fitness of the Boers for independence, would be to renew a fruitless controversy about the bier of one who no longer cares about the issue of the debate. Whatever of good there is in the Boer character, whatever of courage, of faith in God, of religious devotion to country and tribe, Kruger embodied it at its best. Whatever of bad there is in the Boer character, whatever of bigotry, of tribal narrowness, of craftiness, of barbarism, these also Kruger represented. Now that the war is over, the wounded pride of Britain and the conviction of many Americans that he was fighting on the wrong side, cannot blind any one's eyes to the fact that here was a great man. Let him be honorably remembered.

❁

A Great October.

October next promises to be a wonderful month in the city of the World's Fair. In addition to the many general conferences and assemblies that might interest members of the Christian churches there will be three assemblies that will have their special attention. One of these will probably be a religious congress, the other will be our own missionary conventions, and now the announcement is made of an interdenominational home mission celebration. All the denominations of the land are called to observe Sunday, Oct. 30, as a day of thanksgiving to God for the extraordinary extension of his kingdom which has been seen in the last hundred years within the Louisiana Purchase. The thirteen states now existing in that territory contain more than 30,000 Protestant churches, holding property valued at $70,000,000, and attended by 2,000,000 communicants. All but the smallest fraction of these churches, together with the institutions of benevolence and education associated with them, are the fruits of missionary enterprise and the missionary spirit. It is hoped that the day may be marked not only by gratitude for all this success of the century past, but with far-spread prayer for greater triumphs of the gospel throughout the nation in the future. A popular revival of home mission enthusiasm will also, the boards trust, attend such general emphasis on what frontier missionary labors have done for the country. Preparations are being pushed for a mighty central home mission rally in St. Louis coincident with the celebration in the churches of the nation. On Saturday, Sunday and Monday, October 29, 30 and 31, great meetings are to be held in the World's Fair city, those of the week days in Festival Hall on the grounds of the Fair, and those of the Lord's day in the St. Louis churches. It is promised that the speakers will be men of national fame, and the demonstration is intended to be one of the most notable of the congresses that accompany the Fair. Get ready to spend the whole of October in St. Louis.

❁

Two more of the St. Louis boodlers have entered pleas of guilty. At last the law, which Attorney Folk has so strenuously sought to uphold; is justifying itself.

A writer describing the impression made by Anna Shaw, who preached at the American church in Berlin, says that when she rose to offer prayer the audience resembled a field of wheat stirred by a breeze as it leaned forward to see a woman preacher.

Is There a Common Christianity?

As one looks over the present divided condition of the religious world, he feels constrained to ask, if there be such a thing as a common Christianity, that is, a Christianity which underlies all superficial differences and is common to all? There was in Jude's time what was known as a "common salvation," and also "the faith which was once for all delivered unto the saints." Has that "common salvation" and the "faith once for all delivered" come down to our day, and is it yet, the common possession of our modern denominationalism?

This question is important because, if there be such a thing as a common Christianity, it is evident that Christian union must be effected, if at all, on such common basis, and not on any denominational peculiarities. The religious world is united by what it holds in common, not by its differences, although the latter need not separate except where they neutralize what is common and fundamental in the church. The church was, in its early history, united, and its points of unity are mentioned by Paul as follows: "There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all "(Eph. 4:4-7). In the second half of the first century, therefore, according to this inspired writer, there was a common Christianity, and these seven points of unity, called "the unity of the Spirit," entered into it, and constituted its essential features.

Does the Church universal yet hold to these seven points of unity? There can be no reasonable doubt as to the meaning of these several points. The "one body" was the church of Christ, of which He was the living Head. The "One Spirit" was the Holy Spirit, whom Christ promised to send to His church after His ascension, and who is its illuminating, life-giving and energizing power. The "one hope" was the hope of life everlasting, including the redemption of the body and the transformation of character into the likeness of Christ. The "one Lord" was, of course, Jesus Christ, who, "for us men and our salvation," was nailed to the cross, and who subsequently rose from the dead for our justification, and ascended to the right hand of God, where He is our Mediator and Intercessor. The "one faith" had the "one Lord" for its object, and involved obedience to all that the "one Lord" had commanded. The "one baptism" was the baptism required in the Great Commission and practiced by the apostles and first preachers of the Gospel, being a burial in water and a resurrection therefrom of a believing penitent, who thus symbolized, in this overt act of surrender, Christ's burial and resurrection, as well as his own death to sin and resurrection unto newness of life. The "one God" was the "Father of all," whom Jesus came to reveal, and who is not an "absentee God," but "who is over all, and through all, and in all."

That was the common Christianity of Paul's day. It is still the common Christianity of our day. Though the conception of the "one body" is often displaced by that of many bodies, the "one faith" has sometimes been confused with a system of doctrines formulated in a creed, and the "one baptism" has, in many cases, lost its original form and significance, yet, in spite of these facts and departures from the common Christianity of Paul and of the primitive Church, these items of unity, as explained above, stand yet, undisputed and undisputable among intelligent people, and are recognized as valid. The additions to them have created the divisions. That there is a strong tendency in the religious world at present to return to these unities, and to this original simplicity, is unquestionable, and that fact furnishes the strongest ground of hope for a reunited church. We can unite upon that which constitutes our common Christianity—its creed, its ordinances, and its life. Nothing beyond that must be made a test of fellowship or a cause of division in the church of God.

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Conscience or Commercialism—Which?

Which ought to be the dominating force in the government or in any great political party, seeking to administer the government—conscience or commercialism? No one would say that the business interests of the country should not have due consideration in a political platform, or a governmental policy. Nor would anyone deny, perhaps, that conscience, or the highest moral judgment, also has its function in the forming of a political platform, and in the administration of governments. The question is, which of the two should be the controlling factor?

Whatever politicians might say on this question, we are sure that a vast majority of our readers will agree with us, that, since politics is a form of ethics, conscience should be the dominating factor in every political convention, or in the formation of every political platform. If what we call human government be ordained of God for the promotion of human welfare, it follows that government can best accomplish the purpose for which it was established only as it is administered according to the highest ethical standard. An Englishman, visiting this country recently, was impressed with the fact that our political conventions were opened with prayer. We may, however, give this formal recognition to religion, and yet ignore its principles of righteousness and truth and justice, in the work of the convention. It is not our purpose to analyze the platforms of the political parties to ascertain how far they have been shaped by conscience, but we wish to apply one simple test, on a question that comes to every home and hearthstone in all the land.

If we were to ask any statesman, jurist or philanthropist of renown in this country, what is the source of the largest amount of crime, of poverty, of domestic unhappiness, and political debauchery, he would probably answer, without hesitation, the saloon, or intemperance, or the liquor traffic. Three of our national political conventions, at least, have met and declared their political faith and program in their platforms. What have they to say concerning this crime-producing, wealth-consuming, home-destroying, graft-breeding evil? The platforms of the two leading political parties are as silent, concerning this awful menace to the public welfare, as if no such thing as the manufacture and sale of intoxicants, under governmental sanction, existed in the country. However excellent these platforms may be in other respects, is this not a strange and significant omission? When the gold standard plank was omitted from the Democratic platform, and the wires flashed the news to the world, the eastern people were filled with consternation, and a telegram from the nominee of the party was deemed essential to guard against the fatal consequences of such an omission. But has a single daily paper of the country lifted its voice against the omission from the platforms of the leading parties of any declaration, whatever, concerning this gigantic crime of the century?

What is the meaning of this? Is the gold standard more important than the moral standard, in the administration of government? Do not the wretched slaves and the innocent victims of the liquor traffic deserve some recognition from the great political parties, as well as the commercial interests of the country? And yet, only the Prohibition party, which met in Indianapolis, seemed to think so, and to make a declaration on that subject the chief article of its creed. How long are we to wait until the moral sentiment of the nation shall force the political parties of the country to put into their platforms some declaration of their policy concerning this supreme moral issue in American politics? When conscience becomes the dominant factor in our political life and in political conventions, the issue will be squarely joined on this question between the forces of righteousness and the enemies of "God, home and native land."

No doubt there are honest differences as to the best methods of dealing with this national peril, but there can be no honest differences as to the necessity of dealing with it in a more efficient way than that now practiced. If conscience be put into the problem it will find a way to deal with it.

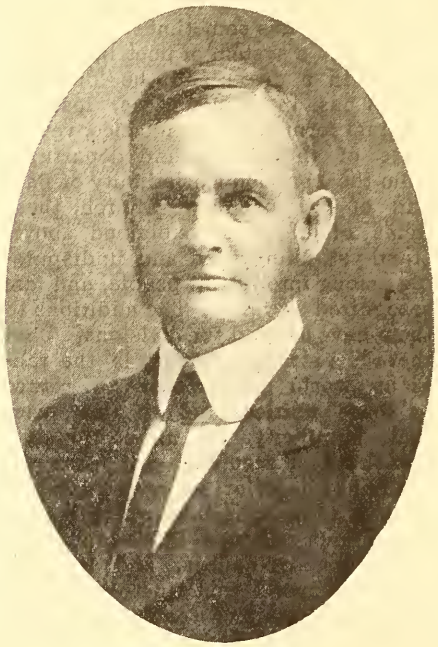
George Darsie.

It is with profound sorrow that we announce the death of this able and useful man of God, who passed away at Chicago on the 11th inst. For more than a generation his name has stood in the front rank of pastors and preachers among the Disciples of Christ. As a preacher of the gospel he was strong, faithful, persuasive and convincing. As a pastor, his relations with the church were almost ideal. We know of no man in our ranks who had a higher conception of the pastoral relation and of the ministerial calling than Brother Darsie. He knew and loved his people, carried them on his heart, made their sorrow his sorrow, and their burdens his burdens, and bore them tenderly up to the throne of God in prayer. It was the pleasure of the Editor of this paper to be present, by request, at the celebration of the twenty-fifth anniversary of his pastorate at Frankfort, Ky. We had the opportunity, then, of learning how deep a hold he had, not only upon his church, but upon the entire community.

As a speaker in our great conventions, Brother Darsie never disappointed his audience. His addresses were carefully and conscientiously prepared, and delivered with a power and earnestness that made them highly prized and very useful to the cause they were intended to serve. He was a man who carried on his heart all the great interests of the brotherhood. Every branch of our missionary work, our educational work, and our benevolent work found in him an earnest friend and able advocate. Some preachers feel that they have done their whole duty when they serve their local congregations and meet their obligations to them. Not so with Brother Darsie. He felt that he had a responsibility in every general enterprise in the brotherhood. He was an all-round, symmetrically developed man. He stood four-square to every wind that blew, and every righteous cause found a response in his broad and generous heart.

It is only a few days ago that he attended our Missouri state convention and delivered an address on Church Extension which captivated all minds and won all hearts, both for himself and the cause he so eloquently presented. It was a masterful appeal, which left no motive or argument untouched that would win favor for his cause from those whom he addressed. None of us dreamed that the man who stood before us, the master of the assembly for the time, was so soon to end his useful life on earth, and be called to the fellowship of the saints above. But so it is, and the hearts of the brotherhood are deeply saddened by his sudden departure. It was with some feeling of apprehension that we learned last fall, at Detroit, that he was unable to attend the National Convention. Since then, however, he had improved in health, and we had hoped that he was to be with us yet many years. But it has been decreed otherwise, and we can but bow submissively to the Divine will.

However sad for us, it is no doubt well for him. Such a man is always prepared to go. He lived and wrought under the power of the world to come. To him death was only transition. He



GEORGE DARSIE.

will be missed in the great conventions of the brotherhood, where we shall see his face and hear his voice no more. He will be missed most in the church he loved so well and served so long. Who can fill his place? Most of all, the companion who walked by his side and shared in his joys, his sorrows, his labors and his triumphs will feel the irreparable loss. To her we tender our deepest sympathy, in this hour of unutterable sorrow. But to all of us comes the rich legacy of a pure and consecrated life, whose influence will linger with us for many long years, as an inspiration to holier living and to more faithful service.

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"By observation extending over a period of more than forty years the conductors of The Standard know that it is impossible to publish a first-class denominational weekly newspaper at a subscription price lower than $2 a year."—*The Standard* (Chicago).

"Many others who have abundant experience say the same thing. And yet there are those who never had any experience at all in publishing a denominational paper who are cocksure that $1 a year is all that ought to be charged for a first-class denominational weekly. They have no evidence, but they 'just know it' all the same."—*Western Recorder.*

Our own long experience in religious newspaper work corroborates what these brethren say. It would be utterly impossible for us to give our readers such a paper as the CHRISTIAN-EVANGELIST at $1.50 per year, except at the expense of other features of our publishing business. And yet there are a few people who clamor for a reduction of this low price!

Editor's Easy Chair.

With the intuitive insight into the meaning and motives of men, characteristic of her sex, an intelligent and appreciative sister, who has long been a reader of the CHRISTIAN-EVANGELIST, writes: "It seems to me, if I had a field of Christian labor planted and cultivated like yours, disappointments would not sadden my heart. Is any work doing more good than the CHRISTIAN-EVANGELIST? We all felt the echo of your words in our hearts; but could Paul have felt disappointment when he remembered his early aspirations and hopes? The crown laid up, comforts and strengthens." Has this good sister been reading between the lines of something we have written, and does she find there a trace of sadness, or disappointment, or idle regret? Few of us, if any, are satisfied with what our lives have been. We all feel that they might have been better, and that we might have achieved more for our race. That we share this feeling we cannot deny. But if any reference we may have made to earlier years, with their hopes and aspirations, has given the impression of dissatisfaction with our present tasks and duties, to which, in God's providence, we have been called, this was a wrong impression. The exact contrary is true. We thank God, every day, for a humble place in his vineyard, in which to work until the setting of the sun. That the work is different from what we had marked out in early life is a cause for thanksgiving rather than for regret.

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One who follows what seems to him the path of duty is sure to get rid of many of the illusions of his youth, by the time he has passed well beyond middle age. Some things which appeared to him, in his earlier years, to be the highest things in life pass to a subordinate place, and others come up to take their places. Since the decision was first made to turn away from the pursuit of earthly prizes and honors and "seek first the kingdom of God and his righteousness," no pang of regret has ever come to sadden our heart at this choice. On the contrary, if each succeeding year has brought with it increasing labors, burdens and cares it has brought with it also, a satisfaction and joy, which we would not exchange for all the coveted prizes of earth. It is a small matter, that men of the world attach little honor or value to the kind of work which it has been our lot to do. If it has served to bring a cup of cold water to a thirsty soul; if it has kindled higher aims and aspirations in the hearts of any; if it has served to shed some light on darkened pathways, to strengthen weak or weary hands, and to give hope and courage to fainting hearts; if, in a word, it has been doing, in a small measure, what Christ would have us do to make this a better and happier world, it is enough. He who has this assurance can afford to wait until the

Master of us all has weighed the actions of men in the balances of heaven and assigned to each his place and his reward. The testimony of such readers as the one we have quoted above, is a greater solace to us, in hours of weariness, than the shouts of the unthinking multitude. We are not concerned that our work be *great* as compared with that of others, but only that it be true and right, and that it have the Master's approval.

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Human life presents few sadder facts than a man with a waning and vanishing moral ideal. He started in life with high hopes and with a high ideal of what he would be and do in the world. High above the plains of mediocrity, on some commanding height, is his shining goal, and not until he has attained that will he be satisfied. But temptations came and he yielded the higher for the lower. Once this was done, the ideal seemed less practicable, if not less desirable. Yielding often to the solicitations of his lower nature against the protests of his conscience, the high moral ideal which once attracted him, loses much of its glory and ceases to appeal to him very strongly. "What is the use of trying to be better than the average man? Why not do as others do and go with the multitude? Why seek the distant and difficult heights of excellence, when one can pass for respectable on the plain below?" So reasoning, the moral vision is dimmed until the lower ideal seems preferable to the higher. But once he has consented to a descending scale, the danger is that the moral momentum of evil habit will carry him down, even below the line of respectability—down even to the abyss, where float the moral derelicts of our modern life. Has the world any sadder spectacle than this? The only preventive of such fate is to preserve unsullied the highest ideal, and struggle for its attainment. We shall not reach it here, but life's close will find us nearer the goal, and there is life beyond.

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The Easy Chair has been on an expedition through the Philippines—not our far-away possessions in the east, but their realistic reproduction at the World's Fair. It is a wonderful exposition in itself. The different tribes of people which inhabit the islands, their varying degrees of civilization, their bamboo houses, their clothes, and, in some cases, their lack of clothes, their agricultural implements, and natural productions, as hardwood, minerals, hemp and so on, all suggest many interesting lines of thought. Some of these tribes, particularly the Igorrotes, are in the infant stage of civilization, and the task of lifting these untutored children of the Orient out of their present crudeness and barbaric state to a high degree of civilization, is no easy one and no brief one. But if it be "the white man's burden" to civilize and Christianize these tawny skinned brothers and sisters of ours, we ought not to shun our part of the burden. If this work be done conscientiously and painstakingly, adapting our education and our religion, and all our ideas of life, to them, as they are able to bear them, this very task, which is thoroughly missionary in its character, ought to ennoble and dignify our whole nation. To exploit these islands for our own profit, and to the injury of the inhabitants, would be a national crime of which the American people are incapable. A look through the educational building of the Philippine exhibit shows wonderful progress in public school methods and results. When we heard a company of Filipino boys and girls sing, in good English, "The Star Spangled Banner," waving, meanwhile, the American flag, we seemed to catch a glimpse of a brighter future for these islands under the tuition and protection of the American people.

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Notes and Comments.

In a sermon on "Primitive Christianity," by Rev. Dr. Geo. P. Eckman, of St. Paul's M. E. church, New York city, delivered at the Lindell avenue church this city, last Lord's day, as reported by the Globe-Democrat, the speaker said:

"It must be admitted without controversy that only as the church of our times distinctly repeats the spirit of this early church can she hope to fulfill the destiny intended for her. There are two characteristics which lie upon the very surface of the narrative, and without which the church of to-day cannot be at all worthy of its calling. These are: First, the complete fellowship which characterized the early adherents of the faith; second, the absolute supremacy of spiritual ideals which marked the life and activity of these early Christians. . . . . We have spent too long a period in building denominational fences for keeping out others, in putting up signs against trespassing. We should realize more and more that the lines of demarkation are chiefly for convenience. I look forward to a time when the Anglican and Roman and Greek and ultra-Protestant and every form of religious belief and activity shall unite in ascribing praise and honor to one Christ, one baptism, one Lord and Father of us all who is above all and in all."

It is not so absurd as it used to seem to be, this idea of returning to primitive Christianity for our spiritual ideals. The church of to-day could do nothing better than to go back and sit at the feet of Christ and his apostles long enough to catch their spirit and to be imbued and inspired with their lofty ideals of fellowship and service.

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The recent epidemic of railroad accidents ought to call the attention of our lawmakers to some needed legislation on the subject. In conversation with a practical railroad man a few days since, he said that the recent accidents caused from trains running into open switches could easily have been prevented by the use of certain well known devices. It costs something, however, for the railroads to provide themselves with such devices, and unless they are compelled by law to do so they will neglect to take the necessary precaution. The governmental supervision of our railroads ought to be much closer than it is in order to protect the traveling public. In England where the government exercises a much greater control over the railroads, accidents are much rarer than in this country. Our railroad friend thought that governmental supervision need not be so close in this country as it is in England, but that additional legislation was badly needed to guard against these oft-recurring accidents. If "the safety of the people is the supreme law," as our Missouri state motto declares, then our lawmakers should give immediate attention to this matter.

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Few men can give better reasons for being religious, for being a Christian and for being a Protestant than those given by Auguste Sabatier:

"I am religious because I am a man and do not desire to be less than human, and because humanity in me and in my race commences and completes itself in religion and by religion. I am a Christian because I cannot be religious in any other way, and because Christianity is the perfect and supreme form of religion in this world. Lastly, I am a Protestant, not from any confessional zeal, nor from any racial attachment to the family of the Huguenots, although I thank God daily that I was born in that family, but because in Protestantism alone can I enjoy the heritage of Christ—that is to say, because in it I can be a Christian without placing my conscience under any external yoke, and because I can fortify myself in communion with and in adoration of one immanent Deity by consecrating to him the activity of my intellect, the natural affections of my heart, and find in this moral consecration the free expansion and development of my whole being."

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Here is a sentiment we clipped recently from some source, and regret we cannot give the proper credit; the sentiment, however, is worthy of all acceptation, and the ideal which it suggests is one we keep constantly before us, however far we may fall below it in actual practice:

"Nothing less than the highest ideals, the most scrupulous anxiety to do right, the most accurate knowledge of the problems it has to meet, and a sincere sense of its moral responsibility will save journalism from subservience to business interests, seeking selfish ends, antagonistic to the public welfare."

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"It was settled 1800 years ago what a church is. Christ who was a Baptist settled it, and Paul who was a Baptist emphasized the same truth."—*Jos. N. Barbee, in Central Baptist.*

It is not uncommon for devoted sectaries to attach their denominational labels to an apostle, but, we are glad to say, that irreverence seldom goes so far as to put a sectarian badge on our Lord himself.

Great Predictions of the Soul's Enduring

By Geo. H. Combs

I. The Intuitional Sense of Immortality.

The moral intuition is universal. The tribe or race is yet to be found without the belief in the soul's immortality. This belief is not seldom crude and sensuous, yet with all its unformed and fantastic features standing as the universal and perpetual testimonial of the world's hope. The American Indian placed the bow and arrow in the tomb that the departed may join in the chase on the great Hunting Grounds beyond. The Mexicans, standing by their dying, cried out, "Awake, the dawn appears, the light is approaching, the birds begin their songs of welcome." The Persians, bidding good-bye to their loved ones, dreamed of their safe crossing of the abyss over the arch of the rainbow. The Chinese pay their last tribute of respect to their departed, and turning away say, "He has returned to his family." The people of Kamschatka affirm that their dead have gone to a great subterranean city more wonderful than any city upon which the sun and the stars look down. The Greenlander looks afar to a better land where perpetual summer reigns and the dead go in and out among the flowers. Go where and when you will, and from the Negro tribes of the Niger, with their sensuous imaginings, to the polished Greeks, with their melancholy dreams of a shadow world (or the pyramid building Egyptians, of whom Mr. Rawlinson declares that "their religious ideas clustered round the tomb rather than the temple") will be found attestations unmistakable of this universal intuition.

The race, cowering and suppliant in the presence of death, has yet ever in sublimest heroism of faith refused to hold death as final, and, looking beyond the cypress and the mound, the pyramid and the mausoleum, beheld life's triumphant ongoings. This is not only the voice of literature and of art, but the voice of its religions as well.

All religions, whether it be the rude animism of the African or the poetical, mythological system of the Greeks, are interpenetated by this assurance of life. Even Buddhism, long supposed to be an exception to this statement, is now held to affirm immortality. All religions, then, all tribal, all ethnic, all mythologies, Greek and Roman, Confucianism, Zoroastrianism, Brahmanism, Buddhism, Mohammedism and Christianity, witness the universality of this consciousness of immortality, hymn ceaselessly the victory of life. Even materialism finds its joy in affirming the immortality of matter; positivism in affirming the immortality of the race.

The race, then, has ever longed for life, and out of its great longing has built the temple of life. Disturbed by the outward look at matter's dissolution, it has found comfort in the inner vision with its revelation of the soul's imperishableness.

> "Here sits he shaping wings to fly.
> His heart forebodes a mystery,
> He names the name eternity."

This is not only the vision of the race, but the vision also of its select spirits, the genius-coroneted ones of all the ages. This is the creed of Plato, the one truly myriad-minded man of history. His arguments for the truthfulness of immortality may not be always satisfactory, indeed are at times admittedly halting or inconclusive, but the invalidity of the argument in no wise weakens our confidence in the significance of his personal faith. (Much of the reasoning of Plato breaks down, notably that which is based upon the doctrine of the soul's pre-existence and the argument from contraries, but the truth of his intuition abides.) How calm and unshakable is this faith, we see in his portrayal of the death of Socrates. The friends of the martyr sage ask him to explain the ground of his courage in the face of death. "Did I not think," he answers, "that I should go to dwell in the company not only of God's wise and good, but next also men that have died better than these here on earth, I should be wrong in not feeling sorry at my approaching death. But as it is, be assured that I trust to join the society not only of good men, but that I shall go to abide with God." However triumphless the argument, here at least is the triumph of faith.

Homer, as might be expected, had not come to such definiteness and wideness of faith as had Plato. Lacking, too, is his thought in warmth and cheer. "Homer's description of the world of the dead is penetrated with infinite pathos; in it is reflected the morning sorrow of the world. Silent, sorrowful submission reigns among the 'spectres of toil-worn men'; an ineffable sadness and beauty is in the picture." It is but the idea of a faded, spectral existence, "yet there is in it the prophecy of a transforming morality." Yes, sad is this picture of the strengthless dead. Yet comforting is it to find thus in the world's morning the world's poet witnessing, though mournfully, to life's deathlessness.

Cicero's testimony is whole and satisfying. "Nor do I agree with those that have lately begun to advance this opinion that the soul dies together with the body, and that all things are annihilated by death. The authority of the ancients has more weight with me; either that of our own ancestors . . . or of him who was pronounced by the Oracle of Apollo to be the wisest of men, who did not express first one opinion and then another, as in most questions, but always maintained the same, namely, that the souls of men are divine and that they have departed from the body, a return to heaven is opened to them, most speedy in proportion as each has been most virtuous and just."

And these are single voices in that mighty ancient orchestra whose sublime faith chorusings swept across not only the lands of Romulus and of the Greeks, but southward over the valley of the Nile, eastward across Babylonian plains, and northward, westward, even to the inhospitable wilds. But the chorus sweeps on in time as well. Dante's voice enriches it with all the music of his Paradiso. Milton, with rich-cadenced, mighty-rolling lines, adds depth and harmony. And if the chorus pause, it is but to hear the faithful voice of a Keats, as he sings of Shelley:

> "Peace! Peace! He is not dead, he doth not sleep;
> He hath awakened from the dream of life;"

of a Browning as he declares:

> "In man's self arise
> August anticipations, symbols, types
> Of a dim splendor ever on before
> In that eternal circle run by life;"

of a Tennyson condensing his sweet faith into the imperishable music of "Crossing the Bar," bravely singing:

> "For though from out our bourne of time and place
> The flood may bear me far,
> I hope to see my Pilot face to face
> When I have crossed the bar"

Thus are the centuries full of faith's song. The world has refused, as it witnesses through its religion, its common creed, the voices of its noblest, to believe in death as life's end.

Now, is not this significant? If, as has been declared, "the only ultimate test of realty is persistence, and the only measure of validity among our primitive beliefs, the success with which they resist all efforts to change them," then has this doctrine stood the test, for it has persisted all through the ages, stubbornly resisting all efforts to change it or lessen its full-throated affirmations.

(To be continued.)

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"Your faith must be transmuted into life. Your valuation of spiritual things must be shown by your pursuit of them. Your estimate of man must be exhibited in the service of man. Your faith in the ultimate victory of truth and righteousness must find expression in the dauntless advocacy of them. So shall you take your stand among that glorious company of stout and splendid spirits throughout all the ages who, whether in fame or in shame, whether in good or evil report, whether in kings' palaces or amid the dull grays of the commonplace life, have seen the light, have lit their lamps at the eternal fires, and have passed on the flaming torch to those beyond."—From Pres. W. E. Garrison's baccalaureate sermon to graduates of Butler college.

Holidays

BY ALEXANDER WHYTE, D. D.

We are not told with any detail just how our Lord and his disciples spent their mornings, and their noondays, and their nights when they were on their first holiday together. But if we have come to think how he would have us ourselves to plan for beforehand, and then actually to carry out our holidays, that will throw back a sure light upon how he spent his holiday up among the hills of the holy land. Well, to begin with, we learn from scripture, as well as from our own observation, that holidays are designed for those who deserve them. A holiday is like wages for work well done; and we must work for our wages before we begin to spend them. One of the best preparations for a happy holiday is to carry into it a good conscience for good work well done. And thus it is that experienced holiday makers work their very hardest and do their very best just before their holiday time. They have learned by many instances that nothing ruins a holiday like a bad conscience about bad work. But a good conscience is continual sunshine, even in wet weather. Let us be sure, then, that we are like our Lord and his disciples in this also—that we honestly earn our happy holiday before we begin to spend it.

The working world has always had its holidays. But there never were so many and so long holidays as there are nowadays. And the reason of that is because holidays were never needed as they are needed nowadays. We smile as we read in the prophet that many ran to and fro in his day till knowledge was increased. And we smile even more at the complaint of the preacher that of making of many books there was no end in his day, and that much study was a weariness to his flesh. What would Solomon and Daniel have said had they seen our street cars and our trains and our steamships? What would they have said if they had seen our publishers' weekly lists and our book-sellers' loaded counters? Working men never worked so hard as they do in our day, especially those men who work with their heads and their hearts. And, then, there is a haste and a hurry in our day of which our hardest-worked forefathers knew nothing; till our holiday time is as indispensable at this season of the year as is the repose of the night after the hard-worked day, and as is the rest of the Lord's day after the hard-worked week.

At the same time, while a season of retreat and relaxation is indispensable for the worker—and especially for the brain worker—of our busy day, a wholesome and a happy holiday cannot be spent without its own proper occupation. As William Cowper sings:

> "'Tis easy to resign a toilsome place,
> But not to manage leisure with a grace.
> Absence of occupation is not a rest;
> A mind quite vacant is a mind distressed."

And Pascal, throwing all his power and passion into this subject, says: "Nothing is so insupportable to man as to be completely idle. For he then feels all his nothingness, all his loneliness, all his insufficiency, all his weakness, all his emptiness. At once in his idleness, and from the deeps of his soul, there will arise weariness, gloom, sadness, vexation, disappointment, despair." Something of that, if not the whole of that, most holiday makers have experienced when they have set out to enjoy themselves without reflecting that nothing is so intolerable, either in town or country, as pure idleness and emptiness of mind.

Good books are as necessary for the healthy mind on a holiday as good bread is necessary for the healthy body. New books that we have not had time to read in the city, and old books that we want to read again and again, as Jowett read Boswell for the fiftieth time, and as Spurgeon read Bunyan for the hundredth time; the best novel of the year, the best poem, the best biography, the best book of travel, or science, or philosophy, or of learned or experienced religion; and old books—our old Shakespeare, and Bacon, and Hooker, and Milton, and Bunyan, and Butler. It is only well experienced and wary holiday makers who can tell to new beginners what memorable summer mornings and summer evenings can be spent in the society of such old and long-tried friends as these.

Perhaps the very happiest of all holiday makers is the man who has some favorite hobby that he cannot get mounted but at his holiday time, for his hobby has this happy power about it that it makes him forget for the time the whole world of things outside of itself. Be it shooting, or fishing, or botanizing, or geologizing, or cycling, or motoring, or catching moths, or visiting historic places—if only it is the man's hobby, how happy he is, and how his hobby absorbs him! A day on the hillside with the sportsman, or with the geologist, or with the botanist, or at the river side or lake side with the angler or the artist, a day among the ruins—either he who rides his hobby is very selfish, or we who follow him about are very stupid, if we do not confess when we return home that such an enthusiastic day is an ideal day for a holiday.

But, after all is said, it is not in any or all of these things that the true and sure happiness of our next holiday will stand. If we would be happy ourselves we must first make others happy. This is the divine law that is laid on every human life and on every human heart at all times and in all places—he only is happy who is doing good to other people. A Spartan's best holiday, said Thucydides, was the day on which he did his duty best. Let all intending holiday makers lay that to heart. Let them not begin by seeking a happy holiday for themselves, but rather for other people. Let the husband resolve in his heart to make his wife happy, and the wife her husband. The brother the sister, and the sister the brother. The student his fellow student, and the school boy his school fellow. Let those who have shootings and fishings resolve to share those holiday delights with those who have none of these things. Let those who have a long holiday cut out a short holiday for those who otherwise will have none at all. And let those who are well off in the world send for and make happy guests of those who are not so well off. And, especially, let us be thoughtful and considerate toward the people in whose country we reside for a season. Such things as these constitute the divine secret and sure guarantee of a happy holiday.

And there is this also. A holiday is a providential opportunity for restoring and reviving impaired and decayed friendships. What a pleasant surprise you could give this summer to some old friends who think and say that you have forgotten them. If they received a letter telling them where you are to be found and demanding that they name a day to come and see you and yours, "As cold waters to a thirsty soul," they would say, "so is good news from a far country." And your old friends' visit would be a red letter day in your holiday; it would be the most sunshiny day of all the summer. "Keep your friendships in repair," was a great saying of old Dr. Johnson. And, by the way, be sure you put Boswell among your holiday books.

And then, after your holiday is over, and you have returned home, make a point of keeping up an occasional correspondence with some of the friends you made during your holiday. And, then, besides a rested and a recruited body, be sure you bring home a better mind than you took away. Take some autumn Lord's day mornings of some length, and spend them all alone with God. Do not avoid and forget him all through your holiday. Keep *that* friendship in repair. Make more appointments than one with Him, and He will keep them all with you. In the garden, by the riverside, in the wood, on the hill-top, enter into matters at some length and depth with Jesus Christ. And if there is any misunderstanding or any controversy between you and Him, refuse to return home till it is set right. Resolve to do that. Set out on your holiday with that in your heart, and you will have as good times as the disciples ever had with Jesus Christ up in the highlands of Israel.

As Seen from the Dome

By F. D. Power

I believe in the devil. I have never had any trouble with that article of my creed. I find it just as necessary now to resist the devil as I did before the wise men succeeded in proving there was no such being in existence. Whether you call him Luther's devil, or Milton's devil, Iago or Mephistopheles, or just plain devil, I find his persistent, aggressive, subtle, malign, and powerful agency must be resisted, and Paul's advice followed, "Neither give place to the devil."

This devil wants place. He would leave no room for any but himself. Between the devil I deal with and the dog star there is an intimate relation. At no time is this adversary more active than when the hot season is on. When Sirius rages we are supposed to be under perilous conditions. Though twenty millions of millions of miles distant—so far away that a cannon ball flying nineteen miles a minute would be two million years reaching it—this brilliant star is supposed to have much to do with the summer troubles of men. In remote ages its rising and setting were watched with deep solicitude. The Egyptians regarded it with mingled apprehensions of hope and fear. The Romans sacrificed a dog to render the dog star propitious to fields and herds. Virgil sang:

"Parched was the grass, and blighted was the corn,
Nor 'scape the beasts; for Sirius from on high,
With pestilential heat infects the sky."

As Job speaks of "the sweet influence of the Pleiades," referring to the harmonious operation of the solar system—moon revolving around planets, planets around the sun, the sun around Alcyone, brightest star of the Pleiades, as the center of gravity of our system, the luminous hinge in the heavens around which our sun and his attendant planets move through space; and Alcyone around some other unknown sun hid far away in our galaxy, suns about suns, systems about systems; all about the center of ten thousand centers, the great white throne of the infinite, and all with a rhythm so perfect that we call it "the music of the spheres." As Job asks, "Canst thou bind the sweet influence of the Pleiades?" So men have looked upon this star Sirius as possessed of a malign influence that must be bound.

This unpropitious heavenly body has much to answer for if responsible for all the sins of summer. Certain indulgences come with this season, which seem to run riot without let or hindrance. When preachers are away, and churches closed, and much of the wholesome restraint of religion is thrown off during the general letting down, certain forms of sin gain great advance. Reverence for the Lord's day and public worship of the Lord's house is greatly affected by the summer habits of the people. How natural the question, if the church may be closed one month or three months, why not six or even twelve? Compensation in some measure may come in the renewed health of enfeebled pastors and people, and in modern methods of camp-meetings and mountain and seaside services of religion for those able to take such vacations, but with Sunday excursions at home, and temptations to unusual indulgence abroad, and universal lifting of restraint which seems to belong to our summer Christianity, the church can hardly be said to gain in the summer season.

Weaken the wise scriptural ideas of Lord's day observance which are a part of the very constitution of our people, and we most certainly lose ground. Paris has no Lord's day, and that fact has done more to banish Christianity than all the writings of Voltaire. Berlin has no Lord's day, and this has done more to annihilate religion than all the skepticism of Frederick. New Orleans, New York, Chicago, Cincinnati, St. Louis, are copying the continental Sunday, and with it will come the greatest peril of the Republic, a greater danger than the infidelity of Ingersoll. Turn the Lord's day into a day of sports and pastimes, military reviews and theatrical exhibitions; withdraw from God the praises and services, worship and remembrance, preaching of the gospel and celebration of the ordinances now rendered in the sanctuaries; give up the Lord's day to pleasure—and not an infidel would care a farthing about the tomes of Volney or Voltaire, the skepticism of Hume, the sneers of Gibbon, the scurrility of Paine, or the blasphemy of Ingersoll. Christianity would go.

With the general disregard of the Lord's day come in every case various forms of worldliness and dissipation and the special operations of that source and fountain of nearly every crime—rum. Its summer reign is pronounced. Everywhere the offer of cool lager meets the eye. Warm, thirsty, perspiring, suffering humanity is exhorted at every turn to resist the dog star's baneful influence by liberal appropriations of beer. Millions of glasses daily go down as the thermometer comes up. And beer-drinking is the common school of drunkenness. "Beer not only creates an appetite for something stronger," says an eminent authority, "but its immediate influence and effect upon crime is more dangerous to the community than stronger liquors, as excessive use of strong drinks is liable to make men drunk and helpless and unable to do much harm, while beer excites to acts of violence, desperation and crime." Some Pennsylvania beer-sellers tried it upon a goat, whether to determine the quality of the beer, or the constitutional toughness of the goat, I do not know, but it was fatal to the goat, and the high quality of the beer was established. But this is not the end of the story. The Humane Society heard of it, and immediately took steps against the men for cruelty to animals. The action was justifiable, but why should lawmakers who regard it a crime to kill a goat with beer never think of the millions of human beings to one goat that are sacrificed at the shrine of Gambrinus? How much better is a man than a goat?

Indulgence in beer, however, is not the only form of intemperance which belongs to the season. All the stronger intoxicating beverages are no less popular in summer than in winter. Men must keep cool when the weather is hot as well as warm when the weather is cold. Beer does not satisfy the summer tippler. And as the weather is always hotter on Sunday than any other day, according to the self-indulgent Christian, demand for these things must be met even on the Lord's day. "The hot weather," says a New York paper, "accounts for the large number of arrests for violation of the excise law."

How this work of damning people goes on when the dog star rages! What multitudes of young men and boys are the victims of this awful infernity in a single summer! What "rushing of the growler" by poor, forlorn, half-starved, ragged women, and miserable men, making a never ending procession between the dram shops and the abodes of wretchedness! It was when the dog star was in the ascendant that the whole land was shocked by the dynamite explosion in Chicago. A bomb was thrown in Haymarket, and one hundred brave officers of the law struck down in just such a place as the emissaries of Satan would select for their diabolical work. On the corner where the bomb fell was a saloon. On the corner opposite was a saloon. On the corner across the bisecting street was a saloon. On the corner opposite a saloon. No more saloons on the corners because no more corners, but these vestibules to the pit were strung up and down on either side of the street. Is the arch-enemy of America the anarchist or the saloon—social disorder or rum? Is it a strange thing when the church closes Sunday-school, prayer-meeting, Christian Endeavor service, and even Lord's day meetings, the rum mills should be grinding away, grinding up, not wheat and corn, but men and boys, grinding away remorselessly, persistently, mercilessly day and night their horrible grist? What a call for vigilance, summer as well as winter, on the part of all lovers of righteousness and order, of humanity and God!

A Constructive Theology

By J. M. Lowe

In a recent issue of the CHRISTIAN-EVANGELIST Dr. McKenzie speaks very clearly about the present situation in the thinking religious world. Unwelcome though the statement may be, it seems to me there is a weakening grasp upon what has been esteemed fundamental, and a corresponding coldness and indifference among professed Christians. These two conditions may not be related as cause and effect, and the entire situation may not be cause for alarm. It may be a letting go of some things and an adjustment to a newer and perhaps truer *view* of things, though the verities remain as of old. Only let us remember that views may change while the truth abides. Indeed, only in changing views by growing faith and knowledge is the truth kept fresh and vital. It is a hopeful sign that men are thinking so much about religion that one idea when worn out is displaced by another. The regret is that ideas are not discarded when they are outworn.

In naming "the three primal factors in reality within space and time—matter, force and motion," it seems to me there is one omission, and that one more potent in any intelligent order of things than any one of the three, that is faith. Take out of the world the achievements of faith and what is left would not be worth talking about. Faith has blazed the way for the progress of science, philosophy and discovery. In the light of her uplifted torch new worlds have been seen, new kingdoms have been built, new eras inaugurated. Faith may be called the eye of knowledge. Faith is a beautiful white robed messenger, whose face beams with the light of to-morrow, announcing to man what he may do and what he may be. Faith is consciousness of the absolute.

The hunger of the soul for absolute truth will never be satisfied on earth unless man is satisfied by the voice of faith. There never was a time when faith was more important than it is now. There never was a time when men had any means of knowing God save by faith. Every prophet appealed to this faculty. Jesus could be known to his disciples in no other way. "The disciples believed on him." Jesus' study and task was so to walk and talk and work that his disciples would believe. Their knowledge of him could be no surer than faith-knowledge. If they saw him they believed their eyes, if they heard him they believed their ears, if they handled him they accepted the testimony of touch. When, however, they accepted him as Lord, they came into possession of knowledge of which no science on earth can give the faintest hint. How futile to spend one's time defending some view of inspiration as a reason why we should accept the Bible as inspired, and Jesus as divine, when Jesus made his approach to the natural mind of man and was accepted upon his merits! What I am trying to say is that man can have no more assurance of anything than his natural power to believe. Faith joins man to man and man to God. It is useless to look for a more absolute assurance of truth than faith can give us, save as we seek it in our perfected lives. "The pure in heart shall see God." Who will say that heart-vision is less trustworthy than eye-vision, or any other function of the soul which we do not hesitate to trust each day?

In entering the lives of men, truth may be said to pass four stages, or perhaps it is better to say, tried by four tests—fancy, emotion, intellect and experience. The fancy is first touched, and if pleased the emotions are aroused, next the intellect is engaged, and if the truth is of sufficient value the life is affected—experience. Jesus' personal impression upon many of his contemporaries, it would seem, did not pass beyond the fancy, perhaps aroused prejudice. We may say that the entire apostolic age was affected largely as to emotion. Then came the intellectual struggle, the era of creed making, which Professor Fairbairn says is a very important period. That is not of permanent value to man which does not engage his intellect. Furthermore, he says that Christ must be a perpetual challenge to the mind of man, always studied, but never understood. Here is hope for us all. Let not our thirst for knowledge rob us of the joy of anticipation. Having passed the intellectual phase, let us hope that Christ is entering into the experience of the world. Here is the supreme test. All the revelations and all the miracles of the world cannot convince man of the value of a religion that is subversive of human good. If following Jesus makes me true, surely what he said is true and his life is the embodiment of truth. What is true in life is true in death. If every relationship of earth is purified and glorified by his presence, we may safely follow him to the end and beyond. It occurs to me that here is a valid beginning for a constructive theology, as well as the nearest possible approach to absolute truth.

The character of Christ is the blossom of systems, songs, and prophets past; his words are the seeds whence shall spring all civilizations yet to be. As yonder sun with his strong arms of light lifts ten thousand seeds up to bud and bloom, so really are the love rays of the Son of righteousness lifting man up from drudgery, doubt and despair to duty, hope and victory, and there is no reason to believe that his influence in the world will ever be other than it is. Whether the record of him is true in all points is of small value in comparison with the sublime fact that though he died on a cross, the sons of men have exalted him as their rightful Lord to the very throne of God. This is true from the merely human side. Faith, however, exclaims in words of scripture: "Wherefore God hath highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow." Knowledge says that man, recognizing the merits of Jesus, has accepted him as leader and teacher. This is true, but faith says: "God hath exalted him," for human knowledge and power are not sufficient to account for his exalted station.

The name of Jesus is associated with the remission of human sin and the resurrection of the dead, and solemn prayer is offered to God in his name. Nothing can be more fundamental to the building of character than these three facts.

Furthermore, these facts are linked with the highest human good and happiness. Here is the guarantee of a continuous life. Unless character is a fiction and truth is swallowed up by the grave, we are to live forever. I do not see how science can give greater assurance for the truth of its claims than is here given for the greatest truth of religion—life eternal. There is an element of mystery here, but mystery and uncertainty are two different words.

Doctor McKenzie says: "Passage after passage could be cited from some well known writers of the nineteenth century on the New Testament period in which it is explicitly asserted that historical science cannot brook the notion of a superhuman personality." From the standpoint of faith, would it not be nearer the truth to say, "historical *unbelief* cannot brook the notion of a superhuman personality"? The science that rules God out of the world by denying what it cannot know is false to itself. You can no more carry religion in scientific data than you can carry music in a basket.

❁ ❁

Life's Contradictions.

By Mrs. J. M. Turner.

In all life's perfect happiness
There lies a hint of pain,
And the major chord of its music
Is swept by the minor strain.
In earth's most sacred Eden
The serpent's trail we see,
And, shadowing each transfigured mount,
Waits dark Gethsemane.
The sweetest notes of the singer
Are born of his deepest woe,
And the loveliest blush of the roses
Hides the sting of destruction below;
And the highest, noblest, truest
In nature's rank and file,
Though blest with joys the purest,
Must suffer most the while.

Ritzville, Wash.

Among India's Villages

By Walter G. Menzies

One of the greatest privileges enjoyed thus far in our work at Rath was an evangelistic tour of two weeks among the villages, reaching a population of thirty-five thousand with the gospel message of love. The company consisted of Mrs. Menzies and the writer, a Christian pundit to help in evangelistic work, two Christian girls to help Mrs. Menzies in the zenana work, two of our boys with a bullock cart and all the necessary campaign material. Six miles from Rath we touched upon our first village, lying to the right of the main road. It is very hard at times to tell just where you will go in entering a village in India. You go with the purpose of gathering the people together to tell them of Jesus, but it is no uncommon occurrence for the village people to hide themselves at the sight of a white face.

One has to depend very much upon God regarding his leading in such cases. What might prove a good step in one village might be fatal in another. Where to go in a village is a very important question. When we reached the village there was no one to be seen. In the distance we could hear voices mingling as if in recitation. True, it was unlike that of Hiram, Drake or Eureka, but nevertheless it was the recitation hour. As we entered the reciting ceased. All was confusion, for a white face had never been there before. The school room consisted of an outer court, in front of which was an image of Hanaman, the monkey god and village deity.

The boys sat in rows facing the sun, that they might receive the benefit of its warmth. It is always a pleasure to enter a village in India where there is a school, as it gives one an opportunity to distribute good Christian literature. We spoke to the boys, in the meantime the men of the village gathering to hear the words of life also. We gave the boys a number of Christian tracts, promising to revisit them. Our next stopping place was the threshing floor in a cornfield. A young lad who seemed more interested than the others came forward and begged to be given a red covered book which was in the memsahib's hand. It was the gospel by John, and as I opened it at 3:16 he began to read. His face beamed with light as he said, "Yes, this is the book I want," and when we left to go on our way we could hear the young man reading to the unlearned villagers the gospel of God's dear Son.

A few miles further on we came to another village, where we found a government school with a Brahmin pundit at the head of it. He seemed happy to have us visit the school. I handed him a little pamphlet, "The Sermon on the Mount," and asked him to look at it and see if it were worthy to place in the hands of his pupils. After reading it for a little he said: "These are true words. If you let me have this book, I will read some of it to my pupils every day." The message was delivered and Christian literature was distributed among the boys, that they also might carry the message of life and light into their homes.

Reaching Muscara we stopped over night and early next morning we were found in the bazaar with a group of men, women and children of different castes hearing the name of Jesus for the first time. Have any of the friends in the home land ever thought seriously on this, that there are souls, living souls, in this world who, when you speak the name of Jesus, know no diffence in his or any other name? I recall an instance which took place last year as I was preaching in a village near Rath. Desirous to know if they had ever heard the name of Jesus, I asked a number of men who were listening to us sing, "Do you know who this Jesus is that we are speaking of?" And one man, pointing to an old beggar that sat by the wayside, said, "There is Jesus Christ's father." It brought a blush of shame to my cheek, but it also revealed to me their utter ignorance of God and the Son of his love.

Such, dear friends, is the condition of India's untouched millions. Must it remain so? God forbid. A thousand times no. And yet such it must remain if lives and gifts are not sacredly dedicated upon the altar of sacrifice and service. Leaving Muscara we visited five villages. In front of their village deities, on the steps leading to their temples, at the headman's house, at the doors of the lowest castes, by wayside wells and in the open fields the gospel of the grace of God was proclaimed to an interesting people much in need of light, life and salvation.

In the afternoon we were joined by Brother Davis, Ohio's representative at Maudha, forty miles from our station here, and a similar distance from Mahoba. Three days were spent in Maudha, where Ohio's mission station is located. We visited the mission ground and rejoiced at the progress being made. As Brother Davis piloted us up around the old fort walls and in through the narrow gateways it reminded us of Agra and Gwalori, of Indian meeting fame. The town numbers over 6,000 inhabitants, the majority of which are Mohammedans, and in conquering the followers of the false prophet and leading them into allegiance with the purposes of God, there lies before your representatives at Maudha a battle in which they need your prayers, sympathy and help. Hold up their hands as they continue in the work. Cheer their hearts with messages of love. Sunday services at Maudha were inspiring, indeed. The Lord's supper in the morning and church services at the native evangelist's house, which happily is situated at the corner of the bazaar, in the evening, were full of sweet thought. The open courtyard was filled and we knew it did Brother Davis' heart good as he greeted them in Jesus' name to hear a wonderful message. In the evening the writer spoke to a very interesting audience of men and women who were engaged as workers on the bungalow.

On Monday morning we had an opportunity of staking off another bungalow which we know will become the center of light in that dark portion. Tuesday we left Maudha for Mahoba, reaching the villages on the way.

Our first stop was made three miles from Maudha, and our meeting place was a carpenter's shop by the roadside. As we sat down on the log of wood, a group of villagers surrounded us to hear that dear old story which never becomes tiring. I have often thought as I sat down to talk with these village carpenters about Jesus, of the lowly Nazarene engaged in such work as the making of plow handles and probably wheels for bullock carts

SICK DOCTOR

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The food experience of a physician in his own case when worn and weak from sickness and when needing nourishment the worst way is valuable:

"An attack of grip so severe it came near making an end of me left my stomach in such condition I could not retain any ordinary food. I knew of course that I must have food nourishment or I could never recover.

"I began to take four teaspoonfuls of Grape-Nuts and cream three times a day and for 2 weeks this was almost my only food; it tasted so delicious that I enjoyed it immensely and my stomach handled it perfectly from the first mouthful. It was so nourishing I was quickly built back to normal health and strength.

"At the present time I am preparing a paper for 2 medical journals in which I mention my own case and speak particularly of Grape-Nuts' great value as food to sustain life during serious attacks in which the stomach is so deranged it cannot digest and assimilate other foods.

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in the carpenter shop, by the wayside at Nazareth.

Think of Jesus, the carpenter's son, yet the carpenter's master, the carpenter's helper, yet the carpenter's Lord. Tracts were given to the villagers who could read, and as we left them in the distance, we could hear them in the peculiar singsong tone so common in the Orient, reading a new story. It was the old, old story of the cross.

As we neared the next village a man came running out to meet us. He had been to Maudha the previous Lord's day, and had attended the services held there. He invited us in and following him he led us to the Zemindars, or headman's house. After exchanging salutations, we told him that our purpose in coming was to speak to them of the one true God, and the way of salvation. "First," he said, "let me call all my villagers together to hear your words," and sending a messenger to call them from the fields, houses and threshing floors, in a few minutes nearly all of the villagers were present.

From the tiny babe clinging to its mother's breast, to the old gray haired man tottering with his stick, and upon whose face time had planted her fast-going years; from the low caste Sudra to the high caste Brahmin, all were there and heard the message in word and song. We left with a pressing invitation to return and tell them more. The way from Maudha to Mahoba lies through a beautiful stretch of country. The road is metaled and shaded beautifully on both sides with large trees. At noon we stopped by the wayside village of Kunwa to refresh our hungry appetites. The spread very much resembled that of a Kansas basket dinner or Sunday-school picnic, so our friends may feel assured that the happy memories of those occasions in the homeland live anew with us in this beautiful land of God's sunshine, but spiritual darkness. As the shades of darkness fell upon us, we turned the horses to the left and drove up in front of one of the government bungalows, twelve miles from Mahoba and halted for the night.

Early next morning all was active in the camp. Kurvi the town lay a mile away, and as we drove in through the narrow lanes the people flew in behind the doorways hiding themselves from our vision. Failing to find an audience, we sat down on a doorstep, sending forth the strains of an old familiar hymn in Hindee. One by one they came out from behind the doorways and other hiding places until our audience numbered over two hundred. The next village found us seated on the well. The villagers were just going to their fields, but desirous to hear the new words they stopped and squatted on the ground as only Hindus can. Along came the headman, a Brahmin, and being more interested in the things of the world than in spiritual things, thinking more of the rupees his fields would yield than the eternal riches of heaven, he lifts his stick high in the air, and with a shout he scatters his men and off they run. We were pleased, however, to have him remain as a listener, and some day may the fire of God's love melt that Brahmin's hard heart, breaking in pieces his superstition, ignorance and pride, inclining his whole being to him who lives and reigns above.

A drive of six miles more brought us to Mahoba, the home, sweet home of the Hamipur district. To mother nearly 200 children with temperaments, tastes, likes and dislikes so varying is by no means an easy task, but however varying may be the dispositions, there is little of jealousy or selfishness ever manifest. With Sisters Graybiel and Frost as their daily examples, they would not be otherwise. To gaze upon that white robed throng of redeemed souls, to look upon that sea of brownies as they bend forward to grasp every word with ears intent, is an inspiration which Mahoba has always given. Eternity alone will reveal the great and lasting good received through the planting of that vine in Mahoba. Our stay there was all too short, as the following Tuesday we bade them adieu. It was so sweet to enjoy the fellowship of our fellow-workers in the district. From Mahoba to Rath we visited ten villages, sowing the same seed, speaking the same message, upholding the same Jesus, glorifying the same God. Oh, that I could fully enter into every little detail but time and space forbid. It was a real experience, and we pray that there is yet to be reaped from the seed sowing of those days, a rich harvest for the Lord. Lands and seas, dear brethren and sisters, separate us, but the promises ofthe Father are just the same, "the gospel is the power of God unto salvation" in every land and clime. So thus we preach Christ crucified that sinners may be saved. To-day we stretch our hands across the gulf that separates us from the homeland, and praise God for the link that binds us as one common people in the Lord.

Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above.

Rath, India.

Instrumental Music in Christian Worship.

A Review. By E. H. Kellar.

As long as there are good brethren who stumble over the matter of instrumental music in public worship, it will be necessary to reason with them out of the scriptures, to which they appeal, and point out the error of their way. This little pamphlet of forty pages is a review of another, by Elder W. T. Kidwell, in opposition to instrumental music. Brother Kellar's review is strong, clear, brief, scriptural, and we should say convincing to those who are searching after the truth. We do not see how the answers to the various objections raised to the use of an instrument in the worship could be more cogent and pointed than those given by Brother Kellar. The circulation of this pamphlet among the brethren who are still troubled about this question is bound to do good. Those who live in communities where such views are practically made a test of fellowship, should secure and circulate copies of this pamphlet freely. We highly commend it for this purpose.

Christian Publishing Co., St. Louis, Mo. Price 10 cents per copy.

A BACK LICK

Settled the Case With Her.

Many great discoveries have been made by accident and things better than gold mines have been found in this way, for example when even the accidental discovery that coffee is the real cause of one's sickness proves of most tremendous value because it locates the cause and the person has then a chance to get well.

"For over 25 years," says a Missouri woman, "I suffered untold agonies in my stomach and even the best physicians disagreed as to the cause without giving me any permanent help, different ones saying it was gastritis, indigestion, neuralgia, etc., so I dragged along from year to year, always half sick, until finally I gave up all hopes of ever being well again.

"When taking dinner with a friend one day she said she had a new drink which turned out to be Postum and I liked it so well I told her I thought I would stop coffee for awhile and use it, which I did.

"So for three months we had Postum in place of coffee without ever having one of my old spells but was always healthy and vigorous instead.

"Husband kept saying he was convinced it was coffee that caused those spells, but even then I wouldn't believe it until one day we got out of Postum, and as we lived two miles from town I thought to use the coffee we had in the house.

"The result of a week's use of coffee again was that I had another terrible spell of agony and distress, proving that it was the coffee and nothing else. That settled it and I said good-bye to Coffee forever and since then Postum alone has been our hot mealtime drink.

"My friends all say I am looking worlds better and my complexion is much improved. All the other members of our family have been benefited, too, by Postum in place of the old drink, coffee." Name given by Postum Co., Battle Creek, Mich.

Ten days' trial of Postum in place of coffee or tea is the wise thing for every coffee drinker. Such a trial tells the exact truth often where coffee is not suspected.

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Sunday-School.

July 31, 1904.

OMRI AND AHAB.—1 Kings 16:23-33.

Read 1 Kings 15, 16.

Memory verses, 16:30-33.

Golden Text.—Righteousness exalteth a nation, but sin is a reproach to any people.—Prov. 14:34.

Among the other characteristics which distinguish the two parallel accounts of the history of the divided kingdom (that is, the account in Chronicles and the one in Kings) may be mentioned this: that Chronicles deals chiefly with the events in the southern kingdom, or Judah, while Kings deals chiefly with the events of the northern kingdom, or Israel. Neither narrative confines itself to one kingdom, but the emphasis is as indicated. The writer or compiler of the books of Chronicles was little interested in the events of the northern kingdom, a people who had cut themselves off from the central place of worship and had put themselves out of line with the religious establishment. Even Elijah's heroic campaign against idolatry and unrighteousness in Israel passes unnoticed and the prophet is mentioned only in connection with a message which he sent to the king of Judah. The writer of Kings was to a far less extent the victim of this priestly narrowness. He appreciated the work of the prophetic reformers as well as that of those whose reforms consisted chiefly in restoring the ceremonial.

The remaining lessons of the present quarter all deal with events in the northern kingdom. Most of them deal with the prophet Elijah and the last with the prophet Amos.

The period immediately following the division of the kingdom was a time of religious and moral degeneracy. There came a popular revival of paganism coupled with the inevitable decay of morals. In Judah, the long and wise reign of Asa — forty-one years, beginning twenty years after the division—had the effect of staying the progress of corruption. But Israel (by which name is now meant the northern kingdom, or the ten tribes) had no such ruler. There was an unbroken succession of dissolute and idolatrous monarchs. Jeroboam, who had led the revolt from Judah, acquired an unfavorable pre-eminence as the man "who made Israel to sin." His reign of twenty-two years was followed by Nadab (two years); Baasha (twenty-four years), who was of a new family, exterminated the house of Jeroboam and established a new dynasty; Elah (two years); Zimri (seven days), who led a revolt, overthrew the dynasty and set himself up as king until, at the end of a week, a counter revolution placed Omri on the throne.

Fifty-one years had elapsed from the division of the kingdom until the accession of Omri, and his was the fourth dynasty that had ruled Israel during that time (including that of Zimri, which lasted a week), and he was the sixth king. This means little else than political chaos, the rule of the sword in the hands of wicked men. While the southern kingdom went through many vicissitudes, it was, in the main, free from civil war, and its Davidic dynasty was unbroken. The conditions, both religious and political, were far worse in the northern kingdom.

Omri was evidently a vigorous though a vicious monarch. He showed his prowess first by winning his crown in a free field (16:21, 22). He showed his wisdom by re-locating his capital at Samaria. And the historian, while deploring his idolatry, pays involuntary tribute to his military ability by the phrase "and his might which he showed."

The words, "now the rest of the acts of Omri, are they not written in the book of the chronicles of the kings of Israel?" do not refer to the books of First and Second Chronicles, which contain no mention of Omri's acts. This oft repeated phrase points rather to an earlier document from which the author of this book drew his information or the extracts for his compilation. Such references to earlier and fuller records are found repeatedly in the historical books.

Ahab, Omri's son and successor, was one of the worst kings of his line. He married a bad woman and worshipped evil gods. His relations with Elijah are the occasion for the somewhat full account of his reign which is given, and of Elijah we shall have more in succeeding lessons.

Midweek Prayer-Meeting.

July 27, 1904.

Christian Progress.*

"And Jehovah said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel that they go forward."—Ex. 14:15.

It was a critical moment in the history of Israel, passing out of slavery into freedom and nationality. The Red sea was before them, and Pharaoh's army and the land of bondage were behind them, while to the right and to the left were mountains which hemmed them in. It is not surprising that in this fateful situation Moses cried unto Jehovah. And yet it was a time for action, rather than prayer, or a time when prayer should take the form of action.

The Two Courses. Plainly there were but two ways open to Israel; they could turn back, surrender to Pharaoh and resume their life of bondage and bitterness, or else they must go forward through the Red sea, at whatever hazard. If there were a moment of indecision as to which of these two courses they should pursue, the word of Jehovah decided the question for them. "Speak unto the children of Israel that they go forward!" In a question of going forward or backward we can always rely upon the Word of God to favor the forward movement.

Moses' Part. Moses was the leader of Israel and he must co-operate with God in this forward movement; hence Jehovah said to him, "Lift thou up thy rod and stretch out thy hand over the sea, and divide it; and the children of Israel shall go into the midst of the sea on dry ground" (Ex. 14:16). It required the same faith to obey this command that was necessary to enable Moses to turn away from the throne and treasures of Egypt, and identify himself with the people of God. It was not in the power of Moses to divide the sea, but he could stretch his rod over it, and Jehovah would do the rest. "And Moses stretched out his hand over the sea; and Jehovah caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided." Thus does God co-operate with men and invites men to co-operate with him in carrying out his purposes.

Safety in Obedience. "And the children of Israel went into the midst of the sea on dry ground: and the waters were a wall unto them on the right hand and on the left." It is always safe to go forward, no matter how great the obstacles in the way, at the command of God. Israel escaped their bondage and destroyed their enemies in this act of obedience.

Overcoming Difficulties. How often has it happened, in our experiences, that what seemed to be an insuperable obstacle, just ahead of us, has disappeared as we approached! How often, too, has needed strength been given to us, in crucial moments, for overcoming what we could not accomplish in our own strength! We may rest assured that God will either open the seas of difficulty that lie before us or give us strength to pass through the deep waters.

Forward is Still the Command. Jehovah is saying to us to-day, as he did to Israel of old, Go forward. He desires us to go forward to the knowledge of his word and will, in faith, in the attainment of the Christian virtues, in good works. He bids the whole church to go forward in a vast evangelistic campaign for the conversion of the world. We dare not disobey. We must go forward or perish.

Prayer: We thank Thee, oh, God, that Thou hast put before us a goal so high that we have not yet attained unto it, and that Thou art still bidding us to go forward in Christian character and achievement. Wilt Thou be pleased to so endow Thy church universal with faith and courage that it may go forward to its great work with the might of Thy truth and grace to win the world for Thee. For Thy Son's sake, Amen.

*By an inadvertence this and the preceding topic are reversed in their order as given in the list furnished by the prayer-meeting committee.—Editor.



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Good News for Hay-Fever and Asthma Sufferers.

We are glad to announce that the Kola Plant, recently discovered on the Congo River, West Africa, has proved itself a sure cure for Hay-Fever and Asthma, as claimed at the time. We have received the testimony of ministers of the gospel, doctors, business men and farmers, all speaking of the marvelous curative power of this new discovery. Hay-Fever sufferers should use it before the season of attacks when practical to give it time to act on the system.

Mr. A. L. Clark, Springfield, Mo., writes Jan. 22nd, was a sufferer of Hay-Fever and Asthma for thirty years and thought I would die every Fall but Himalya (The Kola Compound) completely cured me. **Rev. F. F. Wyatt,** the noted Evangelist, Abilene, Tex., was permanently cured of Hay-Fever and Asthma after eight years' suffering. **Miss D. A. Roff,** Mowequa, Ills., writes May 23rd, was cured of Hay-Fever and Asthma after several years' suffering although physicians said a cure was impossible. Hundreds of others give similar testimony.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1168 Broadway, New York, will send a large case of the Kola Compound Free by mail to every reader of the Christian-Evangelist who suffers from any form of Hay-Fever or Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

Christian Endeavor.

By H. A. Denton.

July 31.

AN EVENING WITH BURMA AND SIAM.
Isa. 85:1-10.

For the Leader.

Our topic this evening is a missionary one. It is, then, in full accord with the genius of the Christian Endeavor movement. It is also a most thoroughly scriptural topic. A Bible people, such as the Disciples of Christ, will find this lesson very much to their liking. Because of this very fact of our contention for the restoration of the study and use of the Bible to the place of other days, we should take a front position in the great army of missionaries in the world. We come this evening to study missions particularly as that work has to do with two far off and less familiar countries to us—Burma and Siam. An evening with Burma and Siam. That is a short time. A year would not exhaust the subject. But let us see that we bring a message to the Endeavorers to-night that will make them more familiar with this work and give them a greater interest in saving the people of these two and all other lands.

For the Members.

1. To begin with, our Bible lesson is missionary to the core. See what wonderful things are spoken herein. Can one read this chapter and be a pessimist while holding his faith in God? Hardly, I think. This reference in the lesson admirably fits the conditions in Burma and Siam. The weak to be strengthened; the blind to be restored to sight; the parched ground to become a pool; the highway in which any can walk without difficulty; the removal of the wild beasts; the ransomed of the Lord with songs and everlasting joy, and the flight from them of sorrow and sighing—are not these the hope of Burma and Siam?

2. To look into the countries of Burma and Siam in a historical way, we would come at once to the name of Judson and the formation of the Baptist missionary society for the support of the gospel in foreign lands. In the month of May, 1814, representatives of Baptist churches met in Philadelphia, Pa., and organized the "General missionary convention of the Baptist denomination in the United States of America for foreign missions." The first act of the board of control was the appointment of Adoniram Judson and wife missionaries to the Burman empire. They were already in Rangoon, having gone out under the American board, an older missionary organization, and having undergone a change of views upon the subject of baptism which identified them with the Baptist people. In 1816 a printing press arrived upon the field, and a missionary printer was appointed. In 1817 an edition of Matthew was printed, together with some tracts and other matter, and Mrs. Judson speaks of the frequent calls of Burmans at the station to talk about the "new religion," as it was called. It was the seed-time. May 5, 1819, Judson wrote in his journal: "Mong Nau [this was his first convert] has been with me several hours. I begin to think that the grace of God has reached his heart. He expresses sentiments of repentance for his sins and faith in his Savior. The substance of his profession is that from the darkness and uncleanness and sins of his whole life he has found no other Savior but Jesus Christ; nowhere else can he look for salvation; and, therefore, he proposes to adhere to Christ and to worship him all his life long. It eeems almost too much to believe that God has begun to manifest his grace to the Burmans; but this day I could not resist the delightful conviction that this is really the case. Praise and glory be to his name for evermore." Five years of toil without a convert is the way the mission opened up its great work in Burma, but from the day of the conversion of Mong Nau the gospel spread and the people in great numbers are coming to the Lord.

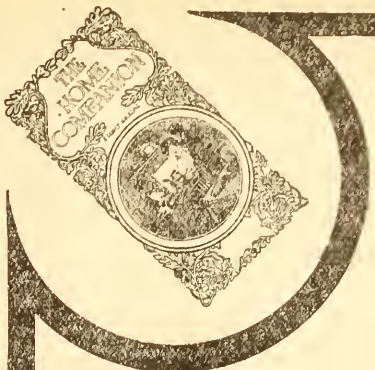
3. Burma has a population of about 7,000,000. Ninety-two per cent of the people are Buddhists. There are 700 Baptist churches in Burma, 500 of them self-supporting. The population of Siam is 5,000,000. The people here are also Buddhists. The first Siamese convert, Nai Chune, had many offers of better salary, but refused them all, and supported himself as a physician that he might be free to preach the gospel. Surely the words of the prophet are being fulfilled in Burma and Siam.

Quiet Hour Thought.

Oh, Lord, help me to know what faith and heroism is required to labor as a missionary five years without a convert.

DAILY READINGS.

M.	Christ their head.	Psa. 18:43, 44.
T.	He will conquer.	Psa. 45:3-7.
W.	He will judge.	Psa. 72:2-11.
T.	Above all kings.	Psa. 89:27-37.
F.	A "root of Jesse."	Isa. 89:27-37.
S.	His messenger.	Isa. 52:7-12.
S.	An evening with Burma and Siam.	Isa. 35:1-10.



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Our Budget

—The whole country, from the Atlantic to the Rockies, has been in the grip of a hot wave for several days, but as this is what we have been wanting, let us not complain.

—The saddest event we have chronicled for some time is the death of Bro. George Darsie, of Frankfort, Ky., of which notices will be found elsewhere.

—The political pot in Missouri is boiling at Jefferson City as we close our paper this week. Let us hope that boodleism will be thoroughly "cooked." Our Assistant Editor is on the ground and will give us a full report of the result.

—The Editor of this paper conducted religious services at the World's Fair pavilion of the Christian church on the World's Fair grounds last Sunday evening at 6 o'clock. The audience was small, as this was the beginning of services there, which are intended for the benefit of those on the ground. Several states, however, were represented. Misses Gowans and Nesbit, with the aid of the janitor, had the building, which is really a very beautiful auditorium, in good order for the service. Appointment was made for service at the same time next Lord's day afternoon. It was our first visit to the Fair grounds on the Lord's day, and the quiet and peace which reigned everywhere was a splendid tribute to our Christian civilization and respect for the Lord's day.

—S. B. Ross has left Seymour, Iowa, and begins his work at Elliott, July 24.

—"Your educational number is the finest thing of the kind ever sent out."—G. W. MUCKLEY.

—The new church at Narka, Kan., will be dedicated July 31, by W. S. Lowe, of Topeka, Kan.

—F. W. Sutton, who is preaching at East Galesburg, will return to Eureka college to finish his senior year.

—A. C. Hitch, one of the fine young preachers of Missouri, has lost his life by drowning, near Canton.

—J. F. Quisenberry has been called to remain with the First Christian church of Corsicana, Tex., for another (the third) year.

—The Foreign Society received $300 last week on the annuity plan. Other gifts are promised and will be received before the missionary year closes.

—At the meeting of stockholders of Hiram college, held at commencement, the name of J. E. Lynn, of Warren, O., was added to the board of trustees.

—The Christian church at Fayette, Mo., is now without a pastor and invites correspondence. J. R. Gallemore, of the Commercial bank, is an elder.

—Bro. W. A. Boggess has changed his location from Lexington, Ky., to Webb City, Mo., and has become minister of the Christian church in that city.

—The Central Christian church, Cincinnati, O., closed its first six months of 1904, with 113 additions at regular services, with no extra meetings of any sort.

—We are in receipt of a tribute to our lamented Brother Geo. Darsie, from his friend and brother, B. B. Tyler, which will appear in next week's paper.

—It often happens that offerings are made for foreign missions and are not sent to the treasurer. It is bad policy and bad morals to break faith with the contributors.

—Dr. T. H. Kuhn has had a successful year in his charge of the first church, Frankfort, Ind. There were 123 accessions and over $3,500 was raised for various purposes.

—One new use has been found for the village cock-pits in the Philippines. Bible society colporteurs use them for lantern slide exhibitions which open a market for Bible sales.

—Bro. G. A. Hoffmann, our superintendent, has been on a short vacation in northern Arkansas, where some of his possessions lie, but has returned to the city and to his desk.

—Edward Clutter, who is doing field work for Cotner University, and visiting the churches in Kansas and Nebraska, reports the outlook very encouraging for a large ingathering this fall.

—G. D. Edwards, pastor of the church at Nevada, Mo., who with his wife has been attending the World's Fair, occupied the pulpit of the Central church the last two Lord's days, with great acceptance.

—Clarence Mitchell will continue in the work as evangelist. Churches desiring his services can address him at 217 E. Kibby street, Lima, Ohio. He recently held the great meeting at McMechen, W. Va.

—James N. Crutcher, Moberly, Mo., will assist Jas. T. Ferguson and the church at Madison, Mo., in a meeting beginning August 1. He will also hold a meeting at Auxvasse, with H. J. Corwine, beginning September 12.

—For writing the best article on "How to Enlist the Child in Missions," Sister Hess, wife of G. A. Hess, Nora Springs, Ia., has just received from Brother Waggoner, of Eureka, one of the splendid C. W. B. M. maps, valued at ten dollars.

—There are now fifty churches each supporting its own missionary. The last one to join the list was the University place church, Des Moines, Ia. No more gratiying fact has been published in many a day. The gain this year in this class is eighteen.

—Miss Nellie J. Clark, of Salem, Ore., has been appointed a missionary to China. She will be associated with Miss Emma Lyon in Nankin. Miss Clark is the first missionary from Oregon. She will sail from San Francisco on the 21st of September.

—The following are the rapidly approaching county and district conventions in Missouri. We shall publish dates of others later: Grand River, Kidder, July 25-28; Nodaway County, Barnard, July 27-28; Cass, Freeman, July 29-31; Clay, Missouri City, July 30, 31.

—The first Sunday in June the congregation invited me to remain another year, the eighth, with the usual advance in salary. There have been 362 additions during the seven years, over 300 of these at the regular services.

Salina, Kansas. DAVID H. SHIELDS.

—L. Aa. Hussong, in his third year as minister with the Ashland, Neb., church, has resigned to enter the evangelistic field in company with Mrs. Hussong, musical director and soloist. They have the hearty approval of the church at Ashland, which is loth to lose them.

—H. E. Carpenter has just been ordained at Sheldon, Mo., by Bro. J. P. Adcock, in the presence of many brethren and friends. Brother Carpenter is commended as "a zealous and consecrated Christian, capable of accomplishing much good in the cause of righteousness and truth."

—S. B. Moore, pastor of the First Christian church, Atlanta, Ga., is to spend his vacation month with the church at Oklahoma City, where he has already gone. He writes: "The work is in a prosperous condition at Atlanta and throughout Georgia; I have never known the outlook so good."

—H. E. Van Horn, Osceola, Iowa, reports the church there in good condition. Brother Shirley Harlan, the Bible-school superintendent, has been ordained to the ministry by Dean A. M. Haggard, of Drake university. He is preaching half time for the church at Leslie, Iowa, and promises to do a good work.

—Cephas Shelburne delivered the address in behalf of the city churches at the laying of the corner stone of the Christian church, Huntington, Ind. Twelve of the churches there have joined in union Sunday evening services during the months of July and August. Two services are held each evening.

—We call attention to the report of the dedication at Lima, Ohio, printed on another page. Who would suppose that the little church, which illustrates the report, was made from two box cars? This shows what enthusiasm may accomplish. All praise to Brother Custer and his co-workers.

—Caspar C. Garrigues has resigned as pastor of the Kensington church, Philadelphia, Pa. He expects to locate in the middle west. Brother Garrigue's address to about 400 men at the Kensington Y. M. C. A. on "Back to Christ," which was filled with "our plea," was enthusiastically received.

—J. J. Evans, who has been serving the church at Palo Alto, Cal., has moved to Oregon to accept the work of state secretary. Chas. L. Beal has accepted a call to the church at Palo Alto, and has entered upon his duties. Palo Alto is where the Leland Stanford, Jr., University is located.

—The photograph from which our front page illustration was made was taken in Mr. Folk's offices at the Four courts, St. Louis. The famous circuit attorney was in the very midst of his boodle investigations and immediately left the chair when the assistant editor "snapped him" to enter the grand jury room.

—The summer months will be spent right here in the especial work of raising the mortgage debt on our church building. It is only $700 and we are planning to burn the mortgage as a fitting close of our first year's labor, the second Lord's day in September.

WALTER SCOTT PRIEST.

Columbus, June 22.

—The CHRISTIAN-EVANGELIST, of St. Louis, is to be congratulated upon having taken the initiative in suggesting that along with other press parliaments it would be a good thing for publishers and editors of the religious press to hold a similar conference in St. Louis before the close of the exposition.—*Cumberland Presbyterian.*

—J. P. Davis, a pastor and evangelist, well and favorably known in Missouri and Iowa, has settled in Crawfordsville, Ind., where he will be at home after August 1 and may be addressed by churches wanting meetings or regular work. His qualifications and experience make him an efficient workman as pastor or evangelist.

—A. M. Laird expects to be at Newport, Ark., buying pearls during September and October, and would be glad to preach for churches in that section on Lord's day during his stay there. He could also be secured to hold a short meeting in Arkansas or nearby states the latter part of August. His address is Prairie du Chien, Wis.

—We regret to learn that J. H. Fuller has had to go to St. Mary's hospital, Chillicothe, Mo., for special treatment. The church at Lenox, Ia., gave him leave of absence, which all hope will not be long. Brother Fuller writes us: "Brother Ellett, the pastor here, called on me to-day. He is a fine man, and is doing a good work."

—G. L. Wharton has been on a visit to Winchester, Lexington, Danville and Harrodsburg, Ky. He received in Winchester about $750 in cash and pledges for the college in India. About two-thirds of the amount needed for this school has been secured. Other sums are confidently expected. The whole amount should be in hand or pledged before he leaves for India in September.

—The address of W. A. Moore, the Missouri Bible-school state secretary, will be at Mexico, Mo.

—We call attention to the plan, printed on another page, of the New York missionary society for securing building funds.

—A. Lyle de Jarnette, who recently graduated at Drake University, has resigned a four years' pastorate at Stuart, Ia., to enter the evangelistic field. Churches desiring his services for meetings should address him at 1409 26th street, Des Moines, Ia. He would like to make an engagement beginning September 1.

—David Husband, of Sumner, Washington, has been appointed general representative of our National Benevolent Association for the Pacific slope. Brother Husband is one of our most widely known preachers and evangelists, a man of great power and usefulness, and it is hoped that he will be most fraternally received in his new work.

—Chas. Reign Scoville, referring to his recent meeting at Moberly, where 151 came out for Christ, says: "We have several retired pastors at Moberly, and these men were very kind to us during the meeting, and the many reminiscences of the early days in Missouri, as related by them, were very refreshing to one on the firing line." In six meetings Brother Scoville had 1,133 additions.

—The church at Somerset, Pa., has called as its pastor Geo. W. Knepper, a Somerset boy, graduate of Butler College, and for several years state secretary of Indiana Y. M. C. A. He is a young man of more than ordinary ability and promise, and has done good service since Brother Fisher left, and, according to Peter Vogel, thoroughly knows the needs of the field.

—Pres. T. E. Cramblett, of Bethany, Dean A. M. Haggard, of Drake, and Prof. Milligan, of Kentucky University, have been among our recent college visitors to the World's Fair. The stream of visitors to our pavilion continues in spite of hot weather, and everybody is delighted with the building and exhibits. Will our friends drop a coin or bill into the box near the entrance to meet running expenses?

—A Japanese pastor recently visited his brother, whom he had not seen for a number of years, and who was a captain in the army. The pastor with some inward trepidation presented his brother with a New Testament and urged him to study it. The captain laughed and going to a drawer in his desk he took out a little book which he handed to his evangelist brother. It was a New Testament, well worn with reading! Neither knew the other's views on religion.

—The annual camp-meeting of the Whitman county co-operation of the church of Christ was held at Hodgen's Grove, Wash., with a fine attendance of 2300 on the last day. It was the most successful camp-meeting ever held in that district, and represented 70 camps. The district is entirely independent of the state work, but not antagonistic to it, and proposes to lend the latter a helping hand in everything possible. Under its directions 16 meetings were held last year and 411 additions to the churches resulted.

—I am so glad that my subscription is paid up to the CHRISTIAN-EVANGELIST. I would hate to think I was not helping to sustain such an able paper as the CHRISTIAN-EVANGELIST. The last number is a beauty. I could say more, but enough. J. C. MCARTHUR.

A few thousand subscribers might gain additional peace of mind and the same satisfaction which our brother enjoys by looking after the date on their tabs. But we are chiefly concerned about those who do not take the CHRISTIAN-EVANGELIST nor any other good religious journal. They do not have the satisfaction, even, of knowing what they are missing.

—Mrs. Sallie A. Rarick has just deeded a beautiful farm at Harrisonville, Mo., to the Benevolent Association. The two memorial funds will be in her own name and that of her husband, Ira O. Rarick. This is one of the largest gifts the institution has ever received, for it represents a net money value to the work of about $7,500, available, through sale, after January 1, 1905. Sister Rarick has chosen the wiser course. She believes in seeing her money put to good use while she is living.

—The East Dallas Christian church is rejoicing over another victory. They were carrying up until last Sunday an indebtedness of about $250. This amount was raised in a very few minutes after the sermon Sunday morning. No preparation in way of announcements or otherwise had been made and the securing of the full amount was a surprise to all, as a great many of the members were not present. The church has in its membership 32 tenth legioners, among them every elder, every deacon, and the pastor.

—President Burris A. Jenkins calls attention to the "magnificent showing of our colleges" in last week's CHRISTIAN-EVANGELIST, in which the colleges of Kentucky were credited with adding $20,000 to their buildings and endowments. He states that the Bible college and Kentucky unversity alone have added $75,000. This brings up our college contributions to $405,751 thus far reported for this year. The writer will be delighted to make any further such correction.

G. A. HOFFMANN, Statistical Sec.

—In a personal letter Bro. B. B. Tyler writes: "This week's issue of the CHRISTIAN-EVANGELIST is the best number I have seen in a long time. It is a delight to the eye, a stimulus to the mind, and encouragement to the heart. It is, in fact, a great paper this week." Every number of the paper has its admirers, but some issues, of course, are more popular than others. The successive numbers of a religious paper are like the preacher's sermons in that respect. We are truly grateful, just now, for the many expressions of appreciation of the CHRISTIAN-EVANGELIST, and it is in keeping with such praise that our subscription list continues growing steadily right on through the heated term.

—Bro. S. T. Willis, pastor of the 169th street church, New York city, sends us this word of good news concerning the progress of his work in that church, which we are sure will be gratifying to our readers: "You will be glad to know that we paid off all our floating indebtedness on our new church on July 8. We have raised and paid about $2,000 since the first of this year. We now have the first story of our new building that cost about $16,000 paid for with the exception of the $5,000. We have raised and put into it $11,000. The estimated cost of the whole building when completed is about $25,000. After about one year's rest, we shall proceed to finish the church."

—Dr. Henry G. Weston, the 84-year-old president of Crozier seminary, one of the large Baptist theological colleges, tells with some gusto how the Boston ministers once asked him to tell them the way to live long. One of his suggestions was that they avoid quick lunch restaurants and "sawdust" fare, and eat the best food that their means would allow, and plenty of it. A few days later he got a warm letter from a woman in Maine, telling him that a minister of the gospel ought to be ashamed to make an idol of his belly and to proclaim the fact in public places. "If she had been as wise as she might have been, she would have known that any man who was fond of eating would be the last man to give such advice. His counsel would be in the direction of abstemiousness. As a matter of fact, I am and always have been a very spare eater."

—Bro. T. J. O'Connor, of New Sharon, Ia., who was for a long time connected with Roman Catholics, has a recent article in one of our papers entitled, "The Worst Thing in Catholicism," in which he makes a point, which we think it is worth while to remember, concerning our opposition to Roman Catholicism. He believes that the vast amount of what we see and hear from "converted" priests and nuns, concerning the immorality among the Sisters of Charity, is false, and that the publishing of such things does more harm to Protestantism than to Roman Catholicism. He pleads for opposition to Roman Catholicism based on facts, and leveled against its false teaching. It seems to us this admonition is altogether timely and wise, especially as coming from a brother whose experience and acquaintanceship with that church enables him to speak from personal knowledge. Of course immorality is to be denounced wherever it is known to exist, but Protestants have been too ready to believe every bloodcurdling story reported by adventurers, who make their living that way.

—We very much regret to learn that L. E. Brown has been compelled to give up the idea of remaining longer at Colorado Springs. It will be remembered that Brother Brown was recently given a holiday to try a lower altitude, with the hope that he would be able to carry on the duties of the pastorate in the beautiful city beneath Pike's Peak; but the conditions are such that, with very much regret, Brother Brown feels the necessity of relinquishing this field. He writes to us that "it is one of the most loving and loyal churches that any man ever preached for. On last Sunday evening, by actual count, there were 960 persons crowded into the church at the evening service. Our audiences have been uniformly large, and the church has had a mind to work." Brother Brown was some time ago called to the church at Lebanon, Ind., which has one of the best buildings in that state. He has decided to take up this work September 1, and will no doubt be eminently successful in this new field.

—July 10 was the occasion of a roll call service at Warren, Ohio, where J. E. Lynn, recently of Springfield, has been installed as pastor. Every member of the congregation, of which there are over one thousand, was asked to report. The result was what many of the older members regarded as the largest audience ever assembled in the church building. Especial attention had been given to securing the attendance of as many of the aged members as possible, and when the pastor called upon those who had been Disciples for fifty years or over, a number feelingly responded. This church was organized as the Concord Baptist church, September 3, 1803, and the book containing the signatures of the seven members who on that date constituted themselves a church, was displayed at the roll call service. No exact date can be fixed when the church ceased to be Baptist and became simply Christian. The change was by gradual evolution. The pastors who have served this church constitute an honored list, among whom are: Adamson Bentley, Isaac Errett, J. W. Lanphear, I. A. Thayer, E. B. Wakefield, J. M. Van Horn, M. L. Bates. The church has enjoyed several long pastorates. One of the most inspiring parts of the roll call service came when the names of the young men of the church were called, 130 in number. They responded by gathering about the altar while prayers were offered for the future of the church. By means of an enrollment card a complete record of the attendance was secured.

If you are interested in college matters, or know of a young man or woman who ought to be interested, write to W. E. GARRISON, Indianapolis, Ind., for a copy of a handsome booklet entitled "REASONS." It will be sent free.

—"I have read with unusual interest your editorial on 'The Religious Press and the Liquor Problem,' in a late number of the CHRISTIAN-EVANGELIST. I have believed for many years that if our religious press would but speak the one true, inflexible word, the Christian Church could be made the leading moral and religious force in the world." There is, perhaps, no religious body in christendom in which there is the same degree of unanimity among its ministry, at least, as to the attitude the American people should assume toward the liquor traffic. So far as we know, the religious press is practically of one mind touching the supreme moral issue in our political life. Of course, these presidential election years are the times that try men's souls, but even through such exciting and troublous times, the great majority of our ministers and members keep a level head and maintain an attitude of hostility to this nefarious business.

—In our editorial columns will be found a tribute to the lamented Brother Geo. Darsie. Although his death occurred at Chicago on Monday, the 11th inst., no word reached this office from any source until the latter part of the week, and then only through one or two of our exchanges. There ought to be a little more recognition of the rights of the brotherhood to hear important news as early as possible, and notices should be sent by wire, when necessary, to our religious papers. Through the "Church Leaflet," of Lexington, Ky., we learn that Brother Darsie was in a Chicago hospital undergoing an examination for a chronic trouble. From a Louisville paper we learn that "after lying in state for four hours within the church, the pulpit of which he had occupied for twenty-six years, the body of the Rev. Geo. Darsie, pastor of the Christian church at Frankfort, was interred in the state cemetery at five o'clock, July 14." The funeral services were largely attended, the funeral discourse being preached by Bro. A. McLean, of Cincinnati. The honorary pallbearers included the pastors of all the churches in Frankfort, including the Catholic. From the Kentucky Journal, just received as we close this paper, we copy the worthy tribute to Brother Darsie from the ministerial alliance of Frankfort.

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Ministerial Exchange.

Chas. E. McVey, singing evangelist, is open for October engagements. Address Benkelman, Neb.

L. Aa. Hussong and wife, who have taken up evangelistic work on the free-will offering plan, may be addressed at 2432 Holdrege street, Lincoln, Neb.

Guy B. Williamson, Waverly, Ill., has a few copies of "20th Century Songs" which he will sell cheap.

Any minister in or near St. Louis wishing to exchange during August or September in county seat town in eastern Kansas, modern church building, everything up-to-date, cool nights, good driving, best people on earth, address Box 656, Eureka, Kan.

T. W. Cottingham will be open for general evangelistic work from September 1 to January 1. Address, 505 Kensington avenue, Kansas City, Mo.

E. L. Frazier, 2206 College avenue, Indianapolis, and H. A. Easton, 6430 Parnell avenue, Chicago, are open to an engagement for September, on account of a canceled engagement.

Wm. H. Van Deusen and wife, Waukomis, Okla., have been serving as evangelists in Texas, but owing to drought they have been compelled to relinquish their work for the present. Any church needing the services of a pastor or evangelist, address him.

Our Country Church Number.

Our first issue in August will be our Country Church number. It will be devoted to brief sketches of historical country churches and their preachers and to the condition and needs of the country and village churches. In this, as in all other steps of our journalistic progress, we will need the co-operation of our readers, especially of those who live and work in the country and who understand the conditions under which the country and village churches are doing their work. We will be especially obliged for pictures of country churches which have existed for many years and from which there have gone out preachers, missionaries, or Christian workers in any field. As the time is brief, we solicit prompt response to this request from all who have knowledge of facts which would make this a useful number of our paper. Our corresponding secretaries of the various states can help us greatly, and the cause in their states as well, by sending us such information as they may be able to give us concerning the country churches in their respective fields. Some of our country churches have rendered distinguished service to the reformation, and we should like pictures and sketches of such churches for our special number. Shall we not hear from you at once?

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Honor His Memory.

The ministerial association of Frankfort adopted these resolutions on the death of George Darsie:

The announcement of the death of our fellow laborer in the gospel, Rev. Geo. Darsie, pastor of the Christian church of this city, has come to us, as to the whole community, as a profound shock. His sudden taking off, in the midst of his usefulness and in possession of his vigorous powers, might seem to us untimely were we to set up our wisdom against that of the All-wise, who "doeth all things well." We take this method to testify our sorrow at his removal from us, and to put on record the expression of our appreciation of his character and labors in this city for more than a quarter of a century.

Coming as a young man, a stranger from a distant part of the country and from the environment of a civilization different in some of its characteristics from that he found here, and at a time when the heated antagonisms of the civil war had scarcely cooled, he very soon established himself firmly in the affection and high regard, not only of his own church, but of the entire community, which position of esteem he continued to hold till the hour of his departure, as we can truthfully testify.

As a co-laborer in the gospel ministry he was a model of fraternity We gladly bear our unanimous testimony to his uniform courtesy towards his brethren, his catholicity of spirit and his readiness to co-operate in every movement which he believed might tend towards the promotion of the general interest of the kingdom of our common Lord. Holding firmly to the principles of his own church, he was conspicuously free from that antagonism of bigotry which can see nothing good outside its own denominational lines. In council with his brethren he was always the gentle, genial, earnest confrere—in the highest sense of the term a Christian gentleman—wise in judgment, strong in conviction, deferential to the opinions of others, with whom it was always a pleasure to consult, and whose removal from our circle we deeply deplore.

To his effectiveness as a preacher and faithfulness as a pastor the results of his long years of service amply testify. He found a church small in numbers, limited in resources and discouraged at the outlook, he left it one of the most active and influential of its denomination. As a preacher he was broadly evangelical in spirit, earnest in manner, courageous in conviction, fresh and vigorous in thought, a strong, well-equipped pulpitician to whom the cultured and uncultured alike could listen with profit and pleasure. As a pastor he knew neither class nor condition; the way to the homes of the poor and humble was as familiar to him as to the high and prosperous, and the handclasp was as warm and hearty with the one class as with the other.

To the bereft congregation we extend our sympathies. George Darsie's place will not easily be filled. From early manhood till called away he devoted all the activities and energies of a strenuous life to the welfare of the people to whom God made him overseer. In a modified sense it may be said of him as it was of his Lord, "he laid down his life" for his people. All his best powers of body, mind and soul were built into the church which today stands as a noble and enduring monument to his diligence, consecration and ability as a minister of the gospel of Christ.

As a citizen he commanded the respect and admiration of the whole community. He could always be counted on to lend a helping hand to every wise measure that had for its object the elevation of the condition of society, the purification of public morals, or the advancement of the material interests of the city. We feel that Frankfort has suffered the loss of a potent civil, moral, social and religious influence in the removal of Elder Darsie.

We deeply feel our personal loss, but we cannot grieve on his account. To the Christian death is no calamity, it is the last, best, highest gift of the risen and ascended Lord to his redeemed ones.

We scarcely feel warranted in offering condolences to the family. We would instead bring the comforts, hopes and triumphs of the gospel. The end came to George Darsie in a most consoling form. We cannot wish for ourselves a happier lot than to lie down at last as he did with the full harness on, and "fall on sleep" to wake in the glorious resurrection morn.

Till then, brother beloved, farewell!

It is agreed that this tribute of our hearts be duly engrossed and sent to the family, and that copies be furnished the papers for publication, and that as a public expression of our respect we attend the funeral in a body.

J. McCLUSKY BLANEY.
T. S. MAJOR.
M. B. ADAMS.
C. J. NUGENT.
A. B. CHINN.
WM. CROWE.

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World's Fair Pavilion Fund.

Amount previously acknowledged.....$3,325.08

The following sums have been received since last report:

Miss Mary Lyons, Hiram, O. (collected).....	21.00
Langston Bacon, Kansas City, Mo..	10.00
Miss Katherine Fry, Alton, Ill.....	5.00
Mrs. D. E. Cook, Alton, Ill..... .	5.00
J. Vance, Danville, Ill.....	1.00
J. P. Hieronymus, Atlanta, Ill.....	10.00

Total amount received up to date...$3,377.08

We are grateful to these friends who have come to our relief. We are disappointed in not having a more prompt response from those on whose pledges we are relying to pay this indebtedness. We are compelled once more to urge these delinquents to meet their pledges, and we invite most earnestly the churches and brethren who have had no part in this fellowship, to send us a contribution to close up this account. All drafts and money orders should be made payable to J. H. Allen, the treasurer, whether sent through this office or direct to the treasurer, 104 S. Main street, St. Louis, Mo.

J. H. GARRISON,
Chairman of Committee.

NEWS FROM MANY FIELDS

Northern California.

Correspondents will please take notice that we are now located in San Francisco instead of Healdsburg. The Healdsburg church gave a farewell reception to our family and that of Sister Bronson, in the beautiful church edifice. Many were present, and a good program was carried out, after which a social hour was spent. Many happy and touching tributes were paid by various speakers to the esteem in which the two families were held, and the writer was very glad that he "belonged" to one of them.

The Healdsburg church feels like she was sending out a foreign missionary crowd, because the families are to settle in a benighted portion of San Francisco, where it is to be hoped they will become the nucleus of a Christian church.

One of the most striking features of the evening was the table prepared for the "graduates." The Healdsburg high school had just graduated a class of fourteen, and of this number, five were members of the Christian church Y. P. S. C. E., and one of these was in each of the two families named. Sister Fisher prepared an immense cake with a prize in each section, and very much merriment was derived from the cutting of the cake and the discovery of the prizes. All in all it was a very pleasant evening, and one long to be remembered by those present.

O. P. Shraut, of the Woodland church, is off to the Yosemite for a month's vacation.

R. E. McKnight will take up the work at Marysville, Aug. 1, and we look for much good work to be done.

A. L. Platt and D. W. Honn, our evangelistic team, oaganized a new church at Portersville, June 26, with 19 members. They are continuing in a tent meeting.

J. P. Dargitz, Cor. Sec.

63 Flood Bldg., San Francisco.

South Carolina.

Our meeting at Orangeburg closed with 30 additions, over 20 of this number by conversion. Prof. A. R. Davis, of Diamond, O., led the singing, and led it well. Mrs. Princess Long, of Paris, Ky., was secured by the church for a week's gospel solo work, and those who have heard this gifted singer know the tone and spirituality given the meeting, not only by her singing, but by her presence, marvelous personality, and above all by her unquestionable Christian character. She also gave a popular song recital at the close of her week's work. Miss Wilcock, of Orangeburg, a member of the Presbyterian church, helped also in the solo work during the meeting.

The campaign, under the leadership of the pastor, S. D. Colyer, was from first to last a hard one. I am persuaded from what I have seen of South Carolina that it is the hardest state in the Union for our work. The meeting at Orangeburg was by long odds the most difficult I ever held in my experience. Most of the preachers were especially bitter toward the work. To say that they misrepresented the teaching is to "put it mildly." The M. E. preacher was fiercely aggressive. My first introduction to him was on the street, and he became so loud in the abuse of our teaching that I was obliged to leave him waving his cane over his head and berating the church at a good old rate, ending up by telling the crowd that he was willing to meet any of our men in debate. The evangelist thought, however, that to "preach the word" as lovingly, strongly and clearly as possible, and pay no attention to this "Philistine herdsman" was not only the best policy but Christian policy. However, as time wore on we were convinced that unless we "backed down" from meeting this man, we should have to accept the challenge sent forth. We telegraphed J. B. Briney, of Louisville, who was on hands in a few days, but lo, this boasting Philistine had taken to the woods! We had 800 people to hear Brother Briney in the tabernacle, however, and multitudes heard him through a half dozen addresses which covered the field of discussion. The good people outside of the churches did what they could to secure a man to debate with Brother Briney, for they wanted to see the "fur fly," especially if it was some other fellow's fur, but they failed. It was a complete victory for the church of Christ, for the truth was presented in such a masterly way that a rich harvest must be in store for our cause in this beautiful southern town.

This same M. E. preacher was determined that a good Methodist lady, whose husband was a railroader, should not be baptized after she had made the confession. He accordingly went to her home in the absence of her husband, who, by the way, was a constant attendant with his wife at the services and was convinced that immersion was the baptism ordained by Jesus and practiced by the early church, and did all in his power to persuade this woman against this first act of obedience to her Lord; but failed. The visit made the husband exceedingly mad. It was more than a free man and a railroader could stand, and he sent for the preacher and gave him a piece of his mind which he will probably remember for all time to come.

Matters were made more interesting by the evangelist meeting the preacher in an office and teaching him some things on the question of baptism which evidently he had not learned before. About twenty persons heard the conversation and went away representing that evidently all the facts were on the side of immersion. This incident set the whole town on fire, and nightly increased our audiences.

It had never been my privilege to feel as the early disciples felt when they were called upon to prepare for martrydom, but it came to this in this fair city of the south. An exalted functionary of the town called on the pastor and me and warned us that somebody was in danger of their lives, and declared that he had been asked to lead an indignation meeting to declare against this invasion against the preaching and teaching of the good old way of the denominations. He declined.

It was in the midst of these stormy days that the champion from Louisville came on the scene. The presence of this well known debater worked wonders. Everything became quiet along the Potomac.

In the midst of it all we had several marvelous conversions that helped our meeting greatly. One man who was well known to Orangeburg county as a desperate fellow, and who always carried his "weepon" with him, made the confession kneeling, by his own request. The large audience felt that night that, undoubtedly, Jesus alone was able to bring this man to his knees. The scene will never be forgotten.

Brother Colyer is an able preacher, a hard student and a man of unblemished character, and has a work that will try the faith and mettle of any man. He has a number of good men who will stand by him, and if need be die for the cause, and among the number is L. E. Riley. He is a large bodied, large souled man, and a large giver for the cause of his Lord. We shall never forget Orangeburg. Those were really the only days that I ever saw that tried a man's soul.

We have entered on our third week at Paris with over 30 added. Brother Castleberry, the pastor, is loved by all, in and out of the church. He takes up the work at Union City, Tenn., soon. He is a graduate of Lexington, and keeps abreast of the times in his studies. Brothers Cave, Giddens, Myhr, Moss and Stoney have attended the meeting, and have aided greatly by their prayers and fellowship. Bro. Leonard Daugherty, of Louisville, is leader and soloist.

My next meeting is with Brother Roach at Kewanee, Ill. James Small.

Iowa Notes.

About a year ago our church building at Bladensburg was struck by lightning and burned to the ground. The brethren soon set about rebuilding, but owing to unavoidable delays the house was not completed until this spring. The main room is 33x44 feet, with annex 10x24 feet for class and dressing rooms in the rear and vestibule and annex for entrance to the basement in front. The building is heated with a furnace, the main room has a bowled floor and is equipped with circular pews. The house cost $3,200, and $900 of the amount was raised on the day of dedication. Bro. E. A. Hastings is pastor of the church and has accomplished an excellent work. The dedicatory services were conducted by Brother Hastings and your corresponding secretary. The little village of Bladensburg is situated in a fine farming community of happy and prosperous people. The money was raised and the building dedicated, but owing to a heavy rain that fell in the afternoon no services were held in the evening.

At Carroll, the county seat of Carroll county, eighteen Disciples have associated themselves together as a nucleus around which we hope to organize a church in the near future. Arrangements are being made to hold a meeting and make permanent a church.

I have the names of six excellent evangelists who are available for meetings. Churches in need of meetings should write me and I will be glad to give you the names of men who can serve you acceptably, I will recommend no other kind. We are laying out our campaign for the year, and we propose to make it the greatest year in our history. It is our desire to make the work so effective that no church in need of a meeting shall be permitted to suffer. More and more the churches write us for the names of evangelists to hold their meetings, and we are always willing to give our best service. We always have a list of good evangelists and pastors who can be secured for meetings.

Carl C. Davis has received a call to preach for the church at Iowa Falls.——S. B. Ross will close his work at Seymour July 17.——Our series of district conventions will begin about the middle of August.——Evangelist C. G. Stout is at Coon Rapids coaching the brethren in a church building enterprise.——B. E. Youtz is supplying the pulpit at Waterloo. B. S. Denny, Cor. Sec.

Sample Bible Lesson Free.

Ask for one. Come to the college or take correspondence course and enroll at once. Next term at the college opens Sept. 12. Large three-story building newly papered. For announcements, write C. J. Burton, Christian College, Oskaloosa, Iowa.

Illinois Notes.

These notes would not be complete if due notice was not made of the general enterprises of the church. Two institutions were launched in 1849 which, in happy co-operation, have been great factors in the growth and development of the cause of Christ in Illinois. These are the Illinois Christian missionary society and Eureka college. At that early day Disciples were few in our state, mostly poor and widely scattered. They showed great enterprise, however, and far-seeing spirit in their plans and purposes, and builded better than they knew. They seemed to feel that the gospel was for the whole world and that it was their business to plan, to send it. Could some of these venerable fathers wake up and see what these two great institutions are doing doubtless their fondest hopes would be realized. The state missionary society is seeking every nook and corner of the state, in city and country, in which to preach the gospel and plant a church, and that by the expenditure of some $12,000 annually is bringing about 1,000 souls to Christ every year. The college has given Christian training to many thousands of young people for every honorable vocation of life. Its ministers and missionaries are found in most of the states of the union and have gone around the world with the message of truth and life. Through their ministry and the grace of God probably from five to ten thousand souls are brought to Christ every year.

These are the two wings of gospel progress —education and evangelization. Jesus taught his disciples and then said, "Go teach." Paul taught Timothy, Titus, Silas and others and then made them teachers and evangelists of Christ. A. Campell founded Bethany college in which to teach men and to make them teachers and evangelists. So in Illinois, perhaps in the same month, were organized these institutions to educate more men and women for the Master's use in saving a lost world. These institutions are still here doing a splendid work of increasing usefulness and whose influences are only limited by the meager support given them.

For evangelistic purposes the state is divided into eight districts. This is the season of their annual conventions. The second district held its meeting in Chicago, of which mention was made in these notes. The second district comprises eight counties in the northwest part of the state. It is the weakest of the eight districts, in the number of churches and members, but it is strong in faith and zealous in work. It supported an evangelist about half the year and organized three new churches. The one in Rock Falls called Brother Green to its ministry; the one at Polo called Brother Sealock, both recent graduates of Eureka college. The convention held at Dixon by the 20 churches of the district enrolled 170 delegates, besides the local attendance. If all the district conventions expressed as much interest by attendance at their meetings, in proportion to their numerical strength, Illinois would move forward with wonderful rapidity in its evangelistic work.

The Cuba convention in the third district was most harmonious and enjoyable. About 80 delegates were enrolled. A. L. Ferguson, our host, and his excellent church did their part well. The program was one of the best. The churches in this district could multiply their usefulness by a fuller sacrifice and greater enthusiasm in the Lord's work.

The fourth district stretches from Peoria to Indiana, including a fine area of both land and churches. The convention was held at Stanford, with about 160 delegates present. The church and its minister, J. W. Porter, are adepts at entertainment, and no convention ever fell into better hands. Brethren, it has only been a few years since the Stanford church struggled to pay a student from Eureka college to visit them on Sunday. It is a village church whose history and life could be duplicated in many places in Illinois if their spirit of wisdom and sacrifice could be induced. The Stanford church last year paid $900 to missions and supported its own work. No wonder it is a live, active, hospitable and growing church. The district work is growing.

The meeting of the fifth district at the West Side church, Springfield, was a model district meeting. The various interests were well represented. About 80 delegates were present. J. E. Lynn, who had just left the church and state, was greatly missed. Few men have come to Illinois who have at once and as thoroughly entered heart and soul into the great enterprises of the state as did Brother Lynn. The interests of the district are well looked after.

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Virginia.

O. L. Huffman has recently purchased the property formerly known as the New Castle institute, at New Castle, Va. The name of the school will now be the Delphian seminary. Brother Huffman and his accomplished wife are teachers of long and successful experience. They have our best wishes in their new venture. Brother Huffman is also a preacher of no mean ability. He has preached regularly for several churches in Virginia this year, and has just held a short meeting at Gates, West Virginia, where he hopes soon to organize a new congregation.

The state convention of the Virginia Christian missionary society will be held in Lynchburg this year, October 4, 5 and 6. The Sunday-school room of the new church is a beauty, and will be used for the business meetings. The auditorium of some of the larger church buildings will be used for night services, since our own auditorium is not yet finished.

F. F. Bullard and F. A. Hodges have recently constituted a new church across the James from Lynchburg. The above brethren, with A. C. Knibb, are now in a tent meeting in another Lynchburg suburb.

H. D. Coffey recently held an eighteen days' meeting at Axton, with 21 accessions.

The Blackstone congregation, under the leadership of R. H. Jones, has purchased a lot and is at work securing funds for a new house.

The time for district conventions is now upon us. They will be held as follows: Allegheny at Chestnut Grove, August 25-27; Holston at Bristol, September 2-4; New River at Edgemont, August 25-27; Piedmont at Gordonsville, July 31 to August 7; Powells Valley at Hubbard Springs, July 29-31; Southeastern at Beulah, August 3-5; South Piedmont at Snow Creek, July 20-22; Tazewell at Tazewell, September 15-18; Tidewater at Westville, August 2-4; Valley at Ebenezer, August 18-20.

H. C. COMBS,
Fin. Sec. V. C. M. S.

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BETTER THAN SPANKING.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 183, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.



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(Printed in both Round and Shaped Notes.)

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BY E. T. HILDEBRAND AND C. J. GILBERT, ASSISTED BY J. H. FILLMORE, B. C. UNSELD AND J. D. BRUNK.

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CHURCH FURNITURE

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Let Your Light Shine.

A brother named Brown moved some years ago from Beaver Creek, Md., and at last settled in a beautiful little valley in Pennsylvania. He was an old time Disciple. There were about 400 people in the town and four churches. He did not attempt to start another, but taught his children. Two of them went to Hagerstown and were buried with their Lord in baptism. These taught others of the family, and they sought opportunity and obeyed. Then the preachers came and there were more who became obedient. The foundation of a church is now laid, and the contract for the pews has just been given. Among those who bid on the pews was a man from Indiana. In order to be there early on Monday he went Saturday and spent the Lord's day there. At night the little flock gathered in the Methodist church, about fifty in all in the audience. Services were held, with preaching and the Lord's supper. Next day when the samples were examined and the bids received the prices were so reasonable and the samples so good that the contract was awarded to Vaught Sons & Co. of Parker, Ind. The man who took the order left on the train with the writer, and he said: "I have been so touched with the earnestness of those brethren in Fairfield and their desire to talk about the Bible that I am going home and intend to gather together the Disciples at Parker, Ind., and start a congregation there." He is S. A. Harker, of the firm above mentioned, and a Disciple, and I write this little story, though this work has been reported before, to show your readers that it pays to let your light shine.

Waynesboro, Pa. J. A. HOPKINS.

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Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor. 6th & Olive Sts., St. Louis.

Oregon State Meetings.

The various state organizations have again met in annual sessions, and their influences have been set into active service. The whole series has been most profitable and has sounded a note of true progress in every line. The Lord's day audiences were not so large as some other years on account of the heat and dust, but the campgrounds were delightful and the number of tents larger than ever before. Several families erected new cottages. The large tabernacle, with seating capacity of three thousand, was none too large, and the ten acres of ground proved inadequate. A movement was started for the purchase of fifteen acres additional grounds adjoining the old plat on the west. This new land is covered with a native forest and will make most excellent shade. The place as now enlarged is bordered on three sides by Mill creek, into whose clear waters so many have been buried with Christ.

The program of the ministerial association occupied Friday and Saturday, June 24, 25. The note of spirituality had been struck in the sermon on the previous evening by J. F. Ghormley of the Central church, Portland, on "Knowing Nothing but Christ Crucified." Only one man was absent from the program, and those present were well prepared. The two lines which created most earnest discussion were, "The Preacher and Political Issues" and "Mutual Relief Work." As to the former J. S. McCallum held that the preacher must keep out except on moral issues. The church at La Grande has instituted a mutual relief organization of a local nature. A committee was appointed looking to something more general. Brother King should write up the plan for one or more of our papers.

The Oregon Christian missionary convention which occupied Monday and Tuesday was enthusiastic, harmonious, progressive. The claim was made for us that the average missionary contributions of Oregon last year were the best in the union. We are planning to do better. The hope was expressed that in addition to maintaining our mission churches in the smaller fields a city missionary might be placed in the city of Portland where one-fourth of the population, one-half the corruption and nearly all the ignorance and poverty of the state are congested. No direct action was taken on this.

The board chosen for the ensuing year is, President, J. S. McCallum, of Eugene; vice-president, W. B. Henderson, of Albany; secretary, G. S. O. Humbert, of Eugene; treasurer, ——— Snodgrass, of Eugene; corresponding secretary, J. J. Evans, Palo Alto, Cal. Albyn Esson was chosen as president of the convention.

The C. W. B. M. retains its record of doing all things well. A great number of new auxiliaries reported as a result of the recent tour of the state by Mrs. Minnie Grinstead Himes, of Spokane, Wash. One most interesting feature of the program was "Heart throbs from the mission fields." Miss Frost, Mr. Randall and Mrs. Ford all gave us insight into their needs. An offering of $25 was sent to the youngest daughter of Brother Randall to be used in relief work there. This poor young girl has recently suffered the amputation of a lower limb. This chance to bless others will cheer her lonely life. The old state board was re-elected entire.

Thursday was Bible-school day, and if there was a mountain peak more prominent than others it was here. When W. H. Hawley, the superintendent of the school at Pendleton, brought pledges of $160 from their county toward the employment of a state Bible-school evangelist, the whole gathering was thrilled, and in a few minutes the total amount required for the purpose was pledged. Mrs. Clara G. Esson, of Eugene, was re-elected as president of the Bible-school board.

We were permitted to see only the praise service of the Y. P. S. C. E., which came at 6:30 on Friday morning, but reports indicate a most excellent day.

The Oregon people have been delighted with the principal speaker this year, Bro. W. F. Richardson, of Kansas City, Mo. The addresses were intensely spiritual and pregnant with helpful thought. Their reception by the people evidenced the fact that missionary addresses, if well prepared and well delivered, are not unpopular. The one on church extension was a gem in diction and sparkled with clear, inspiring information. The three lectures to preachers were most helpful to the most experienced as well as to those new in the work. Not, however, in what he said so much as in what he was and what he did was his greatest helpfulness manifest. His strongest emphasis on a preacher's personality was himself. The best instruction on the growing of the sermon was his sermons full-grown. His mingled dignity and mirth, intellect and emotion, seemed to us well-nigh ideal.

There were several new preachers in the convention, among whom were: R. M. Morton, of Waterloo, W. L. Millinger, of Ashland, C. F. Sanderson, of Grants Pass, A. H. Dodd, of Falls City, E. S. Muckley, of Portland, First church, Davis Errett, of Salem, J. W. Wittcamper, of McMinnville. Several Washingtonians were present: Morton L. Rose, of Tacoma, the Moon brothers from Kelso and A. D. Skaggs, of Vancouver.

The spirit of the convention was ideal throughout. Its influence has been most helpful. We anticipate no backward steps. Progress is in the very air we breathe. Several of the churches already have evangelists engaged for next winter, and others are negotiating. We are feeling confident that the brotherhood at St. Louis next autumn may recognize our present and prospective needs and strive to meet them to a degree by sending us the news of the coming of the national convention to Portland in 1905.

Albany, Oregon. CLARK BOWER.

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Missouri Bible-school Notes.

How can I presume to take the place as secretary of your state Bible-school work of the one whose name has for so many years been a household word in Missouri as the lover of our children? I am most highly honored in being permitted to enter into the labors of one who has served so acceptably as H. F. Davis. May the Lord bless his labor for us and help us still to go forward! I plead for the prayers of all who love Christ's little ones as we try to do this.

Brothers Havener and Head have been asked to continue their work with us, and Brother Havener sends in his monthly report with another church dedicated and still another in prospect. I wish you could sit with Brother Head and hear him talk about the children of his district. You would rejoice to have a part in this good work.

Mrs. J. H. King, 3001 Manchester avenue, St. Louis, our new primary superintendent, expects to do some field work. Primary teachers, write her about your difficulties. She can help you.

Write to me at Mexico, Mo. Tell me what to do and how to do it. Next week I'll tell you how our men can help you—if you'll let them.

We follow the usual course and send this week the quarterly call to the schools. Of course you'll report promptly.

The Oregon celebration committee writes for your secretary's address on "The Boy Problem," for July 4. They pay a good price. Your school can have it, or any other I have, for much less money. Write me when I can help you. W. A. MOORE.

A REMEDY FOR

EPILEPSY

Out of deep sympathy for those sufferers who are afflicted with epilepsy, we wish to give the following information:

Our son suffered from this dreadful disease from childhood and had the attacks daily, and often as high as eight and ten times a day. All medicines and doctors were of no use—his case was considered hopeless. The more medicine he used the worse he became. Somewhat over two years ago we heard of a doctor who had, after thirty years of hard study, found a cure. As hopeless as our case was, we decided to try this doctor. One of our ministers from there wrote us that he was personally acquainted with the doctor, and knew of the most incurable cases, some of which were of thirty and forty years' standing, which had received help, and had been enabled to enjoy good health thereafter. We put our boy under treatment, and at once were aware of a change for the better. The first five weeks he had but one spell a week, then followed weeks in which he had none; the last two spells which he had occurred two years ago, and otherwise his health is hettered. Thanks to God! Any further information will be cheerfully given to anyone who may inquire. REV. E. R. IRMSCHER, City Missionary and Editor of "Our Visitor," 643 Olive St., St. Paul, Minn.

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A Great Young People's Work.

The church that neglects its young people is committing slow suicide; the minister who does not keep in close touch with them is losing his best chance for usefulness. The future of the church must depend upon the equipment and training of the young people.

I have been interested in the fourteenth annual convention of the Baptist Young People's Union of America held in Detroit. About 5,000 delegates were present from all parts of the United States and Canada. The Light Guard Armory, seating 4,000, used for the morning and evening sessions, was frequently filled to overflowing. The evening meetings, with a trained choir of 500 voices, were of a popular character, and full of enthusiasm. The afternoons were given up to class work and sectional meetings. The keynote of the convention this year was "Enlargement." Many variations and changes were rung upon it, but all were in harmony with the central idea. This union comprises all young people's societies in Baptist churches, without regard to name or form of organization. It includes many Christian Endeavor societies.

"The object of the organization is the unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in scriptural knowledge; their instruction in Baptist doctrine and history; and their enlistment in all missionary activities through existing denominational organizations." The union stands for the systematic training of young people along educational, philanthropic and evangelistic lines. For this purpose three Christian culture courses are maintained.

1. Bible Reader's Course. In this course the New Testament is read through once every year, and the Old Testament once every four years. Along with this is some general instruction on the "building of the Bible"; and the purpose and contents of the several books.

2. Course in sacred literature. This is a study of the ethics and doctrines of the Bible. It takes the student into the "deeper things" of the word of God. The study for the present year is a sort of primary course in systematic theology.

3. Missionary Course. This is a study of the missionary field calculated to awaken interest and deepen enthusiasm in missionary work. To the above three courses the present convention added—

4. Evangelism, or special training for soul-winning. A certificate of graduation is given at the completion of four years of study in any one or more of these courses. About 50,000 young people in Baptist churches are taking these courses. There can be no doubt of the great value of this kind of work. It is training a generation that in philanthrophy and evangelism will undoubtedly outstrip anything yet seen. Information kindles interest, and interest enthusiasm. The Baptists are not only holding their young people, but are equipping them for a mighty work in coming days. In the attention given to young people's work the Baptists are now in the forefront, and may well be an inspiration to other Christian bodies to formulate and carry on similar systems of work.

The evangelistic spirit is strong in this movement. The opening meeting of the convention was a great evangelistic service led by Dr. A. C. Dixon, of Boston, the prince of evangelists among the Baptists. He said: "The Baptists are nothing if not evangelistic. An evangelical church is the gospel on ice; an evangelistic church is the gospel on fire. The primary work of the church is soul-saving. Christ's first command was, 'Follow me, and I will make you fishers of men.' His last was, 'Go, disciple the nations'; and between these two, binding them together, is the statement of his earthly mission, 'I am come to seek and save the lost.'" Dr. Dixon strongly advocated open air preaching. "The Bible is an open air book, and the devil played a trick on us when he shut us up within four walls. If the people will not come to the church, the church must go to the people. On the street you can get an audience, 50 per cent of which are unconverted; in our churches it is difficult to get even five per cent of non church members."

Evangelistic services were held in several shops at the noon hour. The attendance at these was largely of the delegates, but always there was a sprinkling of working people, and they paid respectful attention and some were visibly touched.

Another type of thought was represented by my old friend and neighbor, Dr. W. C. Bitting, of Mt. Morris Baptist church, New York city, the principal speaker at another evening service. He represents the liberal wing of the Baptist church as Dr. Dixon the conservative. Dr. Bitting said, "Modern study and investigation re-interpret the Bible to us. Some books that were formerly enigmas and puzzles have now been made plain, and portions which were a stumbling-block to faith have been cleared up and been made to minister to a deeper interest and love for the word of God." These views do not prevent him from being a loyal Baptist. He declared

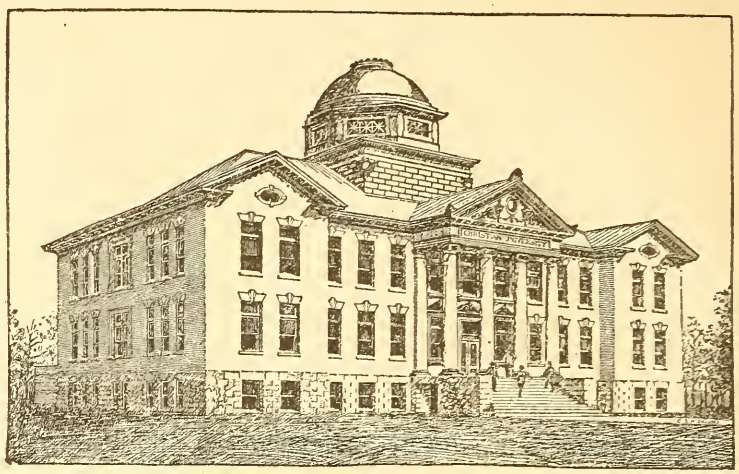
"I am a Baptist
All the way up and all the way down,
All the way through and all the way round,
From the foot of my head to the sole of my crown."

The union has its problems, of course; one is the financial. They came up to this convention $14,000 in debt, and there seemed to be no way to get rid of it; their charter prevents their appealing to the other boards of the Baptist church for help. The problem was discussed most of one forenoon without reaching any satisfactory conclusion. At last a young man from Kansas City, brought up in the union, and grateful to it for all it had done for him, agreed to give $5,000 of the debt. The effect was magical. Nothing is so contagious as enthusiasm. In a few minutes pledges poured in, and the problem was solved. It was really splendid to see the whole convention electrified by the generous example of one of its young people.

It was decided henceforth to hold their conventions biennially, thus bringing them into line with the Christian Endeavor and Epworth League conventions.

I have been impressed with the steady purpose and enthusiastic spirit of these young Baptists. They evidently know what they are about. Emerson says, "The world gets out of the way of the man who knows where he is going." If I have any criticism to make upon it, it is that it is too distinctively Baptist. It runs in the narrow denominational groove. By cutting loose from the great Christian En-

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deavor movement they lose in breadth and sympathy, but there is no denying that they gain in force by their separate organization. Many of the societies are still in the Christian Endeavor movement; for them there must often be a divided allegiance and a clash between duty and loyalty.

By whatever method it is done, the church must train its young people. It is in duty bound to give them the best possible equipment for religious usefulness. A great opportunity opens before us, and in an intelligent and enthusiastic spirit we should seize it and turn it to the glory of God.

Detroit, Mich. J. M. PHILPUTT.

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One Phase of Home Missions.

DEDICATION AT LIMA, O.

The church of Christ in South Lima, O., started seven years ago with 40 members. It now enrolls over 400 names. They have a commodious brick house at the corner of Central and Kibby streets. Their large church debt has been reduced under Pastor Sims' ministry till now it is only $1,800. In the last three years all missionary apportionments have been met and sometimes a surplus has been sent in. In the meantime all debts have been canceled as they became due.

In the last three years three preachers have been sent out and three more are fitting themselves for the work. Among these is J. W. Underwood, pastor of Mechin, W. Va., who is now attending Bethany college and preaching at the above mentioned place. Another is W. S. Vertner, a classical graduate of Ada university and pastor of a Michigan church. A third is J. W. Allen, pastor of the church at California, Pa. This brother came to us from the M. E. church under Brother Sims' ministry and had been a successful minister among the Methodists for some years. Brother Michell, who recently held the great meeting in West Virginia, is also a member and former pastor of this young church.

During the past winter three of the young men fitting themselves for the ministry went into the west end of the city and organized a Bible-school and held a meeting in a box car. The South Side church loaned them books of song, chairs and other accessories. A godly and enthusiastic Sister Charter had paved the way and when Bros. Frank Custer and Frank and Walter Pugsley went to them and preached the fruit began to be gathered. A little mission band numbering a score resulted. A lot was bought one block west of the Lutheran college in a new and rapidly building portion of the city. Two box cars 34 feet long were purchased, placed side by side four feet apart unroofed, and the intervening side removed. When this was roofed and enclosed and floored, three windows put in a side and two in one end with a door in the other a little chapel resulted, 20x34 feet. This was neatly plastered, painted and fitted up and makes an attractive little mission home.

In the beginning of this building enterprise these people asked the South Side church of Christ to help them hold up this babe until it could walk alone. This we unanimously and gladly agreed to do; indeed as all the movers of the work came from among us, we could not do otherwise. Though our burdens were seemingly heavy enough already, we consented. Two weeks after our foreign offering we raised them $125 to buy and move cars and begin the fitting up.

Sunday, June 27, the writer, assisted by Brother Brundage, of the Wayne street church, and Brother Beard, of Garfield chapel, dedicated the little chapel complete. The books of song, pulpit, chairs and stove were donated by the South Lima church. Enough was pledged to cover all indebtedness except $190. In the meantime all offerings of the mission and Bible-school will go to pay the amount in arrears. Some of our young men who started the work will preach gratis. We hope in one year to have a nice little mission out of debt. The babe is now only six months old. The writer, in the dedication address, urged the importance of taking all missionary offering from the very first, and educating the people rightly in every line. Much credit is due the people who started this mission, especially the present minister, Frank Custer.

Is not this practical mission work? Can it not be done by any church of 300 members in any of our cities? The writer held a meeting in Kingman, Kan., four weeks with 100 added, a lot paid for, money raised to begin building, and dedicated their church home out of debt in six months. It is there yet, and was self-sustaining from the start. The above was almost duplicated at Mound Ridge, Kan. In six months I dedicated the best church in town out of debt. It is there yet, and was self-sustaining from the first. I could multiply instances, but this will suffice. Would it not be well to do more of this work? Not that we neglect any other line of missionary work, but that we do more of this. Can a mission thrive better than under the care of a consecrated pastor and church? We think not.



Beginning on the right the four men in order are Bros. Beard, Pugsley, Sims and Custer. Bro. Brundage stands in the door of the church.

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WANTED—First-class lady type-setter. Address, Christian Publishing Company, 1522 Locust St., St. Louis.

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HOW TO SEE THE WORLD'S FAIR IN FIVE DAYS and "A Christian or Church Member—Which?" for 50 cents. J. G. M. Luttenberger, 5104 Morgan St., St. Louis.

FURNISHED ROOMS—Suburban home, three minutes' ride on electric cars to Fair entrance; $3.00 to $5.00 per week. Mrs. Henry Orpen, Richmond Heights, St. Louis Co., Mo.

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MRS. T. R. BRYAN AND MRS. W. V. HOSTETTER are at home at The Cabanne, 5078 Cabanne ave., St. Louis. They have pleasant rooms to let to World's Fair visitors at reasonable rates.

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MARRIAGES.

FALLGATTER—PERKINS. — Married, at Walla Walla, Wash., July 6, 1904, John A. Fallgatter and Mrs. Lavinia Perkins, R. L. Cartwright officiating.

JONES—RUBLE.—Married at Walla Walla, Wash., June 8, 1904, Robt. S. Jones and Alice Ruble, R. L. Cartwright officiating.

JONES—BAILEY.—Married, at Walla Walla, Wash., July 2, 1904, Charles J. Jones and Ida Bailey, R. L. Cartwright officiating.

SINE—GRIESER.—Married at Duluth, Minn., July 6, Charles Rush Sine and Ella Henrietta Grieser.

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

HOPKINS.

The church of God has sustained a severe loss in the passing from earth of Mrs. Mary Broadhurst Hopkins, at Kokomo, Ind. Mary L. Broadhurst was born near Kirksville, Ky., July 29, 1848. Her father, a prominent educator, had charge of Midway orphan school for a long period. Her brother, William Allen Broadhurst, the long-time and beloved pastor in Louisville, was one of the best known preachers in Kentucky. A sister, Mrs. Mattie B. Stapp, lives in Somerset, Ky. She was married to Alexander C. Hopkins at Midway, Ky., February 25, 1869, the beloved John S. Shouse performing the ceremony. Of this union seven children were born, three of whom are dead. Those living are Robert M., Sunday-school evangelist of Kentucky; Miss Clara B., Louis A. and Walter G.—the latter named for the writer and Bro. H. C. Garrison. Sister Hopkins was one of the most devoted and saintly women I have ever known. Pure in heart and life, intelligent and cultured, wise and discreet, Sister Hopkins was a most valuable help to any pastor. In every city and town where she lived she always took a foremost place in the church. Hers was a triumphant death.

Columbus, O. Walter Scott Priest.

MARTINDALE.

After months of suffering, more than anyone can know, Mary Leona Martindale yielded to her infirmity. She was born in Greeley, Iowa, December 13, 1889, and died July 3, 1904. She was held in high esteem by a large circle of friends, both old and young. Her sister, Josie, affected with the same malady (tuberculosis), died eight months ago. Her parents, two sisters and one brother survive. She was the daughter of J. P. Martindale, now pastor of Christian church at Lancaster, Mo. The funeral was conducted by the writer and the remains interred in the cemetery at Greeley, Iowa. Adam R. Leverett.

SHERMAN.

Harriette E. Harturck was born in Canada, May 2, 1829, and died in this city July 8, 1904. When nine years old she joined the Church of Christ, and at twenty-five was married to Henry Sherman. Sister Sherman was a faithful Christian for sixty-six years and a leader in the Bible-school for fifty-nine.

E. M. Barney.

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Dedication at Nameless Creek, Ind.

Nameless is a rather strange name for a church, and yet we have a church in Hancock county, Ind., with that name. It is 65 years old and has just completed and dedicated its third house of worship. The house is a model of beauty and convenience. It cost $6,000 and we take it as cheap at these figures. We dedicated it on Lord's day, July 10. We found them with a debt of $3,000 to provide for. The giving was so very generous that the entire debt was provided for. Bro. Omar Huffard is the pastor of the church.

Wabash, Ind. L. L. Carpenter.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

DISTRICT OF COLUMBIA.

Washington, July 12.—Meeting of the Washington ministers on July 11. Present, J. Murray Taylor, president, F. D. Power, E, B. Bagby, W. H. Schell, Wm. C. Crerie and Claude C. Jones. The work of the churches is in good condition. Excellent audiences. Additions reported, 27. The meeting at Thirty-fourth street church, conducted by J. Murray Taylor, closed with 16 additions. W. L. Harris has resigned at Whitney avenue. No successor has yet been called. Plans are still in progress for building the church in southeast Washington and the churches are contributing liberally.—CLAUDE C. JONES, Sec.

FLORIDA.

Jacksonville, July 17.—Two united with the Church Street Christian church here this week, both heads of families. We are now, possibly, having our poorest attendance for the summer, as a number of our members are away for a short season. Our Junior Endeavor society reorganized yesterday, and we hope for good work in the future from these young people.—T. HENRY BLENUS.

McIntosh, July 11.—Closed a 12 days' meeting with the Hebron (P. O. Newtown) church on Thursday evening, July 7, with the following visible results: 11 additions by confession and baptism, two from the Baptists and one reclaimed.—T. A. COX.

IDAHO.

Boise, July 7.—One addition to the Boise congregation July 10, by letter, and three baptized at Meridian in the afternoon.—A. K. WRIGHT.

ILLINOIS.

Chicago.—Six added at the Metropolitan church the first two Sundays at home and we have many reasons for profound thankfulness to our all-wise Father.—CHAS. REIGN SCOVILLE.

Dorchester, July 11.—Had one accession at Marine yesterday by letter.—J. E. MASTERS.

Chicago Heights, July 11.—We had one young lady make the confession at the morning service yesterday. This makes five in the last three Sundays.—HARRY E. TUCKER, minister.

Roseville, July 17.—There were five baptized after prayer-meeting last Thursday evening. Bro. N. B. McGhee has been secured for a year. Audiences have more than doubled. Good prospects for more additions.—J. F. FISHER.

INDIANA.

Indianapolis, July 11.—Four added at North Park church yesterday, two by confession. One added a week ago.—AUSTIN HUNTER.

IOWA.

Atlantic, June 11.—Work going nicely; two more additions here yesterday; one confession; one by statement. We are planning for a church rally next Lord's day.—W. B. CREWDSON.

Redfield. — Two baptisms here recently, others to come.—JAS. W. JOHNSON.

Cedar Rapids.—Two adult additions to the Second church July 10.—J. E. DINGER, pastor.

KANSAS.

Madison, July 5.—The church here is still faithfully laboring for the Master. They support half time preaching, and have three confessions and one received from Dunkards not yet reported. The pastor delivered the memorial address to the old soldiers. They also paid off their mortgage the first of the year.—J. GRIMM ENGLE.

KENTUCKY.

Mayfield, July 14.—Meeting closed to-night with 86 additions, 60 of which were baptisms. E. L. Frazier is a great preacher. His work has proven a help to preacher and church. Leonard Dougherty rendered valuable assistance.—ROGER L. CLARK.

Owensboro, July 11.—Six additions at regular services last week. Four baptisms.—R. H. CROSSFIELD.

MISSOURI.

Marceline, July 15. — There were three more additions to the church by letter last Lord's day. Two of these were from the M. E. church, having previously been members of the Christian church.—A. MUNYON, minister.

Elvins, July 12.—Three baptisms, one by letter.—J. G. M. LUTTENBERGER.

La Monte, July 10.—One confession at the morning service to-day. Work is moving along nicely.—J. M. RHOADES.

Joplin, July 13.—We closed a two weeks' meeting with the South Joplin church yesterday. There were 20 additions: 10 by commendation, one reclaimed and nine conversions. Our next meeting will be at Ash Grove, Mo., beginning next Lord's day.—SIMPSON ELY.

NEBRASKA.

Ashland, June 29.—DeForrest Austin and Frank McVey, evangelists, closed a fine meeting of three weeks for the church here to-night. Twenty men and women and one girl were added to the church workers; 13 were baptized, including 2 M. E. and 1 Roman Catholic; 8 by commendation, including 2 Baptists and 1 from Antis. These men are clean and strong and will be gladly welcomed here at any further date they can come.—L. AA. HUSSONG.

NEW JERSEY.

Plainfield, July 11.—Two additions here last night, one from Baptists and one from Salvation Army.—PHIL. A. PARSONS.

NEW MEXICO.

Albuquerque, July 11.—One took membership by letter yesterday. We have some of the Lord's elect in this city, and by the help of God we will prevail.—H. M. BANDY.

OHIO.

Collinwood, July 15.—Four additions last Lord's day: one by primary obedience and three by letter. The church, here is trying the experiment during July and August of merging the Sunday-school and Sunday morning service into one meeting of one and one half hours; proved quite satisfactory last Lord's day.—D. R. KING.

Ravenna, July 11.—At our evening service four young people, all Sunday-school and Junior Christian Endeavor workers, made the good confession. At our last prayer-meeting service a lady well advanced in years was buried with Christ in baptism.—M. E. CHATLEY, pastor.

OKLAHOMA.

Hobart, July 11.—One confession last night.—EDWIN C. BOYNTON.

PENNSYLVANIA.

Wind Ridge, Green Co., July 5.—Have been here three Lord's days. Closed last night. A helpful meeting. Five added, four by statement and one by baptism.—F. A. BRIGHT, evangelist.

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Program.

Forty-Fifth Annual Convention of the Christian Churches of Kansas at Paola, July 25-28, 1904.

Y. P. S. C. E. PERIOD.

Address of welcome, S. W. Lockhart; response, Hon. Milton Brown; address, Harry G. Hill.

TUESDAY MORNING, JULY 26.

Forward C. E. Why? W. A. Morrison; Relation of C. E. to Pastor, E. J. Wright; How to Interest and Keep the Younger Members, W. H. Scrivner; The Place and Value of the Intermediate Society, Miss Mattie Pounds; report of the C. E. superintendent, S. W. Nay, Kansas City; How to Induce Competent Young Men to Prepare for the Ministry, Imri Zumwalt; The C. E. Work for this Age, E. L. Ely; report of State Board and address, W. S. Lowe.

BIBLE-SCHOOL PERIOD.

TUESDAY AFTERNOON.

Devotional service and Bible study, C. A. Shively; Our Bible-school System—Its Strength and Weakness, J. H. Engle; How to Secure Greater Efficiency, Howard Rash; The Bible-school Lesson, (a) The Teacher's Work, Frank Jewett; (b) The Scholar's Work, Homer Foltz; How to Secure Permanent Results, J. F. Barnhill; discussion; reports.

TUESDAY EVENING.

Address, A. McLean.

C. W. B. M. PERIOD.

WEDNESDAY MORNING.

Mission study, Mrs. Charles A. Finch; secretary's report, A. Rosalea Pendleton; Junior superintendent's report, Miss Alma E. Moore; B. N. and E. superintendent's report, B. C. Duke; president's address, Mrs. Libbie F. Ingels; address, Mrs. Elmer W. Cole; report of committees, tidings, nominating, future work.

WEDNESDAY AFTERNOON.

The Objective in Local Work: 1. Cultivating a missionary spirit; 2. Encouraging missionary effort; 3. Disseminating missionary intelligence, Mrs. Mary Graham; 4. Securing Systematic Contributions, Mrs. G. W. Burch; address, Mrs. C. G. Titus.

JUNIOR PERIOD.

Presentation of Junior banner; "A Charge to Keep I Have," Mrs. S. L. Wilson; address, "Is it Well with the Child?" Miss Mattie Pounds; "The Child in the Church."

WEDNESDAY EVENING.

Address, Mrs. A. G. Alderman; address, "Woman and the Kingdom," Miss M. Pounds.

THURSDAY MORNING.

Church Period, Hon. Milton Brown presiding; district organization, Geo. W. Lyon; review, J. A. Longston; discussion, business; "The Mission of America," Geo. B. Ranshaw; address, G. W. Muckley.

THURSDAY AFTERNOON.

Results of Kansas Missions, Melancthon Moore; Unoccupied Fields, D. McFarlane; Value of a State Day, C. L. Milton; Preparation for the Day, A. L. Drummond; Taking the Offering, S. W. Brown; discussion; address, T. A. Abbott.

THURSDAY EVENING.

Address, B. S. Denny; address, G. L. Snively.

People's Forum.

Too Many Preachers.

There is abundant proof that under our present systemless way of doing things we have too many preachers. As soon as it is known that Brother Apollos has resigned at Altitudum, the clerk of the church finds his mailbox crowded with applications for the pulpit at Altitudum. After about six weeks the clerk, in self-defense, publishes in the CHRISTIAN-EVANGELIST that he has "so many applications for the pastorate" at Altitudum that he "cannot find time to answer them," and that he "desires to say to the preaching brethren that the matter is settled," and that Brother Fortunatus, of Ephesus, "has accepted a call" to Altitudum, and that "he will begin his work about the first of September." The same shower of applications floods every church where there is a vacancy—if it is found out. According to our papers, there are often from 20 to 50 or more applicants for one place. There are more preachers wanting churches than there are churches wanting preachers. Many preachers are turning to other occupations to get bread and butter for their families.

As in the commercial world, so in the preacher's world, the supply adjusts itself to the demand. In the CHRISTIAN-EVANGELIST there is a symposium on "Six Vital Questions," which were sent out by W. J. Lhamon "to the friends of education in Missouri." The fourth question is: "Relatively to the number of congregations in Missouri, are there more or fewer men entering the ministry than formerly?" A writer in the symposium says, "Nearly every one who answers this question says there are fewer." Let us look over in Iowa where we have the most influential school in the brotherhood. In his report of the state convention lately held at Albia, H. G. Waggoner says, "Iowa is justly proud of Drake University," and in the same paragraph he says, "The decrease of 10 per cent in 1903, and 12 per cent in 1904, in the number of young men preparing for the ministry, is greatly deplored by all." There are no better teachers in any Bible college on the planet than the professors in the Bible college of Drake University, yet in two years there has been a decline of 23 per cent in the number of student preachers.

Why are our colleges unsuccessful in their strenuous efforts to increase the number of their ministerial students? It is simply because of the object lessons placed before our young men. They see that for all obtainable places there is an oversupply of preachers. They read in our papers that we have in all 6,000 preachers, and that 4,500 of them are either unemployed or dividing their time between two or more churches. They see that long pastorates are so rare that they are hopelessly beyond the reach of common preachers. They see preachers vainly hunting places. They see that preachers stay less than a year and a half in the same place—on an average. They see churches living weeks and months by sampling preachers—free trial packages. Most discouraging of all, they see that preachers have no certainty of regular employment; they see them out of work and out of pay, sometimes for months between engagements. They see them, biennially or annually, moving their families and their battered household furniture across the state. They see that preachers have no settled homes. Of course every manly young man intends to have a wife and family—and a home. Do you say there are churches, hundreds of them, that are without preaching; let the young preacher go out among them and work up a field for himself? My dear brother, did you ever try that experiment? Do you think that a man with a moderate share of self-respect would try it twice?

An orderly arrangement by which all the churches could be supplied with preachers, and all the preachers have churches, without jostling each other, might solve the church and preacher problem. Couldn't such an arrangement be made by a district convention composed of the elders of the churches and the preachers in the district? Couldn't the convention group the churches and locate the preachers? It might do no harm if such a convention should knock off the first syllable from the "*in*dependent churches" and the "*in*dependent preachers." Did the Lord ever make an *in*dependent church or an *in*dependent preacher?

ALLEN HICKEY.

Des Moines, Iowa.

[The foregoing is quite consistent with the repeated plea for a larger number of properly trained preachers. We also need a larger number of educated churches, but the preachers come first.—EDITOR.]

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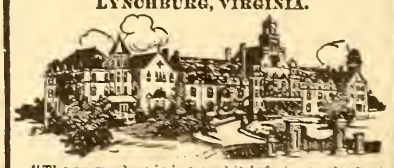
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Family Circle

MUSHMELONS.

Mushmelons! They'll be good an' ripe in jest
a little while—
I reckon they're the best, although they're sort
o' out o' style.

Some people likes—er says they likes—the water-
melon best,
An' 'low they's nothin' finer fer to put behind
th' vest,
I know it's red as any rose, an' mighty nigh
as sweet—
But say! Old time mushmelons! Why, they
simply can't be beat.

Then there's the little nutmeg things, an' canta-
loupes an' gems—
So triflin' 'at it's hard to tell th' melons f'm
the stems.
They's lots o' people says 'at these is what they
most p'fer—
But they ain't got mushmelons beat, I tell you
now. No, sir!

Mushmelons—when they're good and ripe, they
got a rich p'fume,
Jest like the coaxin' twang 'at holds a sweet
shrub bush in bloom;
The inside is as yaller as the finest kind o'
gold,
Mushmelons—when they're thataway, I want
all I can hold.

W'y when I feel th' juice a-tricklin' down my
chin,
An' have to shet my lips an' sort 'o breathe th'
goodness in—
Bald headed an' rheumatic as I be, I'm full o'
joy
An' 'eenamost as happy as I was when jest a
boy.

Mushmelons! Th' old-fashioned kind 'll be
here after while—
I reckon they're th' best they is, if they be out
'o style. W. D. Nesbit.

Nick and Nan and the Minister.

By Ruth Russell Jennison.

It was the spring after my graduation and the monotony of Brookville, following my busy, gay life at college, was almost unbearable. I was the only grown up young person in the village, for the grocer's boy, who chewed gum on all occasions, really didn't count. There were no poor people to help, for every one in Brookville "lived on his income"; and the place was so horribly healthy that there wasn't a single sick person to whom I could carry soup and jellies as girls in the story-books do. I was really getting desperate for something to do.

When I came home from a long tramp one bright afternoon, I found little mother, who is usually serene and placid, in quite a state of excitement. Dr. Felton, our minister, had been to call, and with him was a young minister from New York. (Mother always had a fondness for young ministers.) This one had a parish in one of the poor districts of the city and had come to Brookville at Dr. Felton's invitation to persuade us good people to open our hearts and homes to some fresh air children that summer.

"He wants one family to take two or three at a time—so they won't get lonesome, you know—and let them stay two weeks. I knew you wouldn't mind, so I told him we would take two the first of July. It will be a comfort to have it over before dog days and pickling time." Mother is so practical.

At church next Sunday, on the platform beside Dr. Felton sat a young man. Now I am very critical when it comes to young men, but I had to acknowledge that this one was remarkably good-looking.

"That's the fresh-air man," whispered mother. "Do you suppose he's going to preach?"

The fresh-air man didn't preach—he talked—and a stirring experience it was to us accustomed to listen to the prosy, polished discourses of dear old Dr. Felton. He told us of the work in New York, and the need to bring a little sunshine to those poor morsels of humanity born in the slums. He asked all who were willing to help to give him their names at the close of the service, and almost every one did, even Mrs. Jenkins, who has the finest house in town, as well as the greatest reputation for stinginess. I am sorry for the children who go there.

Dear little mother was crying softly and hurried me off home. We had a long talk that afternoon, and toward evening I was sent down to tell the young minister that we would begin at once and take two children every two weeks until the last of September.

Five months! Twenty children! My wish for an active life was surely to be granted. I was of the opinion that mother had no idea of what she was undertaking. She had never had any experience with children except me, and I was a model in every way.

The young minister seemed to realize this, too (I mean the responsibility of the undertaking), and thought it necessary to walk home with me and talk with mother. But her enthusiasm was not to be chilled, and on the next Thursday Nick and Nan, two little orphans, appeared.

Nick was a character. Mother called him Nicholas, but I considered the other much more appropriate. I thought that I was fairly well posted in slang, for Cousin Bob had visited us at Christmas time, but even Bob would have grown green with envy at Nick's collection.

Little Nan was delicate, and the frightened look in her big, hollow, gray eyes opened mother's heart at once. As soon as she got over her shyness she became mother's shadow, and a happier child you would never wish to see.

It was the last of April when they came, and the whole country was fairly quivering with springtime joy. On two sides the orchard slopes down and it was a perfect fairyland of pale, feathery green and rosy white. Near the house is mother's flower garden, where every spring she has such quantities of fragrant hyacinths, gay tulips and all the other early flowers.

I am fond of all these, but the place I like better is around at the north of the house, where in the dim coolness is the wild flower garden father and mother made when they were first married. There are all sorts of shy, delicate plants brought from the woods, and they seem to thrive wonderfully so near civilization. How I love to watch them peep out and unfold in the early spring. There are different kinds of ferns—queer little curled-up things at first, but containing possibilities of such stately beauty. Then there are violets, deep and pale blue, white and yellow; the purple wake-robin and sturdy "jacks," the delight of my younger days.

Little Nan accepted all the wonders about her in satisfied rapture, and never thought of asking why and how. But Nick, who considered the place "too slow for any use," on the second morning condescended to inquire what was the matter with all our trees, that they didn't have any apples on them.

I seized the opportunity and dragged Master Nick off for a botany lesson. Mother had given him up to me at once, for to her the boy as well as his language was utterly incomprehensible. Once aroused, what questions that boy did ask! And how I did work! Every day I took him off on long tramps, trying to make him understand and appreciate the wonders we discovered My early training with Cousin Bob did me good service. He used to live near us, and I was always the companion of his explorations, so I knew the country pretty thoroughly.

But Nick surprised me with so many questions that had never occurred to me that I sat up late at night trying to prepare for the next day's catechism. I got some help from my books on scientific points, but I realized that the needful things in dealing with Nick were common sense, patience and love.

The two weeks were almost over when mother said: "I can't let Nan go back to that dreadful place just yet. See how plump she is growing. Another two weeks will do wonders. Can you get along with Nicholas? He really seems to be improving." I agreed that Nicholas was improving. He had said, "Please, Miss Frances," twice that day without my assistance. There was certainly cause for rejoicing.

So the Rev. Theodore Marston was notified to reserve his second installment and Nick and Nan were told. Little Nan at once trudged off to tell the kittens all about it, while Nick made a flat failure in trying to appear sorry that his return to the gay metropolis was postponed.

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The next two weeks did wonders for Nick and I was forced to believe that somewhere, hidden down deep, there were the possibilities of a soul. So when mother, with an apologetic air, proposed a further extension of time, I felt it my duty to submit.

And that is the way it went. Every two weeks I had to write a letter to the Rev. Theodore (mother can't endure writing letters) and of course he had to answer them to be polite. So by the first of July, when he arrived in Brookville with a whole carful of pale little waifs, the minister and I felt quite well acquainted. He stayed a week, it was all the vacation he could have, poor man, so Nick and I took pity on him and let him share our expeditions. Nick considered him a "brick," and I thought that for a minister he did very well. And somehow our walks seemed a little lonely after he went back to New York.

When September came mother pleaded that the children might stay till spring. That they might see a whole year of real country life was her excuse. I grew very stern. "Mother, these children must go back and go to school."

"Frances" (she usually calls me dearie), "I have spent a great deal of money on your education, and if you don't know enough to teach two little children to read and spell, I am ashamed of you!" That settled it! Nick and Nan stayed, and we had glorious times that fall and winter. Nick begged so hard that the minister might come on for Christmas that mother wrote and invited him. He could not leave his poor people then, but he came for a week in January.

And somehow he persuaded me that my talents were being wasted in Brookville since the reformation of Nick was completed, and I promised to go to New York in the spring. So when April came and the whole country was fresh and fair with life beginning, I said "Good-by," and went away where the "fields were white already to harvest."

And Nick and Nan? Oh, they stayed with mother.—*The Congregationalist.*

❁

Is Woman the Equal of Man?

Dr. Lyman Abbott in the July World's Work says that doubtless the enlargement of woman's educational and industrial opportunities has been accompanied by some intellectual errors and some practical evils. The most serious of these errors is the opinion that equality of character involves identity of function; that because woman is the equal of man, therefore she is to do the same things which he does. Those of us who have been interested in claiming and pressing for woman this larger life, do not deny that there are distinctive feminine and masculine spheres of activity, and that each sex renders the best service to society within its appropriate sphere. What we object to is the endeavor of the male philosopher to evolve woman's sphere out of his own consciousness, and shut her up within it; what we insist on is that both sexes shall have equal liberty and equal largeness of life, and that each shall find its appropriate sphere for itself.

Strange Barometers.

It was to be a great military parade and Harold had been promised to go. Officers and soldiers galore and one real live general were to be there, and now, the very morning it was to come off, the weather never looked more threatening. Great clouds in the west were hurrying "to catch hold of hands"—Uncle Tom's way of expressing it—and, if it rained, 'twould spoil all the fun.

Many times before breakfast Harold went to the door and peeped out, a serious look on his troubled face that almost amounted to what grandma often called "a-having-given-it-up" expression.

"Do you think, grandpa, 'twill rain?" he asked, going to the shed where his granfather Nichols was grinding the axe.

"Why—bless me! I hardly think it. Suppose we go to the barn and see what the barometers say!"

"Thebarometers!"exclaimed Harold, wonderingly. "In the barn—no barometers are there!"

"No? Suppose we see!" And his grandfather, with a mysterious look, laid down his partly ground axe and started for the barn.

"Are they new?" asked Harold, doubtfully.

"Not especially. Some have been hatched over two years!"

"Hatched? Barometers!"

"Yes, indeed—every one of them! How else could we obtain our hens?"

"Hens?"

"Certainly. Now let's see! Here they are; and not one of them oiling herself! No, no rain to-day. You'll see the parade right enough; all the barometers say so!"

"I don't see how you can tell from the hens!" And Harold looked incredulously at the flock before him.

"They're not oiling themselves," explained grandpa. "Haven't you seen hens rub their bills over their feathers sometimes? Each one has an oil sack and, when it is about to rain, they take oil on their bills from their sacks and rub it over the feathers so they'll shed water. You see, that's why I call them my barometers."

"But do their weather predictions always come true, grandpa?"—for Harold was still doubtful.

"Not always, but I'd give more for what my feathered barometers tell me than for many a new-fangled weather indicator that you buy."

"I guess, grandpa, the hens are weather prophets this morning. See, the sun is coming out!"

"And so will the parade—see if it doesn't," laughed grandpa, gayly.

And it did. And, strange as it may seem, Harold's thoughts all that forenoon were divided between the columns of marching soldiers and the strange hen-barometers at home.—*Puck.*

❁

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With the Children

The Green Witch.

CHAPTER XVI.

It was about nine o'clock one evening near the close of November, when George Clayton saw from the car window a red light at the switch where he had been delayed by the wreck, about a month before. The red light had no message for the train—for it passed without slackening its speed. But it spoke to George of that night of the long delay, when he had hurried through the woods to write Spot Stoner's name in the blank book. Since leaving the scene, he had given most of his thoughts to his father and mother. All during his return journey, he had dwelt upon his father's last tender words, he had reflected upon his lonely condition, and often the tears had shut from his eyes the swiftly gliding landscape. But now there rose before him the face and form of Marget with such startling distinctness, it was as if she glided among the trees, and, endowed by a witch's power, flitted along the track just outside the window.

Another moon from that which had watched the two beside the waterfall, now turned its pale face upon the cold and dreary wood. As far as the eye could see, when sheltering hands shut out the light from the swinging lamps, were naked boughs, silvered on one side, blackened upon the other. The ground showed hard and bare, save here and there where a northern wind had swept the leaves before it into a pyramid against some bole or thicket robbed of all but its thorns. The leaves lay despoiled of their beauty, gray from whirlwinds, sodden from rains, curled and shriveled by successive frosts. Did Marget wander somewhere in that desolate wood, with bare feet blue from the cold, her tall, thin form shivering under a fantastic cloak of green leaves? No, she must have vanished with the green leaves. There was no more greenness in the wood—there was no Marget. Where had she gone? What had happened to her on the night when blood was shed in the cattle barn? All came back to the young traveler with startling vividness. In Florida, when his thoughts strayed to Marget, uneasiness and grief for his father had dulled their edges. Now those thoughts seemed to strike at his heart, sharp and sure.

The poor trees danced past—the ghost of a once glorious wood, dancing in the pale moonlight—and the lights of Burr City flashed against the dark window pane. The train stopped. The long journey was ended. George left the station feeling strange in the familiar street. He went at once to Dr. Sleer's residence, thinking half-aloud as he looked at familiar landmarks: "The first time I have seen them since father died!" He felt that everything must begin anew, that his life was henceforth all changed and unformed.

The door was opened to him by an old black man with white hair and a straggling white beard. It was "Uncle Tim." It seemed strange that he should address George as if he were the same George who had gone from Burr City a month ago, as if he were the same George whose father lived! He was conducted to an inner room where the physician sat in a capacious armchair beside a shaded lamp. A grate fire threw a cheerful glow upon furniture and walls, while a furnace warmed the room. Dr. Sleer was a man of seventy, almost completely bald, his head polished till it shone, his face marked by resolution and power, his tones quick, snapping, authoritative, his clothes fastidiously neat—a picture of the old school done in black and white.

"Ha!" he said, laying aside his magazine, and fastening his piercing gaze upon the youth, "this is George Clayton? I got your letter. Sit down. What'd you do with your trunk?"

George answered that he had left it at the station to be called for in the morning.

"Father die?" demanded the other.

"Yes, sir."

"All alone, are you?" snapped Dr. Sleer.

"My aunt lives in Florida—that is all."

"Thrown on yourself," commented the old gentleman. "Good! In earnest about wanting to be a doctor?"

George reassured him earnestly.

"Won't mind to scrub rooms?" snapped the physician, polishing his head with his handkerchief. "Or sweep? Windows? Make fires? Be office boy?"

"It is the chance I have longed for," said George simply. "I mean—to be with somebody like you. I shall not mind any work that helps me up."

"No pride?" came the explosive voice.

"Not that kind," George smiled.

Dr. Sleer crossed his legs, cleared his throat, pushed his spectacles up on his forehead, and said with a certain zest in his voice, "Come! Tell us what you know. What's stowed away in that handsome young head of yours? Latin? Any Latin, sir?"

When they parted for the night, the morning of a long, sweet friendship had dawned in the hearts of each. George would have liked to go at once to Mr. Stoner's, to greet the family and explain at greater length than he had in his letter, the reason for relinquishing his position at the grocery. But it was bedtime when Dr. Sleer finished his examination of the young man's acquirements, and the next morning, by the time his trunk had been brought, it was time to go to the office to make the fires. Dr. Sleer's hours were from nine to four. It was George's duty to receive patients in the front room, and announce them to Dr. Sleer, or inform them how long they would have to wait until the physician could be at leisure. The reception room was rarely free from patients, many of whom came from neighboring towns. The office was closed from twelve to one, while master and servant went home to lunch. The old bachelor, though abrupt and sometimes rude, never treated George other than as a gentleman. His hands and feet were indeed servants to his necessity; but his heart and mind associated with those of the old doctor in delightful companionship.

When four o'clock came, George was about to ask permission to pay a visit to Mrs. Stoner, knowing Flora would by this time have returned from school, when Dr. Sleer said, as he paused to draw on his gloves, "Young man, extra work to-day. Both these rooms must be scrubbed thoroughly. Needed it a month. You'll find mop, bucket, soap, etc., in the wood closet. Water from the town well. Sweep out first, then mop. Dinner at six. After dinner, take your own time. Won't begin studies this first day."

George was disappointed, and to hide his feeling, answered with the greater cheerfulness. Dr. Sleer departed, deeply gratified by the other's alacrity, and as his cane touched the steps in descending, his brain was busy with plans for the young man's future. In the wood closet, which was large enough to be used as a janitor's room as well, George changed to his work clothes. He found the office much in need of thorough sweeping, for the physician's last servant had gained a margin on time and labor by leaving the furniture unmoved during the cleaning. It was late in the afternoon when George, having finished the front room, paused, mop in hand, in the one adjoining, on hearing footsteps in the hall. Dr. Sleer's office, which was over the Burr City bank, was by no means the only office looking out upon the main hall upstairs; yet the laborer felt a presentiment that the feet were bent toward the physician's rooms. He was right. The outer door opened, and he heard Dr. Sleer's quick, brisk voice: "Come right in, young people. It's pretty damp, but not beyond our depths. No danger of shipwreck. Got a new boy." George heard a chorus of fresh, happy voices. He recognized some of them. His head drooped as he mopped the floor

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industriously. He had half finished this inner room, and he hoped to make his escape before his former "set" discovered him. He remembered having heard of the old bachelor's popularity with young people, and from the laughter and freedom of the voices that came to him, he was enabled partly to divine the reason. Dr. Sleer when with the young, did not seek to convert them into old people, but changed himself to a boy of the faraway past.

The door of communication between the rooms was suddenly opened. "This way, girls," said Dr. Sleer. "I must have left it in my cabinet. The tide grows deeper and deeper, but you'll have to follow if you capture your prize." The old gentleman, not looking at George, tiptoed toward a distant corner. Flora Stoner, Linnie Greer and half a dozen other girls of the set entered the room.

George looked up rather defiantly, his cheeks red, but not from exercise. Flora and Linnie started at sight of him—they had not heard of his return. The girls stared, half doubting their eyes. There was a moment of painful silence, then Flora bestowed upon the janitor the slightest of bows. Linnie Greer tossed her head and followed Dr. Sleer, who had not witnessed the embarrassment. Several of the other girls bowed slightly and followed Linnie. George's head fell. He resumed his occupation. If he had spoken they would have answered politely, but he felt it was for them to make the recognition. Their cruelty—for to his sensitive nature the coolness amounted to such—was neither premeditated nor intentional, but an instinctive shrinking from all outside their condition of life.

Dr. Sleer reached the cabinet and threw back the lid of the desk. "Ha!" he cried, "here it is. Pound box best chocolate creams. Now say I do not redeem my pledge!"

"Oh, oh!" cried the girls, smiling at the box of candy, and each claiming the right to open it.

"We'll decide that later," said Dr. Sleer, holding it high above his head. "Come, let us flee the deluge—we did not bring our ark with us. Oh! By the by! Here's my new boy. George Clayton. Some of you must know him. Lived here all his life."

"Oh, yes," said one of the girls, kindly, "all of us know him. How do you do, George?"

George bowed awkwardly over his mop.

"Let's go over to the court-house," said Linnie Greer, "and decide this question."

"Yes," said Flora, "It's so soapsudsy here!"

At that moment another form appeared in the room. It was that of Spot Stoner, who cried without pausingto look about, "Say, I heard about that candy. You'll have to count me in, or I'll go and tell every girl's mother that there has been gambling in high places! I'm here to be bought, or to be betrayer."

"Isn't he dreadful!" cried Linnie smiling.

"George Clayton!" cried Spot suddenly. "If it isn't old Geordie!" He ran across the room and held out his hand, while his handsome face beamed.

"I am glad to see you well again," said George, "but my hands are wet—I can't shake hands."

"Who cares whether they're wet or dry?" cried Spot impetuously. "If you don't give me your hand I'll show you whether I'm well or not! I'll take that mop away from you!"

George laughed, still quite red, and held out his damp hand. Spot clasped it, and the grateful friendliness so touched the office-boy that a tear slipped traitorously to his eye. Spot saw it, and understood the tightened grasp upon his palm. "Bless your heart!" he cried, suddenly throwing his arm about George and giving him a hug, "how surprised and glad I am to have my old chum back again! But what are you doing here? Pa said we'd lost you from the store. Dr. Sleer, you shall answer for this, sir!" he cried with pretended sternness.

"Isn't George ridiculous!" said Flora to Linnie.

"Go on!" cried Spot waving them away. "Take your candy, I don't want any of it. I've a hundred questions to ask George, and twice as many things to tell him."

Dr. Sleer conducted the girls from has office. Spot sat upon a table to be out of the way, and drew up his thin legs beside him. His delicate form and over-refined features told of recent illness. He had suffered more severely than Linnie Greer. They had much to tell each other, for each was interested in what his friend had been doing, and would rather listen than speak of himself. George found that his work had suddenly grown light and pleasant. Spot had such a delicate tact in ascribing the office work to lofty ambition, that the mop in the youth's hand seemed to become a scepter of power. As for Spot, making no pretense to being other than himself, he lit a cigarette and dangled his feet over the table's edge. George described how he had written his friend's name in the shed even up to the night of his departure for Florida, but he did not mention Marget Hootin, except to ask what had become of her.

Spot knew nothing about her. "I believe I heard somebody say old Hootin was getting tired of his stepdaughter," he said; "that's all I know. She's the Green Witch, isn't she? Crazy, I guess!"

"After I left," said George, "how did your name get written in the book?"

"It didn't get written," answered Spot slowly. "It hasn't been written in that book since you left. Who was to do it? I was too sick to turn a finger, or even to think of it."

"I hope no trouble will come to you on that account," said George.

"I wish I could hope so," said Spot gloomily. "George, I don't know but what you've been wiserthan I. You've never had much fun, but the kind you *have* had, is the kind that stands by a fellow. You just prose along and be good, and you're never up very high, and you're never very low down. I've seen a horse plow all day and not sweat as much over it as another horse that puts in just five minutes on a run."

"I wish," said George, "you'd tell me your trouble. I believe I could comfort you, if I couldn't help."

"I'll tell you to-night," said Spot suddenly. "Come around and see the folks after dinner, and then we'll go up to that old bedroom. Get Dr. Sleer to let you spend the night with me. You won't mind a cold bedroom? You're used to mine. If I'd ever had a cosy room like some fellows, perhaps I wouldn't have been from home so much to get into scrapes. Say, George, I can't tell you how I miss waking up from a snooze to see you in your overcoat, mooning over your Latin and stuff! Well, I've seen life—that ought to satisfy me, I suppose. Only—it don't. I don't believe, after all, that it's worth seeing. Done for the day? I'll leave you, then. Be sure to come around this evening."

"You have made my work very pleasant," said George, smiling at him, and wishing himself free from that man's reserve which rarely permits the opening of one's heart.

"Yes," said Spot, "of all lonesomeness, that of being alone with Work is the worst." He departed, and George changed back to his other clothes. As he came out of the wood-closet, Dr. Sleer entered the office, sniffing belligerently. "What horrible odor do I find?" he demanded sharply. "What is this? Cigarette fumes? What—what? Cigarettes? Who is the fiend?"

"Spot was smoking," said George.

"And you?" said the other, his head shining and his spectacles sparkling under the electric light.

"No, sir, I never smoke."

"Let us go to dinner," said Dr. Sleer, placing one hand upon the other's shoulder and striking the floor vigorously with his gold-headed cane. "You are right, sir. You are right. When a man has a race to make he is a fool to tie a weight to his foot. You grant me he is a fool, I hope?"

"He would certainly be foolish," said George.

"And a bigger fool," said the physician, walking George from the room, "is he who ties a weight to his brain. Spot Stoner ought to be hung. And," he added, as they entered the hall, "no doubt he will be."

(TO BE CONTINUED.)



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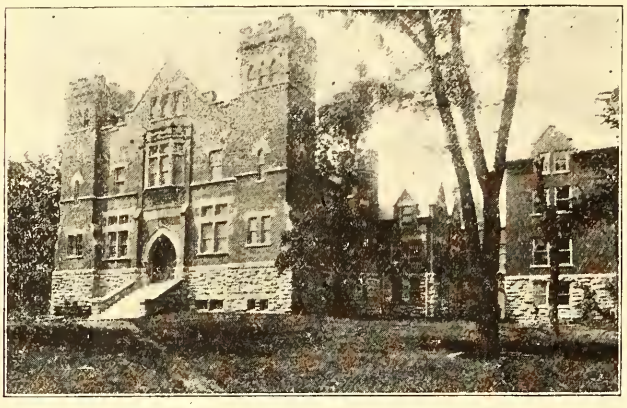
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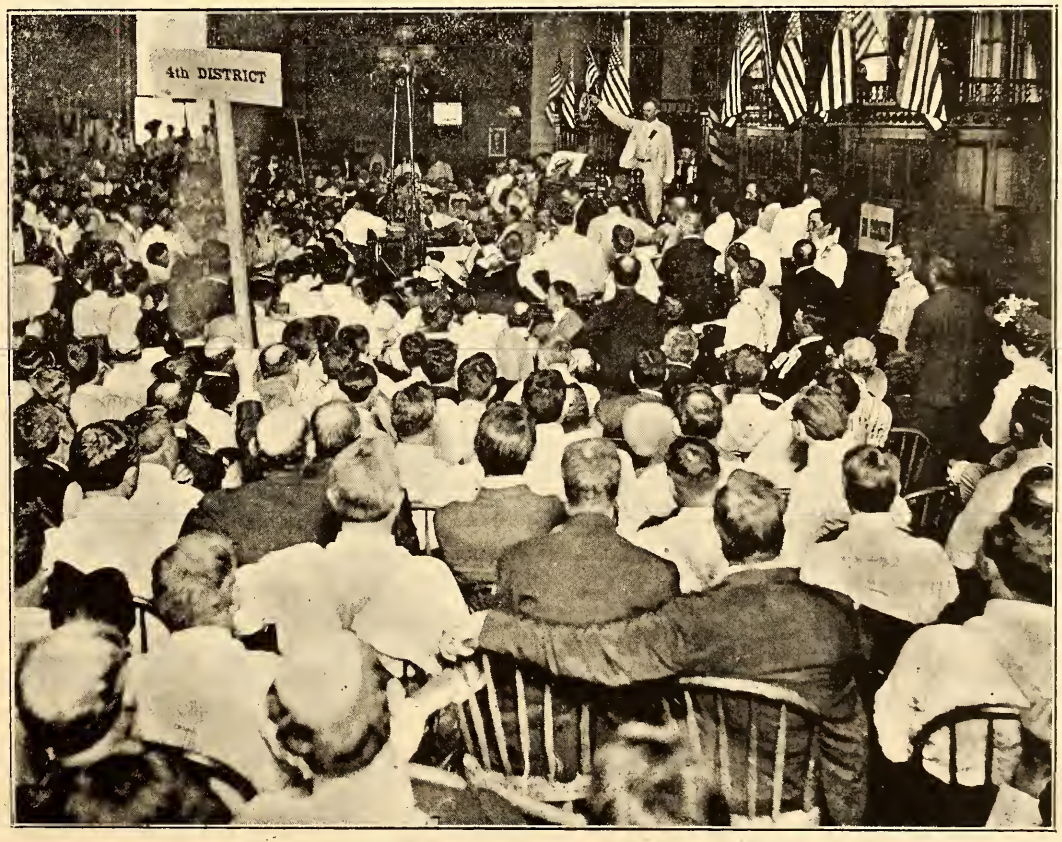
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For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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Vol. XLI. July 28, 1904 No. 30

Current Events.

General Miles' Letter.

Knowing that very many of our readers have a special interest in the Prohibition party, we give herewith the text of the letter which General Miles wrote to Mr. Wooley to thank him for the effort to secure for him the presidential nomination and to express his attitude toward the Prohibition party. General Miles writes:

DEAR SIR:—I desire to show my appreciation of the very kind expressions of confidence and good will made by you and your associates concerning myself during the recent national Prohibition convention at Indianapolis; also in your excellent journal.

It is an honor, creditable to any citizen, to have his name so favorably mentioned in a convention composed of such intelligent, earnest, patriotic men of high character. The Prohibition party is less understood by the people of this country than any other. Organized to disseminate truth, it has been viciously belied; created to restrain evils, it has been reviled by those who cherish them; established to promote patriotism, temperance, honor and justice, it has been ridiculed and assailed by the enemies of all.

Still, with Spartan courage and tenacity, the party has maintained its principles, through a series of disasters, and like the pure gold from the crucible, it reappears with renewed strength and brightness. Its name but half represents its motives and principles. While its purpose is to prohibit a great evil, its main object is the uplifting of our people to a higher standard of life.

In transition from primitive life to full bloom and fruitage, all development is transformed; it is safe, the efore, to assume that in the development of this noble enterprise there will be some transformation, and possibly your organization will blaze the way.

There will be a time in the future when the true, grand impulses of American patriotism will develop into full fruitage, when the best traits of American character shall become united and will stand forth full armored in their purity and strength. When this time shall have arrived, and come it must, I believe that the best political elements of the country will come up out of the marsh and vapor of political intrigue, expediency and spoilation to a clear atmosphere. Upon a high mesa of enlightened progress will be built a citadel, the foundation of which shall be imbedded deep in the constitution of our country. Its chief pillars shall be patriotism, justice, integrity and efficiency. Temperance shall be promoted in every sphere of life, and an earnest, unselfish effort on the part of every citizen shall result in the preservation and perpetuity of the institutions and blessings vouchsafed to us by our fathers. Very truly yours,

NELSON A. MILES.

The essential contents of this letter are an appreciative characterization of the personnel of the convention which came so near nominating him; an expression of admiration for the tenacity with which "*your* organization" has clung to its principles; and a confident hope that the government will at some future time be put upon a basis of prohibition, justice and honesty. All of which does very well, but we search through it in vain for any indication of General Miles' adherence to the party or its principles. So far from proving that the convention made a mistake in passing by him, the letter confirms the judgment of those who wanted more proof of his harmony with the party before offering him a nomination. A notification meeting was held in Indianapolis last week at which Mr. Swallow and Mr. Carroll accepted their nominations for president and vice-president respectively on the Prohibition ticket.

❁

Lawyers on Divorce Laws.

The public has become pretty well accustomed to hearing preachers, W. C. T. U. lecturers and other professional reformers inveigh against the laxity of divorce laws, but perhaps an expression of opinion from a lawyer would have more weight on account both of technical information and of lack of prejudice. At the recent annual meeting of the Indiana bar association the president of the association spoke of the prevalence of divorce and the ease with which divorces may be obtained as the greatest danger to society and civilization in our day. Every student of society—and an intelligent lawyer ought to be a student of society and of the principles which guide its development and guarantee its stability—knows that the family is the basic unit of civilization. Divorce means the disruption of a family. The prevalence of divorce means the corruption, throughout the state, of that upon whose purity the common safety depends. Setting aside the question of the personal immorality involved in remarriage after divorce on trivial grounds, the question of public safety is one which may well engage the attention not only of lawyers, but of all who have an intelligent interest in the preservation of an endurable social order. In the course of the above mentioned address the speaker said:

"If anyone asks the question, 'What is the best divorce law?' there is but one answer: 'There is none.' There may be cases in which it may seem that a husband or a wife bears a heavy burden, for the relief of which a divorce seems the only proper remedy; but the greatest good to the greatest number should be the objective point of every law, and individual cases of hardship cannot be considered if their consideration involves the retention of a system engendering demoralization of society and the perpetuity of an evil which will not lessen, but will grow to such a force as to threaten the existence of the body politic. With the abolition of absolute divorce more careful thought will be indulged in the contracting of marriage; family difficulties will be met with the old-time spirit of forbearance and thoughtful judgment which was in vogue 100 years ago in this country; the family will be conserved; the home, with its traditions and memories, will be preserved, and our heaven-kissed country will grow stronger as the ages roll on."

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An Idealist in Office.

Mayor Jones, of Toledo, commonly known as "Golden Rule Jones," who died a week or two ago, was one of the not very numerous instances of an idealist who could get and hold a political office. In 1897 he was elected mayor of Toledo on the Republican ticket. It was in that campaign that he caught the eye and ear of the public by his assertion that both business and politics ought to be run, and could be run, according to the principles of the Golden Rule. That "Rule" has been verbally familiar to the civilized world for a good many centuries, but the serious claim by a candidate for office that it really could be applied to politics, was hailed as a novelty. Mr. Jones was characterized as an impractical theorist and a hairbrained fanatic, but he got elected and continued to be elected in every mayoralty election until the time of his death. In some respects, perhaps, Mr. Jones was an impractical theorist, but his adherence to the Golden Rule did not put him in that category. It is just as well for the political aspirant who thinks that unselfishness is suicide and that his only choice of weapons lies between the bludgeon and the stiletto, to remember that, whatever may have been his vagaries, Golden Rule Jones got the office in which he could be most useful, and acquitted himself creditably in it until the time of his death. And it may be an encouragement to the young business man who is tempted to think that greed and grab are the only paths to success, to remember that Mr. Jones put upon the walls of his factory the motto, "Do unto others as if you were the others," and lived up to it, and still he prospered. Sometimes, because it appreciates the humor of it, the world will laugh good-naturedly at an aphorism like David Harum's, "Do

unto others what they would like to do to you, and do it first." But in its saner moments the world knows well enough that on this principle society would have reverted to savagery long ago. The fact is, there is nothing more practical and workable than the Golden Rule, and while Mayor Jones was not a very great man and accomplished no wonders, he deserves grateful remembrance because he boldly gave his testimony to this golden truth.

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Professional Ethics.

A few days ago in Paris a cabman was summoned to court and called on to testify concerning the identity of the assailant in a murder which had been committed in his cab. He refused on the ground that the ethics of his "profession" required secrecy about all matters pertaining to his clients. In a criminal case, the attorney for the defendant cannot, of course, be required to go on the witness stand and testify to any facts which the defendant may have communicated to him as his attorney. The cabman claimed a similar exception in the interest of his patrons. The court could not see it that way and he was compelled to testify. This is a hard blow at a rising profession. Priests are allowed for the secrets of the confessional that very exemption which the cabman claimed for the secrets of the cab. With the anti-clerical movement in full blast in France, who knows but that the profession of the discreet *cocher* might soon have outranked the priesthood in dignity and privileges, but for this backset.

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An American People's Palace.

Out of the fancy of a novelist's brain grew a great structure in the densely populated "East End" of London. America will soon have a "People's Palace" modelled after that suggested by Sir Walter Besant, for at Jersey City there will be dedicated one planned and built by the First Congregational church of that place. It is the direct outcome of the efforts of Dr. John L. Scudder, who has been actively interested for years in this line of work. The building is five stories including the roof-garden. The basement will be devoted to amusements, and there will be bowling alleys, and other games, with a modern rifle range. The basement will also have space for a parlor, a restuarant and smoking-room. The coal-bins and heating apparatus, electrical motor and other appliances, are under the sidewalk. On the ground floor are the Sunday-school rooms, with class-rooms for the kindergarten, cooking, and sewing schools, and on this floor, also, is a large and perfectly equipped kitchen. The auditorium occupies the whole of the second floor, and is 60 feet wide and 92 feet long and, with its semicircular gallery will seat 1,300 people. It will be used for a great variety of entertainments on weekdays, and for the big, general Sunday-school on the Sabbath. The third floor is to be given up to the gymnasium, which will be one of the largest and best equipped in the state. Over all will be the roof-garden which will also be utilized in various ways. The Palace stands on a corner adjoining the church with which it is so closely affiliated.

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Rabbis in Conference.

One hundred and fifty rabbis, representing one hundred or more congregations of the Reformed Jews, have just been in session at their fifteenth annual conference. It was proposed to establish a synod as an official body to which the adjustment of important measures might be referred. Among the Jews, too, the union idea is gaining ground. The president of the conference predicted the union of all American Jewish congregations with the central conference of American rabbis and the southern rabbinical conference. There was expressed also a desire to agree upon either Saturday or Sunday for uniform observance. This is indicative of the progress of reform among the Jews and the cause must be largely the association of their children with those of other beliefs in the American schools and colleges.

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The Prayer-Meeting Habit as an Asset.

Despite the fact that there have been men who have abused the confidence inspired by the "prayer-meeting habit," it is still true that it is accepted as a fairly safe criterion of a man's character. The man who goes regularly to prayer-meeting during the dog days is seldom a hypocrite or a scamp. Worldly men recognize this fact, and the Interior instances some recent cases. A large corporation asked a correspondent in the country to recommend to them a man for a lucrative and very responsible position. The reply was: "A young man passes my house every Wednesday evening on his way to prayer-meeting at precisely a quarter to eight. I like the looks of that. Shall I inquire further about him?" The result of which was a position for life at a large salary. Again, a city pastor was in a large establishment of the wholesale section of a city. "What!" said the superintendent, "have I any of your men here?" The pastor looked around and said: "I see six." "Are any of them in the Sunday-school?" "Yes, four." "How many of them are Christian Endeavorers?" "Two." "Do any of them go to prayer-meeting?" "One." The next morning that "one" was called into the office and sent upon an errand of special responsibility. Upon his return, having satisfactorily discharged his duty, he was told to prepare to take charge of the interests of the firm in a neighboring state. "I cannot afford to break up my new home," was his frank reply. "I think you can," was the answer, "since your salary will be quadrupled." All this is exactly in line with the spirit of religion; its law is, "not to be ministered unto, but to minister." The young man is free to go as he wills; if he chooses the prayer-meeting from amid all the attractions that press upon him he reveals a strength of character that any firm must respect.

❁

Sunday Sickness.

The Vandalia Leader has discovered a new disease, or rather an old disease in a malignant form. It intimates that this disease is committing great ravages in that part of the country among church members and other persons who are expected to attend church services. Our contemporary suggests that the attack comes on suddenly every Sunday, though sometimes the symptoms are felt on Saturday night. Doubtless this disease will account for the small attendance at religious services during the heated term, and it is perhaps wrong to attribute the whole trouble to indifference as regards religious matters. We certainly do not wish to apologize for Christians who deliberately and without sufficient excuse stay away from church on the Lord's day. There can be no question about the fact that absence from church is often the result of a want of interest in religious matters; and yet it would be wrong to say that all who stay away from the Lord's day meeting are influenced by unworthy considerations. Some way, many Christians seem to think that they can with impunity skip the regular services and at the same time continue to grow in grace and in the knowledge of our Lord Jesus Christ. Indifference to church attendance is largely owing to a growing belief which regards this attendance as of little importance to the development of the spiritual life. This is the thing that needs to be corrected. As well might we expect the body to grow or maintain its normal condition without the use of proper food as to expect the spiritual man to grow without attending the regular meetings of the church. What is called the Sunday disease is symptomatic of another disease, viz., a disease which lies behind normal Christianity.

❁

England, Germany and Russia have all been very much excited over the performance of some of the latter's ships. Two vessels belonging to the Black Sea fleet were permitted to pass through the Dardenelles and one of them "captured" a couple of British steamers and seized the mails of a German boat. America has become involved, owing to the Russians' having sunk the steamer Knight Commander, carrying a consignment of American merchandise. International notes are being exchanged, and the result is not yet apparent.

The Life of Faith.

When Paul declared that the life which he lived in the flesh he lived by faith in the Son of God, did he give utterance to a unique or extraordinary experience, or is it but the normal Christian experience? Undoubtedly this must be true of every Christian, just in proportion as he is a Christian. If not by faith in the Son of God, then by what force or influence is the Christian to shape his life? What is it to be a Christian, if it be not to reproduce Christ's life?

If a Christian be one who has caught Christ's spirit and is living Christ's life, it is evident that what was true of Paul must be true, in a measure, of every Christian. No one can live Christ's life without Christ's spirit, and no one can have Christ's spirit except he be united with him by faith —such a faith as makes Christ the controlling power in the life. Herein lies the efficacy of faith, that it makes real to us, and hence causes them to become controlling forces in our lives, those spiritual truths which have their embodiment in Christ. In other words, it is the channel through which spiritual realities become dominant factors in our daily lives.

It is to be borne in mind, however, that only those can say with Paul, "The life which I now live in the flesh I live in faith; the faith which is in the Son of God," who can also say, "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me." This crucifixion with Christ, or being separated from the world by the death of Christ, is an experience which antedates the life of faith. We must die to the lower in order to live to the higher. That faith is a very real and practical thing of which such results can be predicted. So closely does it link the soul with Christ in all his purposes and plans, his spirit and methods, that Paul could say, "It is no longer I that live, but Christ liveth in me." This is, indeed, a wonderful experience, but it is an experience that is possible to every follower of Christ.

The world had its prizes, its allurements, its ambitions and its aims, in Paul's day, as it has in ours. But these were not the forces that shaped or controlled his life. By the power of faith he was enabled to penetrate through these superficial and transitory things to the deeper and more enduring realities in which the soul must find its true life. Many in that day, as in this, sought to satisfy their spiritual hunger with these transient pleasures of earth, or with the mere external formalities of religion. But this great character, whose influence every subsequent age has felt, found his soul's satisfactions in his divine Lord and offered his heart as a new Bethlehem for the incarnation of the Son of God.

Surely there must be many, to-day, whose hearts are turning away from the fleeting vanities of the world, or from the superficial strife of men over minor questions, to the deeper life of faith in the Son of God. In proportion as this number increases will the church gain in spiritual power and regnancy, until it shall go forth with its pristine vigor to accomplish its sublime mission in the world. In proportion as the church militant reincarnates the Holy Spirit—Christ's true Vicegerent—it will become the Church triumphant.

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An Old Problem.

Elsewhere we print an article on "Election and Free Agency," by Anson G. Chester. It is an attempt to solve the old difficulty between divine election and human agency. The article seems to us to create some difficulties in an attempt to clear up another. We note a few exceptions which we feel bound to make to the premises and conclusions of the writer.

1. It will hardly do to say, as the writer does, that man, having deliberately sinned, "Ought, according to every principle of right and justice, to have been left in the dismal strait to which his sin had reduced him." As a matter of fact, God did not leave man in the "dismal strait" into which he had plunged himself. Shall we therefore accuse God of acting in opposition to "every principle of right and justice" in undertaking to rescue man from the consequences of his sin? This, of course, cannot be allowed. It was entirely in harmony with God's character to intervene in man's behalf. Indeed, He would have been less than the God revealed to us in Christ, if He had *not* come to the rescue of humanity.

2. The article states, however, that mankind "had a friend at court in the second Person in the Godhead. The loving, pitying Son of God could not, in this awful emergency, remain quiet and inactive." But how about the "loving, pitying" Father, of whom Jesus says that "He so loved the world that He gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life"? Not only did the sinner have a "friend at court," but the Court *itself* was his friend, and sent a Saviour to his rescue. The world has outgrown the idea that Jesus Christ was a better friend to humanity than his Father, and that He intervened between the divine wrath and the sinner to save the latter from the vengeance of an angry God. He came to reveal the love of God for sinful men.

3. We are told that, "Then it was that God formulated what has come to be known as the doctrine of election." We confess that these are matters about which we are ignorant. Just when God "formulated" His plan to save men, and the terms in which He couched this formulation, aside from what is revealed, we know nothing. It is true, however, that God has purposed to save those who will believe on, love and obey Christ, and that these are the truly elect; in other words, that God has elected Christ to be the world's Saviour, and all who accept of the salvation which He offers are the elect of God. This is the one truth which the article contains, which, while it is not new, is important in understanding the Bible doctrine of election.

4. It is hardly true to the facts to say that "individuals are not elected." Abraham, Moses, Joshua, Paul, and all that great host of heroes of faith, in the Old and New Testaments, were elect spirits, chosen of God for some special service, not necessarily unto salvation. This is a distinction which Calvinism has often overlooked, the distinction between election for *service* and election for *salvation*. Cyrus could be an "elect" person, chosen of God for a special purpose, though, so far as we know, he was not a believer in the true God. Most of those chosen or elected to special service were devout believers, but their election pertained to service. This truth should be placed alongside the New Testament doctrine of election according to grace, in order that we may have a full view of the subject. Neither of these kinds of elections—that for service nor that to salvation, through faith in Christ, interferes with man's free agency. It is for God to choose individuals or nations for special service, but it is for the individuals or nations thus chosen to accept such election and so become the elect of God.

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The Search for Truth.

Most men are creatures of habit. They get into ruts whether made by past dogmatising, by their upbringing or by other people. But in the search for truth one must not walk merely in the groove of some leader's estimate of it. It is because people have been so contracted that there has been much bitterness in the religious as well as the political world for some years past. The "higher criticism" has disturbed the churches where none of the members had any clear conception of what was meant by the hated term. Heresy trials have been but the natural outcome of the vituperation and misrepresentation that is so much easier than argument when we do not understand a subject.

Dr. James Moffatt, a distinguished college president, has just spoken some sensible words which are pertinent to all fields of investigation. President Moffatt, who is a conservative leader in the Presbyterian church, was addressing the great Pan-Presbyterian conference in Liverpool, England. His words are a re-statement of the fundamental principle of free thought and free speech, which is forever in danger—especially in times of the heat of political or religious con-

troversy—of being overlooked. Dr. Moffatt's statement was:

"The liberty and cordial sympathy which should be accorded to biblical critics should not be made dependent on the possible or actual results of their labors. These results may be quite contrary to our expectations and desires. Newly discovered truth is very apt to be disappointing for a time and to a portion of the good people of the world. It has not infrequently happened that the truth has met persecution and made its way through much tribulation to final acceptance. The only question for us to ask concerning any results of investigation that are offered to us is, Are they true? If they are true let our expectations be disappointed and our desires be denied, if they happen to be in conflict with the result.

"And men ought to be judged by the same principle. Are they seekers of the truth, and are they sincere in offering their results as true? If these questions must be answered in the affirmative then the critics are within their rights. We have no moral right to call them names, nor so to characterize them in public speech as to create a prejudice against them. When we credit them with good motives we do not bind ourselves to accept their conclusions. It may still be an open question with us whether or not they have discovered truth; but if they have sought after truth and do honestly claim to have discovered it we may justly treat them with the same courtesy that we accord to those when results are more satisfactory to us. To call them 'destructive critics,' 'rationalistic,' or 'naturalistic,' or 'anti-supernaturalistic' critics, or to charge them with hostility to the Bible or Christianity for no other reason than that their conclusions are distasteful to us, or untrue in our opinion, is to deny to them the rights that ought to be accorded to all seekers after truth."

That is a courageous and a needed statement. When Goethe said, "Our blessings are our greatest curses," he meant that we cling to the lesser good until it becomes a curse by making us indifferent to or incapable of the larger, rarer, higher thing beyond. Not the proving of what we may now believe, not the success of our own party, but the seeking for the ideal, the perfect thing, Truth, should lead us to be ready to cast aside every prejudice and personal desire.

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Commenting, as it were, on the results of the Democratic convention in Missouri last week, in which Folk and Cook were nominated, the prophet Daniel—he of the lions' den and the fiery furnace, and himself a statesman of renown in his day—says:

"And whereas thou sawest the feet and toes [of the image], part of potters' clay and part of iron, it shall be a divided kingdom. . . . And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another Even as iron doth not mingle with clay."—Dan. 2:41-43.

Hereafter, let no critic call in question the inspiration or canonicity of the book of Daniel.

Politics in Missouri.

Mr. Folk was not able to prevent the long-aimed blow. We will not for a moment believe that he "sold out to the machine." But that his position is compromised cannot be gainsaid. Mr. Folk's speech on accepting the nomination of the Democratic party was quite in accord with all that he has said, done and promised in the past. He again declared his intention to fight boodlers and all wrongdoing; he asked for a clean ticket to help him; he declared that if he could not be elected by honest votes he did not want to be elected at all. His was a simple, straightforward, fighting speech.

But on the same morning, a few hours later, the "machine element," the men who have fought Mr. Folk because he was a boodle fighter, won a great victory in the nomination of two candidates who have been allied with the forces that have done all in their power to defeat Folk and the "Missouri idea," and one of whom has actually been witness of a criminal boodle transaction. Such a condition of affairs almost makes one despair of the party and cry out, "How much vain sentimentalism there is in the world!" Have we been in a nerve-storm and nothing more? Is all this emotion, this rising of the people in their wrath at the guilt of dishonest officials to be so much wasted emotion?

How it came about that Mr. Cook and Mr. Allen were placed on the same ticket with Joseph Folk is a question that we will not now attempt to discuss. We have already said we do not believe they are there at the wish or consent of Mr. Folk. The question now before the people is, Shall they remain there? The people are responsible for their names being on the ticket, and it is within the power of the people to make it manifest to the world that if, in their eagerness to elect one man, they were careless about how the politicans were controlling other offices, they can in the end unequivocally express their intention for once, at any rate, to have a "clean slate." The convention has given us a compromise ticket. We have no personal grievance against either Mr. Cook or Mr. Allen. We are prepared to believe everything good that can be said of them. But the issue before this state is not one of personality. A great idea has been promulgated—purity of public life. And despite the fact that Mr. Folk believes he will have the support of every candidate nominated with him, the very fact that the machine fought so hard and so unscrupulously to name these candidates and is so well satisfied with the situation, is itself a reason for their rejection at the polls. The heart, core and fibre of public political life has to be renewed. There must be no patchwork with the old cloth. Already we have heard many Republicans and independent voters who had made up their minds to vote for Folk and his platform declare they will return to the Republican fold if it will but put up a good ticket. And many Democrats will scratch Messrs. Cook and Allen. When a man finds himself in radical disagreement from his associates he is free to assert his independence. Otherwise we are living in a modified system of anarchy, and not in a republic.

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The Recovery of Christ.

For fully a thousand years the Christ of Matthew, Mark, Luke and John was obscured. Greek speculation made him an abstraction. Roman dogmatism made him fierce and unlovely. Origen and Augustine "were steeped in Platonic philosophy," and they dominated the thought of the medieval centuries. Their attempt to construe the infinite in terms of the finite led them to the antipodes of simple New Testament presentation. The sweet human Friend and Brother, the divine Lord of the gospels, was transformed on the one hand into a philosophical one of three whom ordinary people could neither comprehend nor love; on the other into a sacramental medium of external "grace."

Many a twelfth and thirteenth century priest knew nothing about the New Testament—could not so much as read the story of Matthew; but he knew how to "baptize" infants to keep them out of purgatory, and how at the tinkling of a tiny bell to transform the sacramental bread into the very body and blood of Christ, which, given to the people, made them somehow hypothetically safe. Such crude sacramentalism is but one indication that the Christ was lost. Many another might be given. The whole doctrinal system of Augustine is an obscuring of Christ. The metaphysical trifling of the schoolmen was an obscuring of Christ. The ritualism and sacramentalism of the semi-paganized church obscured "The Man of Galilee."

With Luther the process of recovery began. It has been a historic process, and except from the historic standpoint it has seemed slow. As long as Calvinism, and sacramentalism, and the various phases of the doctrine of vicarious penalty linger the recovery cannot be complete.

But we take heart. The age of the historic method is at hand, and it dominates all our thought. Instead of speculating ad libitum in deductive ways upon the basis of assumed premises, and running thus into vast vagaries and cruel dogmas, we seek the sources. Except in a historic way we no longer ask after the decrees of councils, the bulls of popes, and the theological speculations of half pagan philosophers; they do not dominate us; we cannot possibly get ourselves into an attitude of mind to submit to them, but we go back of them and seek facts. They are our masters.

By this search we are recovering the

Christ. We are seeing him more and more clearly as he lived, and taught, and wrought. We behold him in martyrdom as he died, and in victory as he arose, and in his encompassing love as he voiced the commission.

We begin to know his times more perfectly. We see his fair form on the dark background of Judaism, and Romanism, and paganism. Archeology, philology, comparative religions, reconstruction of history, all are handmaidens in the work of restoration.

As a recent writer expresses it, "The new studies cut back of the entire stream of dogmatic development." We shall presently know Christ as he was known to John and Thomas and Peter and Paul. And to know him thus will be the doom of dogma, the day of liberty, and the open pathway to the unity of Christendom in Christ, and the conquest of the world through him.

W. J. LHAMON.

Columbia, Mo.

Editor's Easy Chair.

To sit under one's own vine and fig tree was an Old Testament ideal of prosperity. It implied peace, a permanent habitation and a degree of prosperity that answered all essential needs. It does not alter the principle when we substitute the oak tree for the fig tree. To-night, on the eve of our departure from the city for a time, the blessedness of this Old Testament figure comes to us as we sit beneath the sheltering arms of the great oak tree that stands before our door at Rose Hill and look up through its branches to the far-away stars—the "forget-me-nots" of the skies. The rocking chair which a thoughtful hand has set upon the lawn facilitates the upward look. How calm and peaceful it seems up there where the heavenly orbs "declare the glory of God" without "speech or language"! One can almost hear the soundless notes of the music of the spheres. The stars never seem so near and neighborly as when they shine down through our own trees upon our own dooryard. It is then, too, that they speak their tenderest and deepest messages to our hearts. Amid all the tumult of political excitement and industrial strifes, "keep cool and serene. Do not fret thy soul over seeming defeats. God reigns. Commit thy ways unto him and be at peace." Let us heed the message of the stars.

But here is another constellation that calls our thoughts down from the upper spheres. It is a group of Oklahoma girls who are here doing the World's Fair, and have come out to share the beauty of this moon-lit evening with us beneath our oaks. How can one talk to the stars or listen to their message in the presence of a galaxy of Oklahoma schoolmarms? These bright and brave girls from the broad and breezy plains have a message of their own which many other young ladies might be interested in just now. It bears on the question, How to see the World's Fair at the least expense and in a thoroughly independent and respectable way. They disregarded our prudent counsel, hired a furnished tent in the suburbs, did their own cooking and tent-keeping, sharing the work and living plainly, so as to make the burden light, and were able to devote two weeks to the Fair, at light expense to each and with great profit to all. Not all girls can do this, but these Oklahoma girls did it successfully. But now they go their way west, while we turn our faces to the north for a season.

The fight for political reform in Missouri has completed its first battle in the Democratic convention last week. It was only a partial victory for the forces of reform. How hardly do they who have riches enter into the kingdom of good citizenship! It was the great corporate interests acting with and supporting the machine that caused the triumph of certain candidates whose election would be a public calamity. The tax-dodgers, no less than the boodlers, are arrayed against honest government and equal taxation in Missouri. When we think of the large part which unscrupulous selfishness plays in politics, we lament more and more the recent death of a conscientious public servant, Mayor Jones of Toledo, O., more widely known as "Golden Rule" Jones. He tried to carry out the golden rule in his own life, and taught it to others as the true rule of business. A few days before his death he wrote to a friend in St. Louis that he had discovered the source of his misery. "It is the possession of money, money that I have not earned and that does not belong to me. My greatest misery comes from my attempt to distribute my money among those who have fully earned it." How few there be who are troubled in this way!

Hastening northward we caught a glimpse of Chicago and of its great university. The latter has grown marvelously in its material equipment since we last saw it. What a splendid array of buildings and how noble the type of architecture! What mighty posssibilities for good does such an institution possess if it devote itself to sound learning and the religion of Jesus! It was a pleasure to meet so many of our young men there, pursuing special studies and fitting themselves better for their life-work. Let us hope that not one of them may lose sight of the "paramount issue" in religion to-day—the reunion of Christendom on the basis of the common Christianity of the New Testament. We spent a few hours at Macatawa greeting old friends and enjoying a ride in Col. Hallack's launch, the "Red Wing." The place was as beautiful as ever, but it is a backward season, as at all resorts. Our destination was still further north for the present season, and when we halt we will report.

Notes and Comments.

Now that the presidential campaign is opened, we may expect to hear the hoary political slogan that the salvation of the country is hanging in the balance, and depends upon *our* party carrying the election. Do not be troubled over this ancient canard. This little poem from the Washington Star may give us comfort:

I have stood in awe and trembled while I heard grave men declare
'Twas an hour of awful peril, and that doom was in the air.
With some men using sophistries, and others using cash,
They tell me there's no doubting that the country's going to smash.

But here's one ray of comfort, my parents often tell
How years ago upon their ears the same foreboding fell;
How, every time two parties came together with a clash,
A lot of frightened people said, "The country's going to smash!"

My grandsire says that he observed the same when he was young;
He's known the time when dire dismay was preached by many a tongue,
He tells me that his father, my great-grandsire, oft would dash
Before an audience and declare, "The country's going to smash!"

So history repeats itself. When future ages dawn
I guess the country will be here, though all of us are gone;
And our great-great-grandchildren will be hearing phrases rash
From people who inform them that "the country's going to smash!"

A correspondent sends us the following clipping from a Kansas City paper. It depicts an occurrence that deserves recognition, so we make no further apology for quoting it in full:

"The other day in the city of Des Moines an old gentleman, member of the Presbyterian church, after a few days of illness, died. His next door neighbor on one side was a Hebrew, on the other side a member of the Methodist church, and the neighbor a second door away, a Catholic. During his illness the neighbors took turn about in caring for the old man, whose wife was a semi-invalid. There was no help in the household save that rendered alternately by the Jew, the Catholic and the Methodist. They took splendid care of the aged Presbyterian and his wife. While the old man was dying there was no minister present and the wife asked if some one could not offer a prayer. The Catholic repeated reverently the Lord's prayer and the others reverently joined. Together the Methodist and the Jew and the Catholic prepared for the funeral. A Presbyterian clergyman read the service. There was but one relative—a daughter living in Chicago—and the funeral cortege consisted of the daughter and the families of the Catholic,

(*Continued on page 958.*)

Great Predictions of the Soul's Enduring

By Geo. H. Combs

II. The Voice of Science.

Has science a *voice* on this theme? At the best, is not science silent, if indeed it has not dark death gospels to declare? Let us not come to such swift admission. While science does not give us proof, nor fullness of confirmatory data, it furnishes us hints and prophecies not to be lightly valued. Speaking broadly, it may be confidently stated that science has lost its boasted allknowingness in the presence of this problem, and no longer says nay, if with perfect truthfulness it may not pronounce unhesitatingly yea. But a somewhat yeaward leading it gives.

1. Analogies drawn from its observations are suggestive. Science witnesses steadily for the triumph of life. Does the dark come? Out of the dark comes the day. Does winter come, with its gloom? Out of the desolate winter leaps the radiant spring. Is life imprisoned in kernel or in shell? It breaks down its hindering walls. Do the leaves fall from the tree? Out of their sacrificial mold come the grasses and the flowers. Life persists. Is not this something—something to know that while there is no proof of personal immortality, life, not death, is dear to nature's heart, and that the universe is no giant tomb of all things living, but rather the fruitful nursery of life?

2. Science witnesses for man's dual being. The chasm between brain tissue and consciousness, between molecular action and reason, has never been bridged. The distance between the mechanical action of the particles composing the brain and thought itself is unthinkable. This physicists are admitting. The mind cannot be interpreted in the terms of the brain, and has no mechanical equivalent. The brain is not the mind. The brain is simply the mind's instrument, the mind's servant. True, this connection is very intimate, but by no means to be considered necessary in any other state of being. If these, then, are two, not one, it follows that the destruction of the one does not involve the destruction of the other. The destruction of the instrument is not the destruction of the agent. The brain at death's touch crumbles into nothing, but the mind, the *ego*, death cannot touch.

3. Science affirms the continuance of personality in spite of change. If man were a purely material, and therefore mortal being, it would follow that, with the complete change of all the particles composing his body, the man—the personality—would be changed. Now, this change is exactly what we find. The particles of the body, of bone, nerve tissue, brain tissue, are all constantly changing. We are totally renewed perhaps about every three years. But though the outward man is thus kaleidoscopic in its changes, personality endures, the man changes not with these changes and self is consciously the same. Man in a state of flux partakes of the changeless. Eloquent testimony is this to the dual nature of man, and rich, too, in suggestiveness. For if life can withstand all these changes itself unchanged, cannot it also withstand the change of death? Science not only suggests the question, but in the light of probabilities must throw its weight on the side of affirmation.

4. Science traces life into the invisible. Once boastful, science now admits its inability to furnish the material equivalents of life. The doctrine of spontaneous generation is wholly discarded. Mr. Huxley admits that the gulf between the inorganic and the organic has never been bridged. Life, whose starting point was once thought to have been found, is still a mystery. Yet this is known—it has its roots in the unseen. "Modern science in its most materialistic mood is leading us from mystery to mystery, and lands us at last on the strange boundary line which divides the unseen from the seen; but it never fails to tell us that the great secret *is on the other side*." If so, then immortality becomes easy of belief, for this same science in these latter days is but echoing the song of Paul, "Now the things which are unseen are eternal." The visible dies—trees, mountains, seas—these pass away; but the invisible things, force, life—these abide.

5. Science, in its evolutionary interpretations, speaks for immortality. The scientist wedded to evolution, looking abroad, sees everywhere progress, development—the world's sure ongoings along the lines of a definite purpose towards a fixed goal. He sees not only progress, but purposeful progress; not only development, but intelligent development; not only change, but change in harmony with design. The "infinite and eternal energy from which all things proceed" is not working at haphazard. Creation has a goal, a crown, but what? Man. "It is not more certain that the cell is made for the storage of honey by the bee; that the nest is made for the home of the birdling; that the cradle is made for the rocking of the babe, than it is that this globe was made for the habitation and the development of man. . . . If we look back along the pages of history, these two truths we have learned from the universe: first, that all its processes have been for the purpose of manifesting One who thinks, who wills, who loves; second, that the purpose in the manifestation of this One is the creation of a race of free moral agents, who can themselves think and will and love. The unorganic world existed before the vegetable, and the vegetable world before the animal world, but man exists for nothing beyond—the topmost round of the ladder has been reached. And has all this been done that thinking and willing and loving may run their insect course in a flitting moment of time and then end? Is the whole process of evolution for this and nothing more? Are we to think that this long cycle of ages has run its course and chaos has been converted into order, and out of order the architectural splendors of the heavens and the earth have been fashioned, and in that architectural splendor of the heavens and the earth life has been developed, first, in its lower vegetable forms, then in its intermediary animal forms, and finally out of these the highest conceivable life, the capacity to think, to feel, to will, only that thinking, feeling, willing may continue for thirty, forty, sixty years and then cease; ages for a lifetime, an eternity for an instant; the whole process of development culminating in nothing? When one believes that the whole creation is focused on man—that the whole process of the planetary system, beginning so far back that not memory nor even imagination can conceive it, issues in man; when one believes that the whole process of the long evolution, purposed in the divine love, thought out in the divine mind, wrought out in the divine energy, has been accomplished for the purpose of producing a thinking, willing, loving man, how is it possible for him to believe that the end of it all is—nothing?" (Lyman Abbott's "The Theology of an Evolutionist.")

Evolution looks forward, and its fundamental teaching is that man is on a pilgrimage. Bound up in and a part of the cosmical process, he must go on. But evolution is through with the body. Its further education is of the soul. This education, however, has but just begun in the life that now is, and calls with voices that cannot be denied for other worlds where the process must go on. If this life exhausts that pilgrimage, then evolution is arrested in the very beginning of its tuitional work, and the clear purpose of the Infinite is shattered.

(TO BE CONTINUED)

Two paths lie open for each life;
One leads through danger, toil and strife,
But upward goes
To shining heights whose rising sun,
When once the lofty steep is won,
No setting knows.
The other path, vine-clad and green,
Scarce lets its gentle slope be seen,
But downward goes
To depths unknown, whose setting sun,
In baleful shadows dark and dim,
No rising knows.

—*E. G. Bangs.*

The Wonderful Wee Free Kirk

By William Durban

Prelude.

A few words by way of allusion to our work here will, I know, be welcome, before I go into my proposed thesis in this article. At Hornsey Earle M. Todd and the people to whom I for some years ministered are in the midst of a happy revival, many converts having been this month baptized. The plans for a new and permanent building are under consideration. Last Sunday Henry Varley, who is known as an evangelist throughout the Anglo-Saxon world, preached at West London Tabernacle. It was a farewell once again to England, his native land. Yesterday Mr. and Mrs. Varley sailed for Australia, where they settled twelve years ago by medical advice. In America Mr. Varley is well known as a magnificent undenominational preacher. He is absolutely unattached in the connexional sense. In a conversation with him which I enjoyed a few hours ago, he once more expressed his sympathy with the Disciples of Christ. Though he is now a septuagenarian, Henry Varley preaches with all the energy, fire and eloquence of his early years. You may see him again in America suddenly any day. Brother Mark Wayne Williams, pastor at West London Tabernacle, is abundantly encouraged. Brother Leslie Morgan is not only working assiduously at Southampton, but by arrangement with our board periodically evangelizes among the churches, leaving good results at each place.

The Wee Frees.

I have now to write of a most interesting, romantic and astonishing episode in contemporary religious history in Britain, which has much to do with that principle and practice of Christian unity which is the head and front of our own plea. Scotland is the most advanced evangelical country in the world excepting little Wales. Only last week I was reading the statement in an interview of an Edinburg minister, that in Scotland the people at large are so much more seriously religious than the people of England, that the quips, cranks and facetiæ in which preachers south of the Tweed are apt to indulge, would not be tolerated in the north.

Well, a very serious thing has happened in the great Presbyterian world of the north. Practically, Scotland is a Presbyterian country. Episcopalians, Congregationalists, Baptists and Methodists are all infinitesimally small in their numbers. We have not a single Disciple church in all Scotland, nor have we any in Wales or Ireland. (When I attended the Jubilee convention at Cincinnati, it was resolved that evangelists should be sent from America to Scotland, Wales and Ireland.) Two years ago, after years of negotiation between the great body known as the Free Church of Scotland and the smaller body known as the United Presbyterian church (the latter formed long ago by some little communions coalescing together), a corporate and organic amalgamation was effected. The communion thus formed was denominated the United Free Church of Scotland. This reunion caused wonder and rejoicing throughout the Protestant churches of the united kingdom. The wonder arose from the fact that two sections of Christians supposed to be each actuated by the most uncompromising Scottish grit and prejudice had overcome their exclusiveness and had succeeded in persuading even the sternest old covenanters to display the spirit of concession of non-essentials. The joy was occasioned by the indication furnished in this incident of the tendency of the times towards Christian reunion. If these two sections had thus united, why should not the remaining Presbyterian denominations of Scotland fall into line? And also, what should hinder Methodists and Baptists, split into various divisions from causes not absolutely forgotten, from closing up their ranks, for there can be no ultimate Christian union until the minor denominations have merged into each other. That is why Dr. Hillis has proposed the formation of religious trusts.

But there is a little rift within the reunion lute. The events of the last few weeks have startled all Scotland. A few ministers and churches up in the highlands, who never liked the notion of the Free Church to which they belonged compromising with the U. P. Church, not only dissented and protested vehemently at the time, but have instituted a lawsuit which, being carried against them, they have taken by appeal up to the parliament in London, where the case has just been for ten days heard in the house of lords, before the lord chancellor and other judges. Now, there are only twenty-four of these protesting churches, but it is astounding what a stir these are making. They loudly proclaim that they now constitute the Free Church of Scotland; that the United Free Church is a sham and a usurpation, and they claim not only their own churches, manses and funds, but declare that they have a legal right to all the property of the old Free Church, which is worth at least a million pounds sterling! This little fragment of a great denomination is popularly styled by amused Scots the Wee Free Kirk. But these Wee Frees mean business. They have moved the world to amazement. After a serious deliberation a few weeks ago the United Free Church synods in Edinburgh met in general assembly, made an offer which to most outsiders seemed abundantly generous to the feeble remnant. It was proposed that the Wee Free Kirk should receive a lump sum of 50,000 pounds, with the church and manse belonging to each parish concerned, and that the ministers should have full right to the pensions and other family benefits. But this overture is scorned. And what creates anxiety is that the lord chancellor showed, as most people thought, a very favorable feeling towards the Wee Free church. This is, of course, only imaginary, but Lord Alverstone was so interpreted by many hearers. Of course, his only desire would be to do absolute justice. He is the same great and able lawyer who represented Britain in the conference concerning the Alaska boundary. There is not a cleverer lawyer living, nor a more upright one. He will fearlessly give the award as he thinks just, of course with the assistance of his colleagues. But, as the leading northern paper, the Scotsman, observes, "this trial is the most momentous ever known in the ecclesiastial annals of Scotland." So crucially difficult is it, that the judges having heard the long pleas for ten days are suspending their decision.

Calvinism the Stumblingblock.

Now, the question will at once occur to many a reader, what is the matter with the Wee Free Scots? The fact is simple, though the issues involved are most complicated. It is claimed by these highlanders that the majority who amalgamated with the U. P. Kirk have been unfaithful to the Westminster confession, to Protestant and covenanting orthodoxy, and to Calvinism, which really means the doctrines of election and predestination. Imagine what such ecclesiastical conundrums meant when dragged into the law courts! Once more the vain effort is being made to condition the welfare of the Christian churches on the definitions, the doctrines and the traditions of men. The Free Church had surrendered its position on rigid Calvinistic orthodoxy by concessions to the U. P. communion. And the twenty-four minority churches are furious, and have set the heather ablaze. I need hardly say that the sympathies of the vast majority of Christian people are entirely with the united Free church, which represents the highest religious intelligence in the united kingdom. It is a singular fact that the Free Kirk, even before the recent union, was far and away stronger than the Scotch established Presbyterian Kirk, and it was far wealthier and much more popular and influential. Erastianism is a waning force north of the Tweed, and disestablishment cannot be a remote event.

London, July 2.

As Seen from the Dome

By F. D. Power

In the death of George Darsie the whole brotherhood has sustained a loss. His influence for good has been felt far and wide. Among the thousands of faithful men with which our cause is blessed, he was a conspicuous figure. For simple manliness he was an example to all his brethren. In no sense was he a professional clergyman; he was a genuine man, a gospel preacher, an ideal character. Simplicity, transparent honesty, wholesomeness, sound judgment, unaffected piety, loyalty and truth seemed to distinguish him. He was symmetrical. He was well poised. He was a good man, full of the holy spirit and of faith, like Barnabas of old. He was sane and safe. As every barrel of flour that bore the brand of "George Washington, Mount Vernon," was exempted from the otherwise uniform inspection in the West India ports, the name being regarded as an ample guarantee of the quality and quantity of any article to which it was affixed—so of any sermon or address or publication of George Darsie. He was a pillar of the truth; we trusted him. He was a noble soul; we loved him. Williamson, Cutler, Darsie—some of our most lovable co-workers have lately been called up higher. What if the preacher, whenever he goes into the pulpit, could look upon it as the last time he may ever preach or the last time the people may hear. What if we could think more of men and women about us as fellow travelers speeding on toward eternity, and could single out each one individually as if we met him in the street, as Father Taylor of the seaman's Bethel would turn to the sailor that chanced to catch his eye and exclaim: "Ah, my jolly tar, here you are in port again! God bless you! See to your helm, and you will reach a fairer port by and by. Hark! Don't you hear the bells of heaven over the sea?" What if we could all pour forth such an alabaster box of ointment at the feet of Jesus as our brother did, insomuch that the house shall be filled with the odour of the ointment!

The assembly season is on with us. Two, at least, of our budding Chautauquas promise to do good work this summer. The Piedmont assembly, near Gordonsville, is in session from July 29 to August 7. A splendid array of talent we find on their program. W. H. Book is the assembly preacher, and he is always bright and strong and true to the landmarks. Then such men as W. M. Forrest, E. L. Powell, H. C. Combs, W. G. Wright, B. A. Abbott, R. M. Hopkins, J. H. Seaman, J. Hopwood, J. W. West, C. R. Sine and Peter Ainslie, enrich the bill of fare. No one need fear any lack. Old Virginia is mother bountiful. Good food and good fellowship characterize her gatherings. And the meeting is held in one of the most beautiful spots in her charming Piedmont country. The ground is all historic. Within a radius of a few miles more great men have been produced than on any territory of the same size in America. Fancying them all as alive at one time, one, in a day's horseback ride, can take breakfast with a president of the United States, stop for an hour's conference with a United States supreme court justice and foreign minister, lunch with another president, call on two United States senators, take supper with a third president, and spend the evening with one of the most noted literary geniuses the world has known—all in one day! Find out who they are. In a few miles of Piedmont assembly they flourished. What an inspiration to the speakers and listeners in these classic surroundings!

Bethany Beach is our seaside assembly. While you read these words the writer is enjoying the caresses of the briny deep on one of the finest stretches of ocean front to be found on the planet. The moon does his washing, the Blue Hen supplies his table and such articles serve his intellectual and spiritual repast as make nothing more to be desired. Bethany Beach is on the Delaware coast, midway between Ocean City and Rehoboth. One reaches it from any part of the world by two railroads, the Pennsylvania and Baltimore & Ohio to Rehoboth. Delaware is a little state of just three counties, 2,050 square miles and 185,000 people, separated from Jersey on the east by the Delaware river and bay, and with Maryland on the south and west. Hudson discovered it in 1609, and in 1610 it was named for Lord de la Ware, governor of Virginia. In 1620 thirty persons from Holland settled not far from Bethany Beach at Hoornkill, now Lewes and called the country Swaanandael. The Indians killed them all. In 1638 the first permanent settlement of Europeans was made by Swedes under Peter Minuit, who built a fort and church at Wilmington and called it Christina, and the country New Sweden. Then constant scrapping took place between the Dutch and Swedes until it passed to the Duke of York in 1664. William Penn annexed the three lower counties, but they seceded in 1703, and the state of Delaware was born in 1776, and it was the first state to adopt the constitution, December 7, 1787. Its first governor was called "the president of the state," and his name was McKinley. Peter Minuit, who founded this little commonwealth, was commissioned by that great prime minister of Christina, the infant daughter of Gustavus Adolphus—the famous Oxenstiern.

So the Blue Hen state has a history. It was a slave state, but while seceding from William Penn it refused to secede from Uncle Sam, though Mississippi sent a special commissioner to urge this action. It has given the nation some great men. There was Cæsar Rodney, a signer of the Declaration and attorney-general of the United States, and Louis MacLane, secretary of state and of the treasury, and John M. Clayton, who negotiated the Clayton-Bulwer treaty with great Britain in 1850; there are the Bayards, a famous clan, three generations, James A. Bayard, United States senator, the peer of Clay and Calhoun, who had a hand in the famous treaty of Ghent, and was minister to France, and Richard H. Bayard, United States senator, and James A. Bayard, Jr., United States senator, and Thomas F. Bayard, United States senator and secretary of state and ambassador to Great Britain; and there are the Saulsburys—Gove and Willard and Eli, all Blue Hen's chickens, all came out of this little peninsula. It was Eli Saulsbury, when in the United States senate, who offered this resolution touching the political prayers of my good friend, Byron Sunderland: "Resolved, that the chaplain be requested to pray more to Almighty God and less to the senate." Yes, Delaware has its men and its peaches, and its J. Edward Addicks, who made four famous attempts to get to the United States senate last year, and above all its Bethany Beach and summer seaside assembly of the Disciples of Christ.

This week on our program are such good people as Prof. J. C. Keith and Miss Pearl Keith, L. G. Batman and C. C. Redgrave, and next week come John A. Jayne and R. S. Latimer and B. L. Smith, Congressman Houston and Governor Tunnell and others.

Sunday July 24 I assisted Peter Ainslie in laying the corner stone of his "Christian Temple." It was a great occasion. Walter Mansell, of Salem, O., fills the Vermont avenue pulpit July 31 and August 7. Greetings from the sunrising and the sea.

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Notes and Comments.

(*Continued from page 955.*)

the Jew and the Methodist. That's all—only this: Twenty years ago such a thing would have been impossible. Surely the world grows better and more charitable and kinder."

Comment is needless, other than the thought that as the world grows more charitable and kinder, there will be more fellowship, more Christian union. The Florentines say that their artists have wrought such images of sweetness and grandeur because of the influence of their bright and serene climate. Undoubtedly an atmosphere of peace and kindness, the meeting around a common hearth, has everything to do with the bringing forth of the Christian graces in their completest and most attractive guise.

Uses of Money

By Baxter Waters

Money and morals should go hand in hand. Too often they are divorced. We little think what an important part money—its uses and misuses—plays in the formation or deterioration of human character. Its possession is for weal or woe, it becomes "wealth or ill-th," as Ruskin says.

See how many virtues are mixed up with money: frugality, honesty, industry, generosity, helpfulness, self-sacrifice, philanthropy, charity. And how many vices associate themselves with and spring from the "love of money, the root of all kinds of evil": dishonesty, pride, prodigality, lust, laziness, avarice, sordid worldliness, "covetousness, which is idolatry." Bulwer says, "Never treat money affairs with levity; money is character." Another says, "A person who is careless about money is careless about everything, and untrustworthy in everything."

Jesus said: "He that is faithful in a very little is faithful also in much: and if, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own?" The possession and use of money ever remains the test of one's character: of his wisdom, fidelity, honesty and humanity.

Jesus condemned certain foolish uses of money. The man who put a false estimate upon the place and value of money he called a fool. His folly was materialism, love of ease, self-indulgence and vulgarity—putting confidence in money rather than in character, or in mind and heart; he trusted in riches rather than in God the Father. He exposed the inhumanity and crime of those lovers of money whose covetousness led them to exclusiveness and unbrotherliness, as depicted in the parable of the rich man and Lazarus. He spoke with pity and stern radicalness when he saw the rich young man bowing to mammon, and turning from the higher call to heroic self-sacrifice. His picture of moral depravity was incomplete without the prodigality of the younger brother. "He wasted his substance in riotous living." But Jesus not only warns men of the dangers of riches, he also points out such principles as he would have men build upon. He indicates wise and helpful channels into which to direct wealth. I suggest three:

1. Useful enterprises. Money is not yours to squander, nor to hoard up as a miser, nor for your exclusive use; it is a trust from God to be invested and expended for the greatest service to your fellow men. It is not yours alone, you are but an administrator for your neighbors. Money, like individuals, should contribute to the well-being of a community. A channel for the distribution of wealth is in the utilitarian enterprises of manufactures or commerce or public improvements, which furnish employment to many and distribute and multiply the comforts of life. Even business transactions may have utilitarian ends and philanthropic purposes. To bring dormant capital and idle hands together is a service not to be despised, and its value grows in proportion to the larger service it lends in way of human happiness and common comforts and relief; also in proportion to the sacrifice made by those who invest the capital. The annuity plan of our missionary societies is a fine investment, and a splendid scheme of Christian philanthropy.

2. Benevolence. Further, money may be devoted to works of immediate benevolence and charity such as, care of the poor, hospitals, education, churches, missions, etc., etc. By precept and example Jesus encouraged every desire and effort to alleviate suffering, uplift the mind and minister to the spiritual well-being of man. He taught that our possessions should be shared with others, with the poor and those in need. "Give to everyone that asketh of thee, and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise."

Urgent calls for help come from every department of Christian work; there are schools and orphanages, churches and missions, libraries and reforms, public enterprises to be supported, work to be given to men in need, prisoners to be visited and redeemed, the gospel to be preached in all the lands. Never in the world's history were more mighty works being done, nor the demands so great. While the distribution of wealth calls for discrimination and wisdom, the Christian world and all those who love men as men should be ready to give, to consecrate not a tenth, nor a part, but all their money and the character that lies behind it to the betterment of the world. Many of these enterprises languish, church work is retarded, benevolence hampered, reforms fall to the ground, plans for more extensive service fail because of the stinted gifts, the mercenary spirit and the greed of Christian men and women. What right have men to bury the talent entrusted to them, to "have much goods laid up for many days," to fare sumptuously every day, while the crying needs of humanity fall dead on their ears? Jesus did not tolerate these things in his day. Will he do so now? The inhuman rich now, as then, will go to hell. Professor Ely says, "If a man claims to be a Christian and is not at the same time a philanthropist, he is a hypocrite and a liar." John the apostle said, "Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God dwell in him?" (1 John 3:17.)

3. Another wise use of money is suggested by Dr. Munger's comprehensive phrase, *Spend upward*. Not to spend *downward*, as did the prodigal, to the destruction of his soul; not to sink in sordidness and become slothful and useless, but to invest so that returns will come in higher values. Spend upward; that is, for the higher faculties. Money should be a re-enforcement to character, it should furnish opportunity for mental culture; it should be a contributor to refinement and knowledge, to the beautiful, the suggestive, the artistic. The right use of money consists in getting things into higher values.

RACE DONE?

Not a Bit of It.

A man who thought his race was run made a food find that brought him back to perfect health.

"One year ago I was unable to perform any labor, in fact I was told by my physicians that they could do nothing further for me. I was fast sinking away, for an attack of grip had left my stomach so weak it could not digest any food sufficient to keep me alive.

"There I was, just wasting away, growing thinner every day and weaker, really being snuffed out simply because I could not get any nourishment from food.

"Then my sister got after me to try Grape-Nuts food which had done much good for her and she finally persuaded me and although no other food had done me the least bit of good my stomach handled the Grape-Nuts from the first and this food supplied the nourishment I had needed. In three months I was so strong I moved from Albany to San Francisco and now on my three meals of Grape-Nuts and cream every day I am strong and vigorous and do fifteen hours' work.

"I believe the sickest person in the world could do as I do, eat three meals of nothing but Grape-Nuts and cream and soon be on their feet again in the flush of best health like me.

"Not only am I in perfect physical health again but my brain is stronger and clearer than it ever was on the old diet. I hope you will write to the names I send you about Grape-Nuts, for I want to see my friends well and strong.

"Just think that a year ago I was dying but to-day, although I am over 55 years of age most people take me to be less than 40, and I feel just as young as I look." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look for the little book, "The Road to Wellville" in each pkg.

Where Folk Was Nominated

"The gentleman from St. Louis has the floor."

"I move you, sir"—

And "Proxy" Jones, standing on a chair, straightway threw the firebrand into the most remarkable convention that the state of Missouri has ever known.

With a howl of rage the anti-Folk Democrats tried to cry the young lawyer down, but within ten minutes after the convention had been brought to order it was seen that the great majority of the delegates were with Mr. Folk and Ed. Butler's man, in power by a trick, was removed from the state committee by a vote of 401 to 290 in favor of Nolan, a Folk man.

The war-whoop of the "Indians" breaks forth again, and it is "Proxy" Jones' scalp they are again after. A second W. J. Lhamon in appearance and deliberation of action, he will not be downed until the house has heard his motion to instruct the credentials committee to throw out all delegates who shall be shown to have been sent there fraudulently or through intimidation. At once there is confusion, from the midst of which it is ultimately gleaned that some regard the motion as a reflection upon their judgment and honesty, while others insist that the creator is greater than the creature, and therefore the convention can instruct. Then a surprise! A delegate, big and handsome, in a cultured voice says: "On behalf of the city of St. Louis, I desire to second the motion of the gentleman who comes here on a proxy." Thus Harry B. Hawes, candidate for governor, and ring-master of St. Louis, rising from the midst of his Indians to ask for trial, makes his first appearance on the convention floor.

* * * * *

But it was not on the convention floor of the House of Representatives that the real fight for the control of Missouri was taking place. Half a mile away was the hotel where the candidates had made their "headquarters." The most palatial of these was the parlor engaged by Mr. Hawes. Here the young St. Louis leader was hail-fellow-well-met with every one. Picture him a shirt waist man, a cigar always in his hand or mouth and a handkerchief around his neck to keep his collar from wilting, and you can have his exact likeness before you if you can imagine a composite photograph of Dr. Herbert Willett and "Gentleman Jim" Corbett, the prize-fighter, with a scar under the left cheek-bone.

Across the broad hall to the right, a narrow door with a small picture of Mr. Folk over it indicated, when you got near enough to see it, the modest rooms of the most popular, and by some, the worst hated candidate for governor ever nominated—Joseph W. Folk. Mrs. Folk has a better sense of the value of publicity than her husband, for when she sought his headquarters one day, she at once asked why he did not have a bigger sign to indicate where he could be found. Mr. Folk and Mr. Cook never discarded their coats in the very hottest fight on the very hottest day, and if Mr. Folk furnished only ice water for refreshment, his handshake was as warm and his greeting as kindly as that of any of the candidates whose glasses ran with color.

The other candidates were all out for business. "I want you to meet him," "just come in and see him, you'll find him a good fellow," were the reiterated injunctions of their emissaries. And thus began the winning of votes. It was interesting to watch it. A band in the street and another in the hotel kept things noisy. There was a constant coming and going of delegates and watchers of the fight. Here three men would capture one—a chairman of a delegation. "Now, see here, Tom, we want your votes. You can't say anything against our candidate, and our county deserves recognition. You bring your delegation into line for us and we'll give your choice for secretary of state our votes."

"You are not going to bolt your instructions?"

"Well, it hurts us like poison to go against instructions, but we don't like the man. Oh, he's all right personally, but there's a crooked turn in his career."

"Pshaw, that's all rot. Hasn't he declared for the platform? He'll be as straight as a yardstick in the future. And then remember, you were sent here to vote for him? Isn't that so, Senator?" And Stone, the old politician—he greeted me on the street one day, though he had never set eyes on me before; that is a politician's way—asserted that it would be a crime to the party and to all fairness to bolt. But the protesting delegate was not satisfied.

"Why, even Folk is against bolting, and you wouldn't do what he dislikes!" Despite all this, there was an element—they had several secret meetings—that was in favor of walking out of the convention when the time came to vote for Cook and Allen. But the threats of the "machine," the publicly expressed opinion of Mr. Folk, and finally the pleadings of Senator Cockrell, kept the bolters in line to their instructions. And all the time Cook felt sure he would be nominated. He, too, is a politician! He claimed 100 more votes than those instructed and—he received at the count still a further hundred. The meaning of all this is what will keep men gossiping for weeks to come.

* * * * *

The band had foretold it. "There'll be a hot time in the old town to-night" it had crashed out with all the strength of lusty lungs and a big-armed drummer. And a hot time it was at the second session, though no business was transacted. The house was already crowded and there had been a fight to get in. Crowded was the one long hall leading to it.

"Mr. Sergeant-at-arms, admit only the delegates," came the order from the chair. But how could the delegates squeeze through that mass of the uninvited—St. Louis Indians, the Capital's citizens and the partisans from everywhere? Confusion reigned in the convention and the cry and counter cry only made those outside the more eager to get in.

"Stone, Stone!" "Walsh, Walsh!" "Has anybody seen Champ Clark?" "Speech from Clark." "Mr. Chairman, will you proceed to call this convention to order?" "I move you we adjourn."

But at the other extremity of the building the credentials committee had not finished its work and finally the convention adjourned after a very "hot" speech from a man named Wall, whom some people called Honorable. Judging him by that speech I should call him Mr. Dishonorable Wall, of Pike county. He is a rough one.

* * * * *

It was the defense of the "Indians" that prolonged the convention. The credentials committee seated Folk men in Monroe and Clinton counties, but allowed the machine to keep control of De Kalb and Jasper. Listening to the evidence as presented—as also that presented later in the case of St. Louis—there was not a question in my mind that morally the machine had no right to the seats. Mr. Hawes, for instance, might have had, as Jim Butler contended, every single vote cast in one ward. But if even two individuals had been by intimidation prevented from casting their suffrages there should have been exacted punishment for a crime that is against law and order and is only American in that the voters of this country have suffered the professional politicians and ring men to control the polling booths.

* * * * *

Folk's time was coming. The long session of the committee on credentials was over. The ring adherents were jubilant—all but the few. "They've thrown us out and dumped us into the Missouri right down to the mud," was the way one witness among the St. Louis Indians expressed it, amid the curses of some of his fellows. But of only St. Louis county and the 28th ward could this be said.

At 8 P. M., to kill time, Governor Dockery was brought to the rostrum. His was one of those stormy, bragga-

docio kind of speeches. "God Almighty never made more honest men than the officials that served with me on the ticket"—he declared—"and I am one of the best of them," is what he seemed to want us to believe.

It had been another noisy meeting. The crush had been great. Above all the din could be heard the war-whoop of a gallery Indian. The press seats had been invaded and it was necessary for Mrs. Folk—always an interested spectator—to find a chair on the platform, where she sat beside the handsome, youthful looking aunt of the man-of-the-hour. Near her, just outside the rails, was Mrs. Sam Cook and friends of the candidate for secretary of state.

There was a repetition of the confusion of the previous session. Delegates, deprived of seats by the crowd, were calling to have the house cleared. The whiz of a dozen powerful electric fans could not keep the temperature bearable. Even the lights went out, to add to the excitement. Finally, after an hour and a half of constant turmoil, the resolutions committee's report was brought out and the party's platform read on the instalment plan by different voices. It was undoubtedly a striking production. The motion to send a minority report again set the convention in a turmoil. So wild was it that one delegate, blessed with a loud voice, shouted: "In view of the fact that this convention has just passed resolutions against police interference, I move that the gentleman from St. Louis be allowed to proceed."

* * * * *

"The first district yields to the fifth district."

It was 1:40 A. M. when the Hon. William Wallace, of Kansas City, stepped out to nominate the young St. Louis attorney—"a man with a hobby." Now we are to enjoy the greatest speech of the convention. Actor in appearance and dramatic in action he indeed did make a fine speech. It was one of the few speeches that were listened to by all. Full of the flowers of oratory, yet essentially true in its statements, it was a magnificent tribute to the sterling worth of Folk and the need of the work he has done. And a great demonstration followed it, only exceeded by that which greeted Mr. Folk when he was, a little later on, after the voting which gave him 549 votes out of 709, escorted to the platform by Mr. Hawes and two other delegates appointed by the chair.

Mr. Anderson, the young man who nominated Mr. Hawes, made from his own standpoint a very excellent speech. Upon his canvas he sketched a hero of the warm-hearted, much-maligned kind, and won much sympathy for him. But after Mr. Reed's name had been presented and county after county in almost unbroken phalanxes had recorded their votes for "Jos. Folk," "Joseph W. Folk," "Folk," "Joe Folk," and Mr. Hawes had moved to make the nomination unanimous, he took advantage of the call for a speech not only to affirm his allegiance to the ticket but to make a definite appeal for the nomination of Messrs. Cook and Allen. This was out of place and hardly in good taste.

"Folk! Folk! Governor Folk! Hurrah! Hurrah!"

Nearly everyone in the house was standing and craning his neck to catch a view of the little prosecutor as he made his way through the crowded aisles. A mighty outburst of applause greeted his appearance on the platform and then a silence just as great. Mrs. Folk had turned her chair so that she could face her husband in the moment of his triumph. She was sending telegraphic messages to him, as anyone could see by the light that shown in her eyes and the joy on her face. But he was apparently oblivious to everything except that he had won the first and hardest round in the fight. Not so stout as Napoleon, but with something of the same cast of features, as he stood there in his triumph, ready to sound forth again his tocsin of war upon the corrupt elements, the figure of the "little Corporal" at once came to my mind.

"I do not claim to have done anything to merit this distinction . . . . I have endeavored to do my duty . . . . I have done the best I could . . . . For those who opposed me because they preferred someone else I have no ill will . . . . I want to harmonize all the decent elements of the party, but I say here I do not want harmony with the corrupt elements. With them, if I had my way, there will be perpetual discord . . . . I had rather go down to honorable defeat than to go up to dishonorable victory . . . . If I am elected to a larger field of opportunity I propose to make Missouri the most unhealthy place in all the land for the boodlers to operate in . . . . "

There were tears in Mr. Folk's voice. Quiet and modest were his words, and did we not know the force of character behind them we might have doubted whether this was a man who could wage a great fight against "the things which dishonor and oppress."

The roseate hues of the rising sun colored the sky-line of the bluffs beyond "Old Muddy" as we left the capitol to seek a few hours of rest before the eventful battle that was to mark a great victory for the "machine" forces.

* * * * * *

There was no quarrel over Rubey. He was espoused as lieutenant-governor just as quickly as possible and put out of the way. For now the "machine" was to show the stuff it was made of—and it did, in a surprising way.

"What we want is a ticket that will win and win big"—that, in essence, was the argument advanced by every "machine" speaker. Never did they make a plea for principle—not once. I have quoted here the words of Mr. Rothwell, a machine leader, in his speech nominating Mr. Cook.

One can imagine roasted venison to be sweet and palatable after a good basting. But I was not looking for sweet reasonableness on the part of the Cook forces when C. C. Crow made his motion asking Mr. Cook's withdrawal from the race. It was met with such howls of rage and ironical laughter that it was at once apparent that Cook had developed great strength.

There was absolutely no interest in the speeches. There had been so much pandemonium that apathy seemed

(*Continued on page 965.*)

FAIR FOLKS

Don't Blame Nature But Investigate.

Many claim they are nervous "by nature" when it is really only because they are slaves to the coffee or tea habit, and this is easily proved by cutting out the coffee or tea for 10 days and using well boiled Postum Food Coffee instead—then comes the change.

"I seemed endowed by nature with a nervous constitution," says a lady of Knoxville, Tenn., "and although I felt tea and coffee were bad for me the force of habit was so strong I just couldn't give them up.

"Someone suggested that I try cereal coffee, but I remembered what insipid drinks we used under that name during the Civil War and so without ever looking into the subject or realizing what progress science has made in this direction I just wouldn't give Postum a trial until finally the W. C. T. U. in our city started an exchange where there were so many calls for Postum it was served regularly and many were thus induced to try it, myself among the number. How delighted I was to find it so agreeable, delicious and satisfying. As I had suffered from nervous prostration a change from tea and coffee was imperative, but all these troubles disappeared after I had used the Postum faithfully for a few weeks.

"A sister and a son-in-law were converted to Postum at the same time and now we all enjoy it as well as we ever did coffee but instead of making us nervous like coffee we enjoy steady nerves, sleep sound and are in every way better for the change." Name given by Postum Co., Battle Creek, Mich.

This lady found what she thought was natural nervousness was only due to an acquired taste for coffee that is to some people a sure destroyer of nerves and health. Like her, anyone who cuts off coffee altogether and uses well boiled Postum in its place will be greatly benefited after a few days and the return to health is a joyful journey.

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Sunday-School.

August 7, 1904.

GOD TAKING CARE OF ELIJAH.—1 Kings 17:1-16.

Memory verses, 13, 14.

GOLDEN TEXT.—He careth for you.—1 Pet. 5:7.

Israel is sunken in idolatry and iniquity. She is in the depth of her dark ages—the reign of Ahab. For nearly sixty years the kingdom had been given over to idolatry, from the revolt of Jeroboam until the accession of Ahab. In large part, doubtless, the sin of Israel consisted in introducing heathen practices into the worship of Jehovah or in worshiping other gods beside him.

Now the situation becomes worse when Ahab makes alliance with the Phœnician king and marries his daughter Jezebel, who was a fanatical devotee of her gross pagan religion. Soon the worship of Baal was established as the court religion in the new capital of Samaria.

Now, without introduction or preliminary, appears one who was perhaps the greatest figure in the ranks of the Hebrew prophets. Elijah is called "the Tishbite," but the adjective has never been interpreted with any certainty. Perhaps it refers to some otherwise unknown town of which he was a native. He was a sojourner in Gilead. It was a fitting place in which to rear and nurture a prophet. East of Jordan, and between the river and the desert, was this highland region, a wild and solitary place. Throughout his career he was a man of the wilderness, going occasionally to the city to discharge a thunderbolt against the iniquitous court, but soon returning to his congenial haunts.

His parentage is not mentioned. For a priest, it was highly important to be in the proper line of priestly descent. But the prophetic function was not hereditary. The validity and power of a prophet's message must depend upon no official status, no institution of which he might be considered the representative. Amos boasted that he was not a professional prophet. And Elijah steps forth with no pedigree or credentials to deliver his message for what it is worth.

His first message to Ahab is a prediction of drought and consequent famine. It came. Meanwhile he fled back to his native region east of Jordan. The narrative says that he was fed here by ravens which brought him bread and meat. Some have conjectured that it was meant to say that he was fed by Arabs, for the words for "ravens" and "Arabs" in the original are very similar. The substitution does not seem necessary or convincing.

But in any case, whatever the agent, the historian wishes it to be clearly understood that God was taking care of the man who underwent peril in doing his work. And that is a true principle in any age and under any circumstances.

When the brook failed by which he had camped, Elijah was directed to go to a certain city of Sidon where he stopped with a poor widow who was blessed in family and store because of his presence and because of her hospitality toward him. Wherein is illustrated the correlative truth that those who co-operate with the Lord's servants, even in humble capacities, are considered as partners in the work and are rewarded accordingly.

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Midweek Prayer-Meeting.

August 3, 1904.

A CURE FOR TROUBLED HEARTS.

"Casting all your anxiety on him, because he careth for you."—1 Peter 5:7.

In nothing does the Bible reveal its inspiration more clearly than in its adaptation to the deepest and most enduring needs of men. In a world like ours, marked by temptation, trial, disappointment, sickness and death, nothing is more essential to human happiness than some safeguard against anxiety. Anxiety eats like a canker, corrodes the mind, saps the energy and undermines the health. It is worry and anxiety, rather than work, that impairs the physical constitution.

The Divine Remedy. The prescription given in this lesson, and in many other passages of the scriptures, is trust in God, especially as he is revealed to us in Christ. What shall we do with anxiety? The answer is, "casting all your anxiety upon him." Mr. Spurgeon once called attention to the significance of this word "casting." It is a term which signifies an energetic and determined effort, indicating that it is not an easy thing to do, as all of us who have had experience have found out. It requires a determined act of faith to cast our burdens upon the Lord. This is one of the victories of faith, which is not achieved without a struggle.

Why We May Safely Do So. The text assigns the best of reasons why we shall cast our anxiety upon God, "Because he careth for you." If God is thinking about us, planning for us, and caring for us, may we not safely put ourselves in his care, being content to do his will and leave the rest to him? It would be a sad thing to see a little child burdened with anxiety concerning its food, clothing and education, with no trust in parental foresight and care. Is it less sad that we should mistrust our heavenly father, and carry about with us a load of anxiety as to the future welfare either of ourselves or of those we love? It is a beautiful thing to see the child trust its earthly father to provide for its needs, and very pleasing to the father's heart. Is not our heavenly father also pleased when we commit ourselves to his loving care and cease to worry?

Proof of God's Care For Us. Jesus said to his anxious disciples to whom he had announced his coming death, "Let not your heart be troubled; ye believe in God, believe also in me" (Jno. 14:1). Jesus had brought a new and higher revelation of God. It was not enough to believe in him as the Jews had believed in him, as a righteous ruler, and a moral governor of the universe; they must now believe in him as the heavenly Father who so loved us as to give his only begotten Son to die for us. To believe in Jesus is to accept that full reinterpretation of God. Jesus also revealed the certainty of the future life, and faith in him removes all anxiety on that score. If God, then, be our father, caring for us now and here, a "very present help," and if he has provided for our ransom from the grave to the joys of an endless life hereafter, why should we not trust him completely, both for time and eternity?

'Does God Know?' One source of our anxiety is the doubt as to whether God knows or cares for the smaller needs of our daily lives. Jesus said, "Be not therefore anxious, saying, what shall we eat? or, what shall we drink? or, wherewithall shall we be clothed?" Why not? The answer is, "For your heavenly father knoweth that ye have need of these things." Jesus taught and exemplified this beautiful lesson of trust in God. Not even a sparrow falls to the ground unobserved by his Father's eye, much more will he care for us, his children. Perhaps no lesson is more sorely needed to-day, even by many Christians, than this lesson of trust in our heavenly Father, and casting all our anxieties on him. The lesson needs far more prominence in our preaching, teaching and practice than it has had hitherto.

Prayer.—Our Father, who art in heaven, we thank Thee for this tender relationship which we sustain to Thee, by which we may call Thee Father. We believe in Thee. We trust in Thee. Help us to cast all our anxieties upon Thee, and in Thy will rest, in order that we may do our best work in the world, unfettered and unhindered by carking cares. In Christ's name. Amen.

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If you do, you will be interested in knowing that the Kola Plant, a new botanic discovery found on the Congo River, West Africa, is pronounced an assured cure for Hay-Fever and Asthma. Most marvelous cures are wrought by this new plant, when all other remedies fail. It is really a most wonderful discovery. Hay-Fever sufferers should use the Kola Compound before the season of attacks when practical to give it time to act on the system.

Mr. J. B. Ayle, Estherville, Iowa, writes Feb. 28th, was cured of Hay-Fever and Asthma after 28 years' suffering, could get nothing to even give relief. **Miss Eva Preston**, Petersburg, Ind., writes March 8th, suffered beyond words for 18 years with Hay-Fever and Asthma until cured by the Kola Compound. Physicians told her she could not be cured. **Rev. S. H. Eisenberg, Ph. D.**, Centre Hall, Pa., a very bad case was permanently cured of Asthma after many years' suffering.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1168 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of the CHRISTIAN-EVANGELIST who suffers from any form of Hay-Fever or Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

Christian Endeavor.

By H. A. Denton.

August 7.

GOD'S GUIDING HAND IN OUR LIVES.

1 Chron. 29:10-12; Luke 12:1-7.

For the Leader.

We come to-night to study a topic that should give us unusual pleasure, for we will take delight above all things else in discussing the care of our heavenly Father over us. It is a theme that will carry with it all the delights of affection. It cannot be mentioned without suggesting love, the love of the most merciful and benevolent Father. It will make us happy, if we are the children of God, to think of his wonderful care over us in the daily toil and care of this earth life. This is to be an experience meeting. We are to each tell his realization of the Father's promise, through his Son, to be ever with us. Have you found that he has blessed you? Have you experienced his help in time of weakness and perplexity? Have you found him a comforter in the deepest sorrows of your life? Have you realized that he has made of you, with all your faults and shortsightedness, a person of consequence in the world? Has this been your experience? Then tell us of these blessings in your own way this evening.

For the Members.

1. There is not a more striking example of what God has done for a worthy young man than the life of David affords. He was poor. He was satisfied to remain at home with the sheep, or he was ready to brave the dangers of travel in a time of war to carry messages of good cheer to his older brothers for his father. He had not many advantages to improve his talent for music, yet out there upon the hills he practiced, and at home he practiced, until his music was balm to the troubled soul. No one would have picked him out of his many brothers as the one who was, of all that family, to wear the crown.

2. Yet, what is his course upward? Why, by the help of God—and we have his own word for it—he was taken from the herding of sheep to the anointing for the throne of Israel. He was given power over all the wild beasts that attacked his father's flocks, and he, on the eve of a personal combat with the largest Philistine giant, says his God will afford him the same strength and protection against this great combatant that has always been forthcoming upon former occasions. And the shout that went up from the camp of Israel was ample testimony that God still remembered his servant David. He was kept from death in the front of the battle when placed there by Saul in the hope that he would be slain. He took the throne in due time, and was able, by the same divine help, to organize and extend the kingdom of Israel to the full extent of the territory promised to Abraham. He was enabled to provide great stores for the house of the Lord. He was the father of Hebrew music. He was a master of choirs, bands and orchestras—all organized and supported for the praise of God.

3. Jesus says that the sparrow that is sold in the market—of so small value as to sell five for a farthing, which is not a fourth of a cent apiece—is not forgotten before God. He has the hairs of our heads numbered. From this we learn that he takes care of the small, the weak, the commonly considered insignificant things. He looks out for the interests of all his children. The smallest sorrow, the slightest trouble coming to one of the least of his little ones is the object of his divine attention. Can we not remember instances in our lives where we thought we were going down instead of up, where we have looked upon some change as for the worst? Yes, almost everyone can. Well, do we not now see that these were for the best? Ah, what is that but the guiding hand of God? He guides us. He cares for us. He leads us. More than ever in the world's history does this generation need to come back to a realization of this. The Psalmist says: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

Quiet Hour Thought.

Oh, Lord, make me willing that thou shouldst guide me all the time and all the way.

DAILY READINGS.

M. Jacob's guide.	Gen. 28:10-15.
T. Israel's guide.	Ex. 13:17-22.
W. Angel guides.	Ex. 232:0-23.
T. David's guide.	Ps. 25:8-12.
F. Paul's guide.	Rom. 1:7-13.
S. Our guide.	John 14:5, 6.
S. God's guiding hand in our affairs.	Luke 12:1-7.

DOWN TO DATE

In all else, why not in the Book of books? It should be so of us as a religious people above all others.

WE ARE IN OTHER THINGS, why not in the Bible we use?

THE STANDARD AMERICAN REVISION HAS COME TO STAY, and we ought not to "follow," but always "lead the procession," and in doing this, the true teaching of the Word is brought to the common people. We have them with or without the helps, as you may prefer, and in prices from 45 cents to $18.00, the highest priced book issued by the Nelsons.

Let us tell you about some of them and in the size type printed:

No. 100 (without helps), in minion, cloth, limp, round corners, red under gold edges. Fine for use in Bible-schools, special prices on quantities, but in single orders.....$0 50

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173X, like 173, only India paper	4 00
174, like 173, only Persian levant	3 75
174X, like 174, only India paper	5 00
175, like 174, only levant	5 75
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Our Budget

—The new church at Comanche, Texas, will be dedicated July 31.

—The fifth anniversary of Hawk Point church, Mo., will be celebrated July 31.

—Will not friends interest themselves on behalf of our "country church" number? We want it widely circulated where it will do good.

—"Say, brother editor, Abbott is a grandpa! Born last week in Kansas City, Thomas Abbott Settles. "S. J. COPHER."

—There is an opening for a blacksmith who is a member of the Christian church at Oakley, Kan. R. W. Woodside is the pastor.

—A township association of Sunday-schools has just been organized at St. James, Mo. Bro. T. W. Steen was chosen to act as recording secretary.

—Geo. E. Jones has left his work at Sheffield in good condition. There was one baptism last week. Brother Jones begins at Turtle Creek, Pa., Aug. 1.

—Carl C. Davis had a warm welcome—100 in the shade—when he began his new work in Iowa Falls, "the prettiest little city" in the state.

—The Foreign Society needs a medical missionary for India. A man is needed for this position. Whoever goes to heal the sick should go also to preach the gospel.

—M. E. Harlan was the preacher Sunday, July 17, at the service in Morris' theatre, Coney Island, under the auspices of the Brooklyn city mission and tract society.

—The dedication at Indiana Harbor, Ind., has been postponed on account of the temporary closing down of one of the large steel plants there.

—Many will regret that Bro. Z. T. Sweeney will not be able to fill his engagement at Shelbyville, Ill., on Aug. 7, being imperatively called elsewhere.

—W. J. Lhamon has been supplying for T. P. Haley, of Kansas City, a number of Sundays. This week he is giving a series of lectures at the Grand River district convention.

—R. W. Woodside, pastor at Oakley, Kan., where there is a church out of debt as well as another within twelve miles, desires to help any who may wish to find homes in that locality.

—J. V. Updike made a call at the CHRISTIAN-EVANGELIST office on his way to Arapahoe, O. T. We are rejoiced to find Brother Updike able to be about and in his true sphere of work again.

—Irvin T. Le Baron has resigned after nearly three years' pastorate at Milton, Ia., to enter upon business and lecture work. Brother Van Dusen, of Texas, will take the work at Milton.

—We deeply regret to read of the death of Bro. P. D. Vermillion, some account of whom appears in our obituary column. Brother Vermillion was a pure and gentle soul, an earnest worker in the cause of Christ and devoted to the principles of the restoration movement.

—Eld. Arthur W. Lindsey held a four weeks' tent meeting at Forest Green, Mo., two years ago. There were 67 additions. The brethren have since built a $3,500 church, which Brother Lindsey will dedicate next Lord's day.

—W. L. Harris, late of Washington, D. C., while visiting his parents at Lincoln, Neb., preached once in a school house and had 12 confessions. These were baptized in the creek on his brother's farm. He preached also for Brother Haynes, First church, Lincoln, and had one addition. His address for the present will be Box 686, Lincoln, Neb.

—Last week the Board of Church Extension received three gifts on the annuity plan aggregating $1,800: $1,000 from a friend in Missouri; $500 from a friend in Illinois and $300 from a friend in Ohio. The last gift was the 116th to the Board of Church Extension on the annuity plan.

—A good sister from central Illinois has just given our National Benevolent Association $500 on the annuity plan. Those wishing to inquire concerning the works of the association and this method of co-operating with it may address Geo. L. Snively, 903 Aubert Ave., St. Louis.

—"I want to add my praises to those of many others, of the educational number of the CHRISTIAN-EVANGELIST. As a member of the great brotherhood, I am proud of it and the great broad thoughtfulness that prompted it. It is strong and helpful.

"MRS. PRINCESS C. LONG."

—The Foreign Society has received a bequest of $500 from the estate of J. W. Haymaker, of Eminence, Ky. More and more the friends of this work will remember it when they come to dispose of their property. They will leave part of their estate to help support the preaching of the gospel in the regions beyond.

—The Sunday-school of the First Christian church of McKinney, Texas, has called a mass meeting of all the Sunday-schools and Sunday-school workers of the Christian churches of Collin county, to meet at Forest Grove Christian church on July 30, for the purpose of effecting the organization of a county and precinct co-operative Sunday-school association.

—The watchword of the Foreign Society for the year is, a quarter of a million dollars for foreign missions. Before the year closes that amount should be received. It would be well to go beyond the amount. We are well able to do that. Some good people feel that the society should ask for a million dollars instead of a quarter of a million. With the increase from year to year in membership and in wealth there should be a very marked increase also in the contributions.

—The Sunday-schools are not doing as well as was expected. The first few weeks the offerings were very encouraging. Recently they have been much less so. The superintendents and teachers should see to it that the money raised on children's day is forwarded promptly. If for any reason children's day was not observed the first Sunday in June it should be observed yet. No school should deprive itself of the pleasure of making a contribution for the Lord's work.

—The missionary year closes the last day of September. All offerings intended for foreign missions should be in hand by noon of that day. The churches that have made offerings should see that the offerings are forwarded. If they have seen no published report they should inquire of the treasurer if the money has been sent on. The same is true with the Sunday-schools and the Endeavor societies. It often happens that offerings are made and never forwarded. At the proper time the matter is overlooked, and it passes completely out of mind.

—Here is a good idea for other schools to work at. The Steubenville Sunday-school has had an old folks' Sunday-school. There are 80 members of that church who are over 60 years of age. Of these 80 only eight had to be sent for and eight more were unable to go because of sickness; 40 of the 80 were present at the school. In the afternoon the pastor, H. H. Moninger, and five girls about 12 years of age went to the homes of those who could not come and took the Sunday-school to them. The visits brought joy into homes where a child's voice in song had not been heard for years.

—O. N. Roth, a recent graduate of Kentucky university, called at our office while in the city. He spoke for the congregation out at Maplewood and his audience was delighted with his sermon. He is a young man of fine ability and good education. Some church needing a minister would do well to write him at once, care of CHRISTIAN-EVANGELIST, St. Louis.

—Our office was favored with a call last week from Sister Henrietta Fish, a member of the church at Everett, Mass., who is in the city visiting her son and the World's Fair. She gives an encouraging report of the work at Everett and Boston. She brought a letter of introduction from our Bro. G. Wilton Lewis. Sister Fish, though above three score and ten years, is active and zealous in church work.

—Dr. Edwin A. Layton, who was formerly a missionary in Bolengi, Africa, but who is under appointment of the Foreign Christian Missionary Society to go to China, called at our office last week in company with his uncle, Bro. O. A. Bartholomew, of this city. He delivered a missionary address at the Hammett Place church which was highly spoken of by all those who heard him. He will take the place of Dr. Macklin, in Nankin, while the latter returns to this country to recuperate.

—W. H. Waggoner has just had fine missionary institutes at Delta, Groverhill and Hicksville, Ohio, and Walton and Onward, Ind. He reports that our Ohio and Indiana churches are wide awake and growing. "Many institutes ahead. Hope to have fine exhibit at the national convention. Have just completed a large home mission map for Benj. L. Smith, 30x15 feet, the largest home mission map in the world; also a map for the National Benevolent Association, 30x13 feet. These maps will be on exhibition at the national convention."

—The Board of Church Extension is busy preparing for the annual offering which begins Sunday, September 4. Our preachers should send in their orders at once for supplies of collection envelopes and literature so that they may be promptly sent out by the board. There were 1,155 contributing churches last year. These churches, as churches, sent $19,742. The board is asking for 1,600 contributing churches this year and $30,000 in order to reach $450,000 by the time of the St. Louis convention. This is not too much to ask in the 16th annual offering. Last year 2,825 churches contributed to foreign missions and 2,070 to the Home Society. In ordering supplies address G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

—Brother Darsie's death is described by the physician as follows:

"His recent visit to Chicago was to get relief from a severe acute relapse of a chronic disease. He came under the care of friends and not of strangers. The ordinary methods of examination were inadequate to complete a diagnosis and he cheerfully acquiesced in the request for a more thorough examination under an anesthetic at a later date. Three days of careful preparation for this examination were then taken, the patient resting in bed under the care of a nurse. The possibility of a surgical operation was discussed at this time and was consented to by Mr. Darsie, should it be found that it was advisable. Monday morning last, chloroform was administered and after a few inhalations with ordinary appearances and results, the proposed examination was started but was not completed, as alarming symptoms instantly followed the use of the instruments, and the collapse proved fatal. No surgical operation was attempted. I need only add that while under my professional care I cannot recall a single omission or neglect. The shock following his sudden and unexpected death could not be more profound among his friends at home than it was to the physicians who were attempting to administer to his physical welfare."

—"Yesterday was the twenty-fourth anniversary of the beginning of my ministry. The day was celebrated by preaching three times, even if the thermometer did register 93 in the shade! These have been years of great joy to me. The Father has blessed me more than I deserved. The brethren have loved me and supported me in every way. I have received 1,286 into the churches I have served, of whom 559 were baptized. In meetings I have held, 303 were received, of whom 202 were baptized. I am just in my prime, and ought to be good for another term of twenty-four years.

"WALTER SCOTT PRIEST."

The above note from Brother Priest will rejoice many hearts. It is a good thing when a man who has had such a trial of the ministry looks forward with pleasure to the second "term of twenty-four years."

—For several years there has been an organization of Disciples at Polo, O. T. These faithful members met in a school house. Realizing how inadequate it was to successfully carry on the work of the Lord in a school house, they determined to erect a house of worship. With faith in God, and with the assistance of Bro. I. W. Cameron, the C. W. B. M. missionary for northeast Oklahoma, they set to work, about three months ago, with this end in view. On July 10 their faithful efforts were richly rewarded by witnessing a beautiful building dedicated to the Lord. C. H. White, of Perry, O. T., writes: "We came to this dedicatory service needing $404, and before presenting it to the Lord we raised $427. We did not ask the Lord to accept this building with a debt resting upon it. These brethren certainly deserve much credit."

—"A party of ten from Buffalo are nicely located at the Disciples' headquarters at Chautauqua, which, by the way, is the best looking and most homelike building possessed by any religious body represented here. Ex-Bishop John A. Vincent, when passing it last Saturday, stopped to congratulate us on having so beautiful a home. To Brother and Sister Ford, of Hiram, O., is due the credit of planning and overseeing the extensive repairs on the building that now appeals in its symmetry and beauty to the passing throngs of Chautauqua. There were about 75 at the communion service yesterday—representing many states—among them Bro. W. E. Gordon and Sister W. Meldrum, who ere long will enter missionary fields, one going to India and the other to Cuba. What a boon to a tired preacher is such a place as this! What a wholesome atmosphere this, for anyone desiring bodily rest, as well as mental and spiritual energizing. As is usual, many religious bodies are represented on the annual program. Bro. S. M. Cooper, of Cincinnati, Ohio, lectures this year, and will, of course, sustain his well-earnel reputation as a specialist in the realm of social reform.

Chautauqua, N. Y. "B. S. FERRALL."

—The editorial secretary of the Religious Education Association, Prof. C. W. Votaw, has been busy in getting out the handsome volume of proceedings of the Philadelphia convention which met March 2-4, 1904. This book, when issued about September 1, will contain in its 600 large pages all of the eighty or more convention addresses, the general theme of which was, "The Bible in Practical Life." It promises to be the greatest of all the many recent contributions to the literature of religious education, not only because it is cyclopedic in its comprehensiveness, but because the authors of these papers are all among the leading thinkers and workers in the respective religious educational departments which they have discussed. While the price of the new volume to non-members will be two dollars, postpaid, it goes without extra charge to all members, as do all of the other literature and privileges of the association. The price of membership is $3 for the first year and two dollars a year thereafter. The general secretary is Dr. Ira Landrith, 809 Association Building, 153 La Salle street, Chicago.

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A Visit to Our World's Fair Pavilion.

ONWARD, IND., July 19.

DEAR BROTHER GARRISON:—I have just returned from a week's visit to the Fair and wish to express to you my high appreciation of your work in seeing that our people had a good building at that place. It is artistic and splendidly located. The exhibits are fine. To me it was one of the most impressive sights of the Fair. The Lord greatly bless you in all your work. Yours cordially,

W. H. WAGGONER.

[In your lectures, Bro. W., stir up the brethren to send us a contribution for the pavilion.—EDITOR.]

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Ministerial Exchange.

F. M. O'Neal, 842 W. Florida St., Springfield, Mo., is open for engagements as a gospel song leader in evangelistic meetings.

Churches desiring a pastor at a moderate salary should address J. H. Dennison, Naomi, Mo., for particulars.

Any congregation wanting a pastor or protracted meeting, may write to J. J. Limerick, Carrollton, Mo.

W. L. Ennefer, Le Roy, Kan., will give his entire time to evangelistic work after Aug. 7. Will be ready to hold meetings in Kansas or Oklahoma.

J. A. Miller, of Pardee, Kan., writes that C. M. Arthur, of Iowa, is looking for a locality farther south. "Any church securing him as a pastor will get one of the best."

Because of canceled engagement at Grayville, Ill., Mr. and Mrs. Guy B. Williamson, song evangelists, can be secured for meetings in August. September is taken. Address them at Waverly, Ill.

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Where Folk Was Nominated.

(*Continued from page 961*)

the natural reaction from that excitement.

How I wished that Mr. Kerens could have nominated Folk, as originally intended, and that Mr. Wallace could have now fought for one of the candidates against Cook. As it was, Mr. Whitecotton reinforced the "machine" with the statement that while at one time he was for Cook and then against him he now believed it would be best to nominate Cook. Once more the plea of expediency and party!

"Cook! Cook! Cook!" County after county declared for him. So that soon it became a runaway rather than a race. One delegate in Jackson county did not vote—the only one of all who had declared they would not. There were 710 votes and Cook got 477½, or nearly twice as many as were instructed for him.

No words can describe the hullabaloo that followed the announcement of the figures. There was a very strong contingent of Cook supporters present, independent of delegates. They simply went wild. One man seizing two flags faced the audience and gave us the best specimen of the monkey-on-the-stick business that I have ever witnessed. No one but a man demented could have given such a perfect representation of a monkey-jack.

But while all this yelling and handkerchief waving was in process I stood upon the press table and surveyed the crowd. And I came to the conclusion that had many of the citizens of this state themselves not instructed their representatives to vote for Cook he would have been defeated. For while pandemonium had broken loose in the ranks to the right of the hall, on the left and the greater part of the center all was quiet; not a yell, not a flag waved; the farmers sat with clenched hands and gritted teeth, almost with heads bowed ready for the tomahawk, as they listened to the war-song of the Indians, for they were "obeying instructions" that they detested. It was indeed a strange scene.

After this, of course Allen was nominated, and by the largest vote of the convention. W. F. Cowgill was selected for treasurer and there was little fight over the attorney-generalship, which was won by E. W. Major, an honorable man and a competent lawyer. Another candidate — Rube Oglesby, whose campaign was both picturesque and personal—won in the fight for railroad commissioner. Mr. Oglesby, who has had the misfortune to be injured by a railroad and has been making a big fight upon these corporations, was assisted in his candidature by a band of pretty girls from his town, who came down arrayed in white, with winning smiles that captured votes.

Were I to sum up the convention in a sentence it would be that I was very deeply impressed with the fact that men have not yet learned to put principle above party.

It was dramatic and thrilling at times, but it was always party, party, party. And lest I should be accused of being a partisan myself, I may say I have never yet cast a vote for either Republican or Democrat. But I will this fall. PAUL MOORE.

❁ ❁

If you are interested in college matters, or know of a young man or woman who ought to be interested, write to W. E. GARRISON, Indianapolis, Ind., for a copy of a handsome booklet entitled "REASONS." It will be sent free.

TAKE NO RISK

ST. LOUIS is a very large city, composed of an even mixture of good and bad. Unless you are acquainted with the city you are taking great chances in engaging rooms with people concerning whom you know nothing.

To assist our readers who will visit the World's Fair this summer and fall, we publish each week a few selected hotels and rooms in private residences which we know to be all right.

Before coming correspond with those who advertise in

OUR WANT COLUMN

NEWS FROM MANY FIELDS

Illinois Notes.

The sixth district convention at Mattoon was attended by about 75 delegates. A good program, a cordial fellowship and interest in the King's business made a good convention.

Mattoon was the first regular preaching place of the writer. As he looked over the vast audience from the pulpit he saw not a single face to whom he preached in his early ministry. A new house, a new audience and a larger preacher have succeeded the old. Strange sensations crowd upon us, but not discouragements. The new is doing better work, for which we are grateful.

The district has many excellent churches in it, and when it gets ready really to sacrifice for the Lord's work there will be great results.

Some 40 delegates from the 200 churches of the seventh district met in Fairfield to plan for the larger work of the Lord. The spirit was excellent. There are some excellent men in the district, but, like Christian education, district work has not come to enter very largely into the plans of the churches, but both are growing and will have due weight in time. Leland Brown has labored nearly all the time, receiving about $150 from the district and raised the rest in the field; there were 164 additions by his ministry. The next convention goes to Olney, with Bro. G. T. Smith as president and C. M. Smithson as secretary. Larger enthusiasm promises to enter into the work in the future.

About 125 delegates attended the eighth district meeting at Herren. Gilbert Jones has been the evangelist for the year, with very satisfactory results.

The eighth district is in the south end of the state, and the churches are showing more activity than for many years.

In general the writer is impressed:

1. With the magnitude and possibilities of state work in Illinois.

2. With the undeveloped and unused power of the church of Christ in Illinois.

3. With the deep need and great help which our business men could be to our larger enterprises if they were willing to enter into them. They need and would enjoy the information and enthusiasm which a convention gives. They would do well to attend.

4. With the greater effort that we all must put forth this campaign year in order to hold what we have gained and make the advances which we ought to make.

5. With the larger interest and enthusiasm which the ministry must infuse into the churches. I believe there is not a nobler class of men in our country than our ministry, yet, beloved, we must be leaders in the great enterprises. An excellent minister in a prominent church 30 miles from the meeting place told me three days before the district convention that he did not know that there was going to be a convention. In another district the preacher where the convention was to be held did not so much as announce the convention to his own congregation. Such things do not frequently occur, but if we are to lead our people to the broader fields of work we must hold their attention to these things and faithfully urge co-operation. These things are as true in our educational work as in missionary enterprises. If the 20 little churches of the first missionary district could send 170 delegates to its district convention, and be happy in it, and report three new churches, the districts numbering 130 churches doing proportionately well would have a convention of 1,040 delegates and would report about 20 new churches. At this rate we would soon take Illinois and be ready with a larger hand to convert the world. Brethren, are we really in earnest about these things, and are we getting down to business as we ought? Now for a great state convention at Champaign, Sept. 5-8. J. G. Waggoner.

Newark, Ohio.

The history of the Newark, O., church is one of the most inspiring. The first call to scattered Disciples was made by G. F. Crites in 1882. The final organization of a church did not occur till April 24, 1884. There were 18 charter members. From this time up to March, 1889, the church met at various places and was preached to by Brother Crites, John F. Rowe, T. N. Madden, et al. At that time there were 63 members. Beginning in December, 1890, B. S. Ferrall did a good year's work as pastor. In 1891, under the leadership of C. A. Hill, a building enterprise was begun which culminated in the dedication, June 9, 1895. At this time the church was in a very trying crisis. They had a debt of $7,200. There were 49 members supporting the church and about 25 in the Bible-school. The state board, with Robert Moffett as secretary, took charge of the affairs of the congregation and on Sept. 29, 1895, M. L. Bates became pastor. Here he stood like a hero for six years. By wise and faithful work the church grew till the house was entirely too small. In the six years there were 518 additions. Sept. 29, 1901, just exactly six years after Brother Bates began his ministry, the present pastor, H. Newton Miller, began his work. There have been 253 added to May 29, 1904, during Brother Miller's ministry.

Last December a new building enterprise was inaugurated which has more than doubled the size and efficiency of the house. The remodeled house was dedicated June 19, with the former pastor, M. L. Bates, as speaker in the morning and F. D. Power in the afternoon and evening. The new part cost $14,000 and was all provided for before dedication day. The property is easily worth $25,000. The new part is to the left in the cut. The present membership is 632—567 active members. The Sunday-school is one of the best organized in the state and has an enrollment of near 600.

This is the best church in Newark. It has come up through great tribulation. It teaches some lessons forcibly. 1. In mission work put in a good, safe man and *keep him there*. 2. The great possibilities for us even in towns already denominationally churched. 3. The wisdom of a missionary board representing the state to come in and take hold in the day of crisis. No man ever fit into another man's shoes as perfectly as did H. Newton Miller into those of M. L. Bates. Why not? They weighed in the same notch, differed only one-half an inch in height and look like twins.

We know of no church where so near everybody gives and works. This is the secret of their success. What a future this church has! Next May the state convention will sit in its pews. O. C. Larison, who has been a great pillar all through the struggle and triumph, uses these very just words in closing a short history of the church: "Brother Miller is held in the very highest esteem by the entire church membership. A brilliant and effective speaker, perfect in diction, clear in thought; an excellent teacher, strong in biblical lore; a ceaseless worker, original in methods, pure and chaste in conversation—all make Brother Miller an ideal pastor and worthy of the position he now holds."

May heaven's greatest blessing be on the Newark church and its pastor.

Collinwood, O. C. A. Freer.



Central Church of Christ, Newark, Ohio.

Michigan Notes.

Our pulpit supply committee is doing good work. Brother Halley is the right man at the head of this important committee. Already we are beginning to see results from this department.

Bro. Hugh Calkins, who has been attending the state university and taking Bible work under Professor Coler, will preach at Buchanan and Hills Corners during the summer vacation.

Bro. J. A. Canby, of Ann Arbor, will preach at Durand during the coming year.

Bro. C. E. Pickett has accepted a call to preach at Shepherd. Rudolph Heicke has located with the church at Yale. He reports the outlook there as favorable and one baptism recently.

J. F. Green, of Mt. Pleasant, is leading the

forces there to success. They have recently laid cement walks in front of the church and are now painting the building. Two additions to the church at that place last week.

W. H. Kindred has located with the church at Adrian. We are glad to keep Brother Kindred in the state.

W. H. Hedges, of Ann Arbor, has accepted a call to Wexford. He is already at work.

J. Orville, of Illinois, will preach at Hart July 24.

L. O. Drew is in a meeting at Springvale with splendid interest and several additions to date. The outlook in Michigan is bright for a successful year. C. M. Keene.

Los Angeles Letter.

The summer season has arrived. A large number of our people are spending their vacations at the St. Louis Exposition. Many of them write back of the hot weather experienced and of their longing for the balmy breezes of the Pacific. Los Angeles is one of the most delightful summer climates in the world.

The periods for our California convention draw on. The churches in northern California meet at Santa Cruz from July 18 to 31. The southern California convention meets at Long Beach Aug. 11 to 21. W. F. Richardson and Mrs. Louise Kelly from the east will appear upon the program. A strong program has been prepared; a large attendance is anticipated.

The church building fever has not abated on this coast. Riverside is enlarging her old building into a new one. This new house will be ready for occupancy by October. Long Beach is to dedicate an $18,000 building on Sunday evening, Aug. 21, during the time of the southern California convention. I am to preach at the opening of a fine new building at Berkeley in September and at the dedication of a church at Modesto later in the fall. These are all fine additions to our church structures on this coast.

The spirit of change in the pastorate in southern California church life is not by any means infrequent. J. R. Speck has resigned at Santa Monica. Jay C. Hall has removed from Artesia to Oxnard. The pulpits at Artesia and Santa Monica are unsupplied. H. E. Wilhite has recently gone to San Bernardino, while Brother Glover has recently entered upon a ministry for the Orange church. L. O. Newcomer leaves Glendora and will return to Pennsylvania. Eli Fisher leaves Ventura for the northern part of the state. J. N. Smith, of Washington, has accepted a call to East Los Angeles, while E. S. Conner, of East 8th street, this city, will return to Indiana in a few weeks. J. W. Mitchell, of Kentucky, will find employment upon a California ranch, where he is to make his fortune farming. Loren Haney, recently of Iowa, has come to Pasadena for his health and has engaged in secular business in the crown city. J. S. Becknell will continue to reside in San Jacinto, though he has recently entered the state of matrimony.

C. C. Chapman, of Fullerton, the prince of orange growers of southern California, who often adds a sermon to other lines of Christian usefulness, is planning to establish a church at Fullerton in the near future at his own charges. It is his purpose to employ a preacher and erect a church house for the work.

Southern California work is greatly blessed by a number of generous-hearted brethren and sisters who are ever ready to give of their money for the establishment of the cause. Among those especially generous may be named C. C. Chapman, of Fullerton, A. H. Crawford, Mrs. A. V. R. Orchard and W. F. Sheriff, of Los Angeles, Horace Morse, of Santa Ana and W. F. Holt, of Redlands, and Brother Porterfield, of Long Beach. These persons have learned the value of money and its relation to the kingdom of Christ. They are great helpers in our co-operative work in southern California.

W. F. Richardson is visiting a number of the churches on the coast in the interest of church extension, while Mrs. Louise Kelly will stir up the pure minds of the sisters by way of their remembrance of duties to the Christian Woman's Board of Missions.

The new church started in the southwestern part of the city by the First church continues to flourish. Under the active ministry of Jesse P. McKnight it is growing in numbers and influence, and he hopes to be able the coming winter to add another good building to our facilities for work in this city. The First church continues to grow in numbers and in all kinds of Christian activity. Her new organ will be in place by October, and it is expected this will add much to her effectiveness in church work in Los Angeles.

A. C. Smither.

Los Angeles, California.

Election and Free Agency.

I have been asked to write out for publication my idea of the two apparently irreconcilable doctrines, so long the subject of dispute among theologians, of election and free agency. This request is based upon the supposition that the matter never has been stated just as I state it, which may or may not be correct. It is fair to say, however, that if it is not, the similar exposition has never come to my notice.

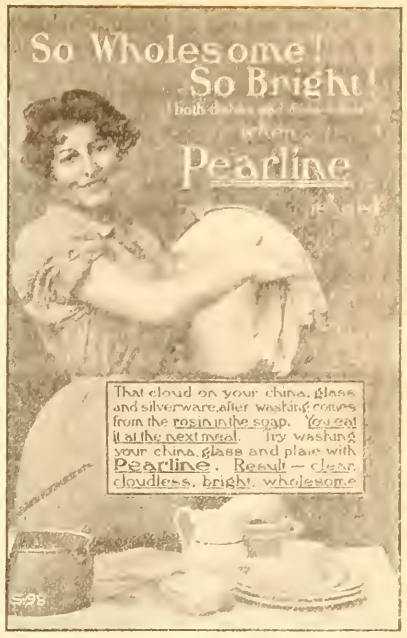
Man, created in the image of God and for his glory, by his own deliberate act forfeited the divine favor and ought, according to every principle of right and justice, to have been left in the dismal strait to which his own sin had reduced him. It was too much to ask in the circumstances that any arrangement should be made looking to his rescue and salvation. But he had a friend at court in the second person in the Godhead. The loving, pitying Son of God could not in this awful emergency remain quiet or inactive. The result was that he offered to die in place of the sinner, and the offer was accepted. Then it was that God formulated what has come to be known as the doctrine of "election" in some such terms as these: "You who having voluntarily forfeited all claim to my favor, accept, reverence and obey my beloved Son who gives himself to death in your stead, I choose (or elect) for mine; you who decline to do this I forever reject." Now, man can enter this class or remain out of it, precisely as he chooses, and this constitutes his free agency. And this simple statement triumphantly reconciles these two doctrines which, without some such explanation, seem to be absolutely antipodal and hopelessly contradictory. If God peremptorily elects, there is no such thing as man's free agency. If man's free agency is positive and absolute, then God simply lacks the power to elect.

But this statement pertains only to individuals, and here is where Calvinism betrays its weakness. God could not elect men and women singly and still be himself, for then instead of proving himself a loving and pitying Father he would thereby declare himself a tyrant, governed by caprice and using his omnipotence for the mere sake of employing it. It seems almost past belief that John Calvin, with his characteristic spiritual insight and his long range of spiritual vision, should have made of God something entirely different from what God actually is, and that in his deliberate conclusions he should defy logic as well as misrepresent the divine character and misinterpret the divine purpose!

Just this is to be remembered—that *God never yet chose an individual,* but always a class. This correctly expresses the doctrine of election, and fully concedes to man his absolute and unconditional free agency.

Anson G. Chester.

Buffalo, New York.



C. W. B. M. in Missouri.

We have plenty of our "Silver Anniversary Sketches" left. Everyone should have one. We charge merely enough to pay postage and a small part of the printing expenses. Write in regard to them.

Our annual report, six months only this time, will soon be in your hands. Each auxiliary should make a study of it together, so as to find out what Missouri is doing and just what auxiliaries are doing it.

Our hearts are sad at the loss of our sainted Sister Dungan, of Canton, Mo. Always modest and unassuming, still she was always a power for spiritual growth wherever she labored. May the dear Father sustain her loved partner and their children.

A new auxiliary at King City is most heartily welcomed to our ranks. The officers are: Mrs. E. D. Taylor, Miss Alpha Williams and Mrs. O. O. McFarland. There are eleven members and four Tidings.

Mrs. L. G. Bantz.

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CONSUMPTION

Hot Springs as a Home Mission Field.

Hot Springs is a city of 16,000 inhabitants, and a yearly influx of sojourners of more than a hundred thousand.

If the voice of wisdom should be heard "in the top of high places, by the way where the paths meet, beside the gate at the entry of the city, at the coming in of the doors, that her voice should be heard by the sons of men," then Hot Springs, Ark., should be one of her chief stations.

It is one of the most inviting fields for mission work and one of the most dangerous to neglect. Many thousands come here every year seeking health, and many others seeking



pleasure. The United States government is spending large amounts of money, having established and now maintaining an army and navy hospital, which, with other improvements on the reservation, has cost over a million dollars. All these combine to attract attention to the place and to the curative value of the water.

Geo. L. Snively, secretary of the National Benevolent Association, recently visited the city to consider it as a location for one of our homes. The enterprise is taking practical shape. The business men's league look upon the enterprise with favor. They have appointed a committee to secure and present to the association a suitable site. The church building and the home must go up or down together. There are the same, as well as many added motives, for establishing a sanitarium at this famous health resort for broken down and helpless soldiers of the cross that there are for the army and navy hospital. The healing and restorative agents are good for both, while it is an excellent recruiting and drill station, which every church should be, for the former.

Brother Kincaid says: "This is emphatically a mission field. There have never been less than 35 additions in any one year during my six years' ministry, and ranging from that to 100; yet the net gain for that time has been 18 per year. In our meeting last spring a year ago, there were 64 additions, and by the time of the close of the meetings 34 had been dismissed by letter. This shows that the work here is a feeder to other localities."

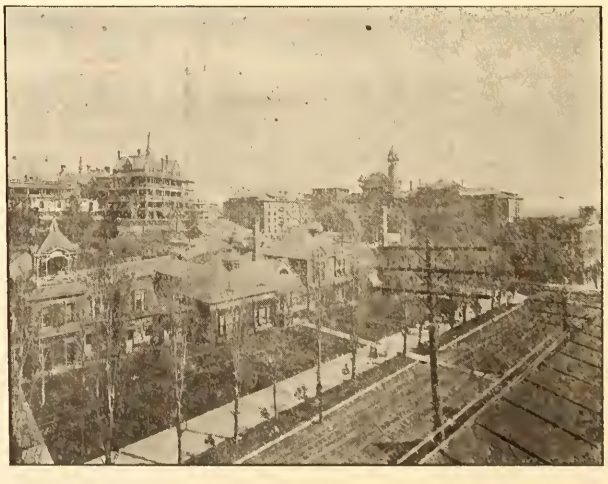
He also says that the meeting above noted was all the time crowded, and that 75 per cent of those attending were not members of any church. It is certainly a mission field. It is also evident that a meeting held at the present location of the church, being far from the center of activity, is not "where the paths meet." A good house centrally located would be a very important factor in reaching the people. Indeed, it is almost a necessary factor. In the meeting referred to above, held down town, "over $400 was contributed toward the expenses, mostly by those who would not have attended at an out of the way place." This shows that a good house in a good locality is desirable from an economical or monetary standpoint.

Progress has been made toward a new and better location. An excellent and well situated lot has been purchased and $1,000 has been paid on it. Eminent and practical men among us have been impressed with its importance as a mission point. What practical men of other churches are thinking of the importance of Hot Springs as an important center for work may help us to appreciate our duty toward Hot Springs.

Two years ago the Cumberland Presbyterians had no church in this city. Through the encouragement and help of their mission board a $7,000 lot has been purchased and a $10,000 building is being completed, showing what they think of Hot Springs as a mission field.

The Baptists have purchased a $21,000 lot, and are now raising $40,000 for an institutional church. Some of their congregations and brethren are giving $500. This shows the estimate they place upon Hot Springs as a strategic point. The Presbyterians, also, are preparing to build. Brother Kincaid, who is on the ground, says, "This is not a rivalry of church building, but an awakening to the importance of this place as a great mission field."

Where shall we appear with our great plea? Disciples have the means and should assist in making Hot Springs a center for worldwide evangelization. E. C. BROWNING.



Union Meeting.

The four churches of Caldwell have united for the summer to hold union services in the school house grove. It was the privilege of the writer to preach the first sermon in the Methodist Episcopal church last Lord's day evening on account of the wet condition of the school grounds. We have decided to preach Christ and give sinners an opportunity to confess Jesus, and the Bible confession is to be used, which, I think, is one point gained in our favor towards union. There is a great interest in the meetings and one man said to me, "If the churches can unite for the summer, why not for all the time?" I hope some good "union" seeds may be sown during these meetings. May success attend the effort.

Caldwell, Kansas. LEE H. BARNUM.

Washington State News.

R. H. Sawyer, pastor at Missoula, Mont., and family are enjoying the vacation season on the beach at Tacoma, Wash. Brother Sawyer's father and mother, who are members of the First church, Tacoma, celebrated their golden wedding July 4.

Pullman church, Ralph Sargent pastor, is vigorously pushing a ten thousand dollar building enterprise. Pullman is the seat of the Washington Agricultural college, and Brother Sargent preaches to large numbers of the students.

J. N. Smith, who has faithfully and successfully ministered for several years at Bellingham (formerly Whatcom), removes to California. Washington loses one of her very best men in Brother Smith's removal.

Washington and Oregon state conventions for 1904 are history. Both were great conventions. Good work has been done in the northwest in the past year. "Forward" is the watchword, and it is believed that the greatest reports in our history will be ready for the general convention at Portland, 1905.

The writer finds it necessary to seek a dryer climate and greater elevation before another winter, and has asked the church to release him Sept. 1.

It is not easy to leave the friends and co-workers with whom we have so happily labored in our more than eight years on the coast. Still it is good to know that, though miles and mountain ranges intervene, neither these nor "height nor depth nor any other creature can separate us," for our fellowship is in Christ. MORTON L. ROSE.

Tacoma.

Away for the Summertime.

The mountains, seaside or springs of California bring happiness for everybody. The Yosemite valley, the big trees, boating, fishing, golfing every day in the year. Most delightful climate in the world. The Union Pacific is the best line. Makes quickest time. Ticket office, 903 Olive St., St. Louis.



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The New York Convention.

The state convention held at Buffalo June 28 to July 1, was one of the best, if not the very best, ever held in the state. The enthusiasm, fellowship and general spiritual tone of the convention could not be surpassed. One of the most enjoyable features of the meeting was the inspiring songs of Mrs. Princess Long. Her singing is from the soul to the soul. We were anxious to hear her; she led us to hear our master. Brother G. P. Coler, of Ann Arbor, Mich., gave us five of his helpful and inspiring Bible studies. He knows how to dig deep into the mines of sacred scripture and bring forth treasures for the life.

The C. W. B. M. had a session full of good things. They have had a very good year and have organized several new societies under the able leadership of their organizer, Mrs. L. G. Craig. Mrs. Craig's report and also that of Mrs. G. H. Dunston, secretary, were excellent. At the closing session Dr. Gordon, of India, gave a very strong address on the outlook of that great heathen land for the introduction of the gospel. Mrs. M. E. Harlan, of Brooklyn, also gave an address which was one of the very best of the convention.

The ministerial association was held in connection with the convention. This session was especially strong and helpful. The addresses were: "Some Qualifications for a Successful Minister," by C. T. Fredenberg; "The Preacher and the Sermon," by G. B. Townsend; "The Kind of Preaching for Men," by W. E. Adams; "The Fellowship Life," by S. J. Duncan Clark; "The Limits of Toleration," by Bernard P. Smith; "What the Pew Expects From the Pulpit," by Paul B. Hanks; and "What the Pulpit Expects from the Pew," by R. P. McPherson. In the evening the convention address was given by J. P. Lichtenberger, of New York. His subject was "The American Church." It was a great address, and ought to be heard by every Disciple in America. He dealt largely with the philosophy of our movement as adapted to American life and institutions. His treatment of the subject was new and scholarly.

Wednesday afternoon was given over entirely to a Bible-school session. E. P. St. John gave two masterly addresses, one on "Boyhood and Girlhood," and the other on "Adolescence." Every teacher in the brotherhood ought to have heard these addresses. St. John is New York state's general Sunday-school superintendent, and it is doubtful whether there is a stronger speaker on child study in the Bible-school in America.

Friday afternoon and evening was given up to a Christian Endeavor session. In the afternoon a symposium on C. E. work, with strong addresses by Wm. D. Ryan, W. E. Adams and W. G. Oram, followed by a round table conducted by W. C. Bower, state C. E. secretary. In the evening the Christian Endeavor address was given by D. D. MacLauren, D.D., of Rochester, on "The Value of the Evangelistic Spirit in Our Churches." This was a strong and fitting close to the convention.

We had the pleasure of having with us the general secretaries of our different national societies, Harry C. Hill, F. M. Rains, George Snively and George W. Muckley; also W. J. Wright, representing the A. C. M. S. They all gave stirring addresses.

The society's report shows a prosperous year. A new church was organized at Syracuse, pastor settled for the new church at Dunkirk, a new organization effected at Flatbush, Brooklyn, with the aid of the A. C. M. S. and Disciples' union of greater New York. A larger amount of money was raised than usual, and plans perfected for greater work next year.

A new building league, to furnish property and homes for mission churches, has been organized, which, if successful, will increase very much the work in the state.

The next convention will be held in Elmira. They expect to have a beautiful new church building for us to meet in.

STEPHEN J. COREY.

A New Plan in New York.

The New York Christian missionary society has organized a building league in connection with the state work. A large membership is expected. Large appropriations are necessary to many mission churches for the support of the pastor, because the congregation is struggling hard for a building. The building league will give much needed help in this direction and enable the missions to be much sooner self-supporting. If the plan is successful it will increase the work of the state society greatly. The plan is already meeting with enthusiastic approval.

THE BUILDING LEAGUE OF THE NEW YORK CHRISTIAN MISSIONARY SOCIETY.

PLEDGE.

Believing that New York state is a mission field of rare promise, and desiring to see new churches planted in this great and needy state, I promise to pay to the New York Christian missionary society, upon the call of the state board, the sum of two dollars and fifty cents. The same to be paid when property is purchased for a new mission church, or when arrangements are completed for a new mission church building, said calls not to exceed two each year. This pledge is made subject to the conditions affixed.

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Date.....190

CONDITIONS OF PLEDGE TO BUILDING LEAGUE OF THE NEW YORK CHRISTIAN MISSIONARY SOCIETY.

1. That this subscription will take effect only when at least one hundred persons shall have signed similar pledges.

2. That the money thus raised shall be expended only for actual expense of purchasing property or erecting buildings for mission churches.

3. That calls under this agreement shall be accompanied by a detailed statement of the work for which it is proposed to be used, such as the total cost of lot and building, its location, membership of congregation and statement of what the congregation and others have done towards the work, also a statement of the result of the last preceding call.

4. That if it shall be found by the subscriber that this subscription for any reason cannot be met, he or she shall have the right at any time to have the same canceled, by giving due notice to the secretary.

5. That churches for which money is paid shall be mission churches of the New York Christian missionary society, and that the expenditure of the money shall be under the direction of this society.

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 183, Notre Dame, Ind.

Maryland, Delaware and the District of Columbia.

J. Murray Taylor, of H street church, Washington, has been helping C. C. Jones at 34th street in a meeting; 14 additions at last report.——P. A. Cave, of the Third church, Richmond, Va., spent part of his vacation at Hagerstown, Md., his former field. Many friends were glad to see him. P. A. Cave, E. B. Bagby, H. C. Kendrick and J. A. Hopkins were pleasantly entertained at the parsonage, Beaver Creek, Md., by W. S. Hoye on July 7.——We are beginning to plan for our state convention, at Martinsburg, W. Va., Oct. 4-7. While it is held just over the line in West Virginia, it is the convention of Maryland, Delaware and the District of Columbia.——Our energetic J. T. Watson reports one baptism at Vienna, Va., and that they expect to build a parsonage in the fall.

Waynesboro, Pa. J. A. HOPKINS.

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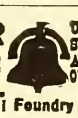


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An Emergency Call From India.

I voice this call, but it is not mine. Back of me is our foreign society acting for the church of Christ; back of me are our devoted missionaries toiling far from home through India's heat and plague; back of me are the millions of starving and dying men, women and children of a Christless land, and back of all—around, above and within all—is the call of the glorified Savior, who says with all authority, "Give ye these to eat."

God is speaking to-day in his word to us with unmistakable accent, as a thousand providences give point to the message, saying, "My people perish for lack of knowledge." They are perishing for lack of Christ-filled men and women to take to them and break to them the bread of life. They are perishing for lack of Christian colleges to train Disciples who can give to them to eat. The starvation is unto the death of the soul. By a reference to our papers you will see that our missionaries in India have sent out a call for *nine* men this year, as follows: Four evangelists, two medical missionaries, two educational missionaries, and one industrial missionary. Of these the foreign society has secured and appointed the industrial missionary, who will sail in September, but where are the eight others?

I have just been informed at the foreign office in Cincinnati that no more missionaries can be sent out this year for the lack of the means to send them. The churches of Christ have sent out in 1904 into all the great Christless world of a thousand million souls, twelve new missionaries. Is this the full measure of the ability of 1,250,000 Disciples? Out of our many thousands of ministers, are there not four who are ready to answer this call? Out of our many thousands of Christian physicians are there not two ready for this larger and waiting service? Out of our many educated, college young men are there not two who will go where millions are living in ignorance?

God has given me to know the real need of India, and I know this call is genuine. It is he le ast that could be made, and I would be false to myself, false to my associate missionaries, false to our needy Indian people, and, most of all, false to my Savior, who gave his life for all, if I did less than emphasize this appeal with my whole life. Let us not forget that the Christian mission has entered India to stay, to grow, to spread, to conquer and never to retreat or die till missionaries are needed no more. This appeal is sane and practical.

Have I counted the cost? I have. It means eight men and $8,000 in three months. It means this much above all present apportionments and plans. This ought not to be considered a large task. Whole armies for a less worthy cause have been enlisted and equipped in much less time. I believe it can be done. I suggest how this may be easily accomplished. Let us take the order of procedure from Christ, our living leader:

1. "Pray the Lord of the harvest that he thrust forth laborers into his harvest." Let ministers, Bible-school superintendents, church officers, and the whole church make believing prayer for the men and the money God needs. Let this be first and continuous. Who will pray?

2. Let all young men who are preaching missions apply their sermons to themselves. Let them ask themselves if they are practicing what they preach. How can you before God preach the great commission and not offer yourself "to go where he wants you to go"? Who will try to answer his prayer and preaching?

3. I believe our Christian journals will voice this call. Four years ago when I made an appeal in behalf of the starving bodies of men, women and children in India, columns were opened for the Indian Famine Fund, which was collected through the help of our Christian papers. As a result thousands of lives were saved. In behalf of that same people, not for their starving bodies, but for their perishing souls, I make my appeal again.

In three months, God willing, I will be en route to India the third time. I believe that in three months, if my brethren will only consider this call at even one half its value, the eight men will be secured and sent to India. This work shall be my meat and my drink for the next three months. It is my heart's desire and prayer. I had thought to spend much of this time in the pleasant groves of Hiram with my family prior to leaving them in September, but I gladly forego this pleasure to answer this emergency call.

If I seem a beggar in your eyes it is that I may in a true Pauline spirit beseech you by the mercies of God that you present your bodies a living sacrifice. It is that you may not turn down a call of God. It is that you may be blessed and not cursed with the abundance of your privileges and riches as Christ's free men. It is that you may hear a brother's cry for the bread of life, and share with him from your heaven-sent abundance. This is the clear, ringing call of God to my heart and to yours. What shall the answer be?

The preaching of the gospel in all the world has far more to do with the world's progress than the World's Fair, the presidential campaign or the Japanese-Russian war. It should, therefore, have the precedence. May we not expect the fiscal part of this campaign to be met in a few days after the call is read? Japan floated a war loan of $50,000,000 in three days in England and America, Russia's war loan of $150,000,000 was secured in a few weeks in France. The campaign of Christ in the world is in every way more real and is far more worthy of quick response. Let men and churches remove all financial embarrassment with gifts commensurate with the cause and their ability. May we not expect our foreign office to be crowded with competent young men, saying, "Here am I, send me"?

I shall be glad to answer all inquiries concerning this emergency call from India. I would suggest that all money be sent to F. M. Rains, Cincinnati, O., marked for the Emergency Call from India. But all amounts so marked and sent to any of our papers, or to me, will be faithfully used for this purpose.

Hiram, O. G. L. WHARTON.

North Side Church, Chicago.

Two years ago the North Side church decided to give up its little house of worship because the mortgage on it was more than the property was worth and it was located in a community where very little good could be accomplished. I was asked by the church to assist in an effort to make a new start. We rented a hall costing $600 a year for Sunday services and $100 for midweek services. We have had good music costing $20 a month. We have employed a Sunday-school worker part of the time. The church has grown in numbers. We have contributed liberally to our missionary enterprises. Our largest gift was $120 last year to the Chicago board. The time has come when the church must have some kind of a building of its own. Our hall, the only suitable hall that we can secure, is in a Swedish community. I want to secure a man for this work who can go out through the state to raise money for a building. This effort will have the cordial endorsement of the Chicago missionary society, our preachers' association and, I think, the American and state boards. This is a noble people. We ought to have a church on the great north side, one of the most beautiful parts of our city, with a population of 300,000 or 400,000. The church is united and aggressive in its work. I believe this effort will have the sympathy of our great brotherhood. I have put every pound of energy that I possess into the effort to get this church started on the way to success. Some of the best people I have ever known are in its membership. There are about 200 members, but they have met all expenses. I have never seen people give as liberally according to their means as they do. BRUCE BROWN.

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An Old and Well-tried Remedy

A Prince in Israel.

I have just heard that George Darsie is dead. The Master said, and his word is true, "Whosoever liveth and believeth on me shall never die." George Darsie is not dead. He has exchanged rooms in his Father's house. "In my Father's house are many rooms."

Those who knew Brother Darsie better than I knew him will, I doubt not, write about his character and work in a worthy manner, but I must be permitted, in my way, to pay my tribute to this prince in Israel. George Darsie was a princely man. There was nothing petty about him. I believed in him, I admired him, I loved him. His was one of the most loved characters I have known. I knew the beginning of his ministry. George Darsie began in the right spirit. He maintained a right spirit to the end. I am not surprised that his career as a pastor was both honorable and useful. He began in this way:

He graduated from Bethany college in 1868. A. N. Gilbert was pastor of the Paca street church, Baltimore, Md. He made a trip to the Orient that year. George Darsie served the congregation in the absence of the pastor. I lived in Charleston, Ill. A preacher was wanted at Tuscola, Ill.; the salary was to be $800. George Darsie was written to about taking the work. When the salary was mentioned Brother Darsie said: "That is all right. It is not the salary that I am after, I want to preach." He was engaged. He did the work, and did it well. He received a thousand dollars instead of the stipulated eight hundred. This was the spirit of the man. No one ever heard of George Darsie's driving a bargain.

He went from Tuscola, Ill., to Ravenna, O. His ministry in Ravenna was more successful than was his ministry in Tuscola. This one thing he did: he preached the gospel publicly and from house to house. He cared for the flock as a faithful shepherd. Some years ago I heard him deliver an address in one of our conventions from the words of Paul to the Corinthians: "I seek not yours, but you." It made a permanent impression on my mind. It was a self-revealing address. The speaker did not mean that it should possess that character, but it nevertheless revealed the man.

When I was leaving Frankfort, Ky., May 1, 1876, the brethren requested me to name a man for that pastorate. I named George Darsie. He began the great work of his life in Frankfort, October, 1876. He was the right man in the right place. When he had under consideration the call to Frankfort his chief anxiety was as to the opportunity for doing good. He said to me one day, "I am afraid that there is no future for the work here. I am afraid the church has gone about as far as it can go. Do you think there is opportunity for growth in Frankfort?" These remarks, and this question, revealed again the heart of this noble man. He wanted to do good. We all know now that the work of the Christian church in Frankfort, Ky., had hardly commenced when Brother Darsie became pastor in 1876. It was a good church then, it is a great church now.

This unselfish, cheerful, hopeful, diligent life was a gloriously successful life. It was a successful life in the best sense of the word successful.

Brother Darsie had hardly reached the zenith. He was born in 1846. He was yet on the sunny side of sixty. He was a young man when he was called up higher. He was a growing man. He was a student. He gave much time to reading and he read the best books—the most helpful.

The last book has been read. The last sermon has been prepared. The last discourse has been delivered. The last word of sympathy has been uttered. The last word of comfort has been spoken. The eloquent tongue is silent. The loving heart has ceased to beat, the faithful pastor has gone to his reward. He lives in the hearts of his brethren. His place in the brotherhood is secure. He will be remembered as a "prince and a great man in Israel." But he still speaks. His messages are eloquent. The lessons of his life are many. To me he says, "Be thou faithful." What is the message of this life to you, my brethren?

My heart goes out to the church in Frankfort in loving sympathy. God's benediction on the broken-hearted ones in Kentucky's capital city.

B. B. TYLER.

Denver, Colorado.

New Church at Oelwein.

On Decoration day, in 1896, Lawrence Wright, evangelist, who knows no such word as fail, began work in Oelwein, Iowa, looking toward the organization of a church of Christ.

There had never been a sermon preached in the town by the people whom Wright represented. To begin with he had three families. H. D. Wood, B. F. Little and Dr. Cozens were the heads of these families.

The work was begun in the Free Baptist church, but at the end of two weeks it became necessary to move to a tent, where for seven weeks the battle was fought until a congregation of seventy-four members was formed, and a tabernacle 32x50 was built for their home on a lot secured for the purpose. This lot was undesirable because of its location, but thought to be the best that could be done at the time. About the middle of August S. B. Ross was called as pastor, and for four years led this band of consecrated workers forward in the ways of work for the Lord. During this pastorate W. E. Harlow and D. A. Wickizer had each held a meeting of weeks with the addition of about one hundred to the membership.

The congregation had learned to stand together; had found they could overcome what seemed insurmountable obstacles, by trusting God and trying to do their part. At the close of Mr. Wickizer's meeting it was determined to get a better location. This was done by the purchase of a lot fronting on one of the main streets just one block from the center of values and in a very desirable location. The lot cost $2,000. This was paid for in about two years, and then it was determined to try for a house that would be an ornament to the city and of lasting worth to the congregation. J. H. Stark followed S. B. Ross as pastor for one year. Then J. T. Shreve was called, who, with June, began his fourth year. His has been the work of building, and with the loyal support of the official board, seconded by the willing hearts of the membership, they have erected, at a cost of about $15,000, one of the most beautiful structures ever erected for the money. It is beautiful, not gaudy, outside, and within it is the most complete blending of all that brings satisfaction the writer has ever seen.

It was an ideal day when General Z. T. Sweeney, in one of his matchless sermons, told us of the power of the gospel in civilization, and then led the one thousand people to the placing of something like five thousand dollars to cover the debt. Again at eight in the evening, after a masterly sermon, he called for and received enough to cover all the debt, or about $6,500 in the all-day offering. Then B. S. Denny, Iowa's corresponding secretary, made the dedicatory prayer.

This is, in brief, the result of eight years of devoted service to the master by as loyal a band as ever put a shoulder to the wheel. It is the consummation of faith and prayer and effort. Comparisons are invidious. Where all did their best it were folly to name the workers. With the same earnest loyal service to the master in the new house as in the old, there is a glorious future in store for the Oelwein church of Christ.

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WANTED—A Christian dentist at Perkins, Okla. Address, T. L. Noblitts, M. D.

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WANTED—A copy of Gen. Bingham's famous picture, Order No. 11, large size. Address, stating price, Mrs. R. D. Shannon, 308 East Gay St., Warrensburg, Mo.

IF you desire a nice, cool room during the World's Fair, in a private, Christian family, at $1.00 per day, address Fred. B. Schell, 1603 Arlington Ave.; one car to Fair grounds.

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ROOMS for World's Fair visitors. Fifteen minutes' ride to the Fair gate. For reference apply to Rev. Z. T. Sweeney, Columbus, Ind. For rooms apply to J. S. Van Norstrand, Ferguson, Mo.

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FOR SALE—One Baptismal Suit, excellent condition; one Campbell and Rice debate; Lord's Quarterlies in three volumes, half morocco binding; Ingersoll and Gladstone debate; Ingersoll and Judge Black debate; Adams Clark's Commentary, six volumes, leather binding, published in 1830 or 1832, the originals—not revisions. Harry M. Elliott, Goodland, Kan.

Entertainment at the Convention of the American Christian Missionary Society.

St. Louis is preparing to take care of a convention of 25,000 delegates Oct. 13-20, 1904. Lodging and breakfast in private homes will cost from $1.00 to $1.50 per day. At the hotels from $1.25 to $2.00 for lodgings and breakfast. Meals will cost from 15 to 40 cents at good restaurants. We make this statement for two purposes:

First, to show that prices are not excessive on account of the World's Fair. *Second*, to call attention to the fact that arrangements must be made in advance to secure these rates. Some of you may wish to come a few days in advance; others may wish to remain a few days after the convention is over to attend the great World's Fair. If so let your wants be made known. State the dates you will be in the city and we will serve you.

While the above prices are for first-class accommodations, it must not be presumed that these are the highest prices you may pay. Without making previous arrangements you will pay for the same accommodations at least fifty per cent more than where arrangements are made. Then there are hotels here which will be delighted to relieve you of from $5.00 to $15.00 per day, and consider that they are giving you special favors. Now if you wish to attend the great convention of 1904 and see the greatest Exposition the world has ever produced, and if you wish to be assured of pleasant and comfortable entertainment while here do not fail to write at your earliest convenience to G. A. Hoffmann, chairman entertainment committee, 1522 Locust St., St. Louis, Mo. If you can bring a party of ten, twenty, fifty, a hundred or more from your locality we can locate you together and add to your enjoyment.

G. A. Hoffmann,
Chairman Entertainment Committee.

Bethany College Notes.

The past session in many respects was the most successful this old and honored institution has enjoyed. The enrollment for the year was 241, and a more enthusiastic body of students would be difficult to find. The well known Bethany spirit increases as the college grows in power and influence. A fine new gymnasium is now under process of construction. It stands just west of the main college building, and will add much to the appearance of College hill, as well as to the delight of the student body. During the past year there was paid into our college treasury, for our permanent endowment fund, $47,000. This does not refer to pledges, but to actual cash received. Our endowment fund, now $110,000, is invested through the Mercantile Trust Co., one of the most substantial banking institutions in Pittsburg. In addition to these endowment funds received, a little more than $10,000 was expended upon buildings and improvements.

The friends of Bethany will be glad to know that while these improvements are being made, and this endowment fund is being gathered, debts against the college are not being contracted. For the past two years every dollar promised to our professors, and to all others, has been promptly paid.

We are to have five new professors with the beginning of next session. Prof. Cornelius Beatty, an honor graduate of Baltimore city college and of Johns Hopkins university, becomes professor of natural sciences. Professor Beatty has had seven years' experience in teaching, and has spent two years in post graduate work since his graduation at Johns Hopkins university. Prof. D. W. Reed, who comes to the chair of mathematics, is a Master of Arts from the University of Virginia, and has had twenty years' experience in the teaching profession. Prof. John McKee, after spending two years in Bethany, graduated from Butler college, then spent three years in Yale university, receiving there the degree of Bachelor of Divinity. Later he spent one full year in Chicago university. He has been professor of Hebrew in Butler college, and he now comes to Bethany to fill the chair of Greek. Prof. F. M. Longnecker is a graduate of Hiram college, and holds the degree of Master of Arts from the University of Michigan. He has had four years' experience teaching, and during the past year has been an assistant in the Latin department in the University of Michigan. Mrs. D. W. Reed, who has been secured for the chair of art and elocution, is a teacher with ten years' experience, and she has had the advantage of study under some of the best art teachers in both Europe and America.

The outlook for "old Bethany" grows brighter constantly. Students are engaging rooms in unprecedented numbers, and there is every indication that the coming session will show a large increase in attendance over the past year. Prof. W. D. Turner, Chester Sprague and the president are giving their attention very largely during the summer weeks to the systematic canvass to increase the attendance. T. E. Cramblet.

Alabama.

The prospects for the cause in Alabama are growing brighter every day. There is considerable activity among the churches just now. The warm season is the time of greatest activity in the south. It does not get too warm here for protracted meetings. Selma, Anniston, Bessemer, Birmingham and Jasper have all had meetings recently. Besides these, many smaller places have had or soon will have meetings. The meetings at Selma and Jasper were conducted by W. T. Brooks and S. P. Spiegel. The former is one of our most successful general evangelists. The latter is Alabama's efficient state evangelist, a fine singer and an able preacher, just such a combination as we need in this work. Brooks and Spiegel make a strong team. There were fifty-two additions in their meeting at Selma and thirty at Jasper. These were fine meetings for Alabama. There is a strong demand to keep Brother Brooks in the state permanently.

The meeting at Birmingham was conducted by the pastor, assisted by Prof. A. R. Davis as singing evangelist. Professor Davis is a sweet soloist and an efficient leader of music. In addition to this he is a good personal worker. This meeting resulted in twenty-one additions. There were about twenty-five additions in a few weeks preceding the meeting, and there have been two since. Our beautiful new church is a great help to the cause. The audiences have greatly increased and the work is improving along all lines. There have been ninety-two additions in the past fifteen months, and during that time our new church has been erected, appeal after appeal has been made for money and more than $400 given for missions. This is a royal people and Birmingham is coming to be one of our great churches.

An interesting thing occurred here a few days ago, that I want to share with you. Dr. John W. Stagg, pastor of the First Presbyterian church of this city, recognized as one of the leading scholars and pulpit orators of Birmingham, came to me and said that he wanted me to immerse some young people for him. I told him that I would be glad to do so, but suggested that he would probably prefer to do the baptizing himself, and that the baptistry was at his disposal. He replied substantially as follows: "No, I should rather have you do it for me. We recognize the scripturalness of immersion and the validity of your work. Christianity is larger than any one denomination. You stand for immersion. These young people want to join the Presbyterian church, but prefer to be immersed. You do this for me and in this way we have fellowship in the work." I need not tell you that I was glad to grant his request. Whether you call this federation, Christian union, or interdenominational fellowship, it is indicative to me of a broadening Christian spirit, and foreshadows the day when we shall be one upon the essentials of faith and Christian obedience.

There is one thing in the great World's Fair at St. Louis that all of your readers should see. It is the Alabama exhibit. It will be found in the building of Mines and Metallurgy. It is a colossal iron statue of Vulcan, towering 50 feet high and holding aloft a finished arrow-head of steel. This is the largest statue ever cast in iron. It stands for the iron industry of Alabama. The statue was cast by the Birmingham Steel and Iron Co., of which our Bro. J. R. McWane is president. It is not only a colossal statue, weighing 120,000 pounds, but is a work of art and one of the chief wonders of the Fair. Don't fail to see it.

A. R. Moore.

Birmingham, Ala.

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DANIEL E. MOTLEY, A. M., Ph. D. (J. H. U.),
President.

Fourth District Convention.

Stanford is a fine little town a few miles from Bloomington, on the Chicago and Alton.

The Stanford church building is one of the best I have ever seen in any small town. It is pretty in architectural effect, built of brick, with auditorium, lecture room, pastor's study, a number of class rooms and basement comprising kitchen and large dining rooms. There are three fine figure windows and the building is richly finished. Now all this is doubly meaningful from the standpoint of a missionary study. The advocates of missions assert constantly that large giving abroad enlarges the interest and the giving at home. Here is a case in hand.

Last year (1903) this church of 270 members gave to missions and charities $851.54, an average of nearly $3.20 per member. The church itself gave $335.67, the Sunday-school $129.36, the Christian Endeavor $50.25, the C. W. B. M. $310.26; other gifts bring the total up to the figures stated above. The last year the church stood sixth in the state in its gifts to home missions, and the Sunday-school fifth. It is claimed that the C. W. B. M. of this congregation led the auxiliaries of our whole sisterhood last year.

This church has had a series of missionary pastors. Eighteen years ago H. G. Vandevort introduced children's day. He was followed by C. B. Dabney, who by his preaching and example laid the foundation for generous giving. Then came J. Fred Jones, at present secretary of the Illinois missionary society; then Melvin Menges, now in Cuba; then Fred E. Hagin, now in Japan; lastly J. W. Porter, the present pastor, whose Christly interest in the cause beyond his own parish is apparent.

The convention was well attended and the good people of Stanford have reduced entertainment to a fine art. Aside from the interests of the district the state was represented by J. Fred Jones; church extension by Wm. Ross Lloyd; Eureka college by J. G. Waggoner, and ministerial education and missions in general by the writer. Mrs. Ethie B. Lehman spoke for the Southern Christian institute. I regretted that I could not remain to hear Bro. Alva W. Taylor's closing address on "Practicing the Old Jerusalem Gospel."

Among the visitors present was Mrs. Melvin Menges from Matangas, Cuba, who, with her little boy, is in her homeland visiting and resting. She speaks in terms of great interest and hope of the work in Cuba.

Stanford, Illinois. W. J. LHAMON.

San Marcos River Camp Meeting.

The San Marcos river camp meeting is now a thing of the past. The meeting began June 24 and continued until July 10 inclusive—seventeen days. Great preparations had been made by the committee on arrangements, of which J. T. Blanks, of San Marcos, was chairman, and never did a chairman of a like committee more faithfully and energetically perform his duty—in fact, he had every arrangement perfected for the success of the meeting and the convenience and comfort of the people. Everything moved like clockwork; and everybody went away highly pleased with the splendid management and the success of the meeting. The great tent covered an area of 140x80 feet and was seated with as comfortable seats as can be found in any church, and lighted by electricity. The many tents stretched in the beautiful grove gave the camp the appearance of a white city with its streets and boulevards—and the San Marcos river, with its clear, sparkling waters winding its way through the camp, made the scenery simply grand. Not a musquito and scarcely a fly was seen in the camp, and everything in and about the camp seemed to lend to the enjoyment of the campus except the three days' rain which came at the close of the first week. But within a few hours after the rain ceased the camp was dry again.

This camp meeting was held in a community where only one member of the Christian church resided, and where the plea of the disciples was unknown. When the meeting closed there were seventy-five members and seed sown in the hearts of thousands of people which will spring up and bring forth fruit for our Master's use. It was a great meeting, and the results will continue to increase as the years roll on. B. B. Sanders and R. R. Hamlin did the preaching, while other preachers were present and preached occasional sermons.

Prof. E. M. Danthel led the singing, to the delight of the immense audiences, and doubtless souls were led to Christ through his gospel singing. The camp meeting has been permanently located at Fentress, in Caldwell county, and still greater preparations will be made for another year. The time fixed for the meeting to commence next year is July 10, or about that time.

The camp meeting idea solves the problem of getting our plea before the people of Texas and the education of our own people in all lines of mission work and presenting to them the advantages of our educational institutions.

We have five camp meeting associations in Texas, and we hope within twelve months to have as many more. Our state mission board is looking to these meetings as a great factor in the evangelization of this great state. In this way we can reach people who will not attend an ordinary protracted meeting.

B. B. SANDERS.

Nebraska Secretary's Letter.

Austin-McVey meeting closed at Ashland with 22 additions, 16 by baptism. They will be at Havelock in a tent meeting when this is read. The Putman-Egbert meeting at Aurora was very successful, with 50 additions. Some solid material. They go to Broken Bow soon. C. F. Swander has closed his work at North Platte, and is visiting at Rapid City, South Dakota. L. Aa. Hussong has resigned at Ashland, but it had not been accepted at last report. He and Mrs. Hussong are at Schuyler in a meeting.

Ulysses will dedicate a new church building centrally located on the 17th. Thos. Maxwell is the pastor there.

The Missouri valley secretaries' association met at St. Joseph, Mo., on the 6th. Brother Lowe, of Kansas, was detained by washouts on the railroads. Meeting was otherwise very profitable.

Leander Lane closed his work at South Omaha on July 3, and went immediately to California, whither his famlly had preceded him some time ago. South Omaha has the basement dug for their new church building.

Earl E. Boyd, of the East Side church, Lincoln, will supply at Geneva on the 10th, and Brother Lobingier will fill the pulpit at East Side. The secretary will be at South Omaha on the 10th, and at Ulysses on the 17th. The parsonage at the East Side, Lincoln, is nearly finished.

The convention of No. 8 at North Platte was a vigorous gathering and one calculated to do good. The necessity for dividing the district was emphasized.

The program for the state convention is about ready to be "stirred off." We believe it will commend itself in point of excellence as being fully up to previous ones. It would be ungracious to say better. The new fence is fully installed and the grounds are secure. The new seats are in process of construction and will be comfortable. The tent roof is to have a coating of paraffine to shut out all inquisitive rain drops. It will be a great convention, and the dates are Aug. 2-7, 1904. Railroad rates will be one fare plus 50 cents, except where the fare would be less at one and one-third fare. From these it will be one and one-third fare for round trip. No certificates.

The financial year has closed. The failure of a number of churches and Bible-schools to send in apportionments has made it impossible to meet all obligations. For the first time in years the society is in debt. Will this hint be enough to bring in the balance before convention time? W. A. BALDWIN.

The Head-Pigue Debate.

Elder T. J. Head, our state Bible-school evangelist, represented the Christian church; and Rev. R. H. Pigue represented the Methodist Episcopal church, south. The contest was hard fought, but the victory for the Christian church was truly a great one. In his last speech Brother Head held spellbound over 500 people. At the close, one of the elders of the church stepped upon the speakers' stand and read to the audience the following paper: Greeting, this will certify that we, the members of the church of Christ worshiping at Naylor, Mo., do hereby endorse Eld. T. J. Head as an able and worthy minister of the gospel of Christ. We thank God for the noble Christ-like spirit he manifested during the entire debate which has just closed. We feel that the Christian church has been honored and her blessed cause nobly defended.

GEO. S. GREEN,
C. C. HODGES,
C. N. CASH,
Elders.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

Additions Reported Last Week.

	July 13	July 20
Baptisms	550	645
Denominations	49	48
Total	599	693

Harrison, O. M. L. BUCKLEY.

ARKANSAS.

Fayetteville, July 19.—There were three additions to the First church on last Sunday, one conversion and two by letter.—N. M. RAGLAND.

COLORADO.

Rocky Ford, July 20.—Ten baptized into Christ last Lord's day, one last night and one a week ago last night; also three by letter from M. E.'s last Lord's day.—M. M. NELSON, pastor.

DISTRICT OF COLUMBIA.

Washington, July 20.—Two confessions at H Street Christian Church Lord's day evening. Reports at our last quarterly meeting showed progress all along the line. Our audiences are holding up well despite the very warm weather. —J. MURRAY TAYLOR.

FLORIDA.

McIntosh, July 23.—In a 13 days' meeting at Hampton there were six additions, all by confession and baptism. Bro. S. J. White and Bro. B. F. Manire rendered valuable assistance in the meeting. Two of the additions were Brother Manire's granddaughters, and they came 200 miles to obey the gospel, just as people did in the days of the apostles. Sickness interfered much with the attendance in the meetings.—T. A. COX.

ILLINOIS.

Quincy, July 18.—Six came forward yesterday, and six one week ago, twelve in all; five were received by letter, two reclaimed, three received the hand of fellowship whom we had already baptized, and two others made the good confession.—WALTER M. JORDAN.

Roseville, July 21.—Three more baptisms Sunday night, making eight at regular services within the past two weeks, largely owing to personal work of the pastor.—J. F. FISHER.

Granite City, July 22.—Two confessions last Sunday evening, making five confessions recently at regular services.—M. MCFARLAND.

IOWA.

Atlantic, July 18.—All departments of the church doing well. One confession yesterday. This makes something over 60 since March 1. W. B. CREWDSON.

Redfield.—Two baptisms here since last report. A union meeting now on conducted by Mrs. Epperson, of Boone, Ia. Interest good, and good expected.—JAS. W. JOHNSON.

Des Moines, South Side church, July 18.—We are holding a meeting at Sixth and Garfield. I have secured the services of Miss Sylvia Keene as soloist and leader of song. We have had five additions the first week. The outlook is fine. Messrs Cresmer, Bryan and Maxy are assisting.—AMERCA SEE, pastor.

KANSAS.

Oak Valley, July 21.—Last Lord's day we closed a very successful meeting at Great Bend, G. B. Kellems, of Scott City, was the evangelist. He is a strong preacher and presents the gospel fearlessly and without compromise. We baptized two old ladies who had been members of other churches, one 74 and the other 75 years old. There were 23 additions in all, 10 by baptism and 13 by letter and statement. We have a good little church building there out of debt. Although the members are few in number, they are in perfect harmony and did much in the meeting in warning souls to Christ. Brother Kellems will preach for them the next two Lord's days, then he and I will go to Garden City to begin a meeting.—A. W. SHAFFER, singing evangelist.

Latham, July 23.—N. J. Nicholson, of Stanberry, Mo., began a meeting at this place July 12. Three additions to date. The church was well organized by its pastor, P. H. Guy, and in good condition for the meeting. Attendance and interest good. I will be open for engagements as soloist and leader of song after Aug. 10.—BERT I. BENTLEY, Topeka, Kan., Station A.

KENTUCKY.

Finchville, July 16.—On July 8 Bro. W. T. Brooks, of Ladoga, Ind., and A. L. Stamper, singer, from Lexington, Ky., closed a 13 days' meeting with us at Sharpsburg, Ky. There were 35 baptisms and 12 otherwise added to the church. A beautiful spirit prevailed through the whole of the meeting. The whole community was aroused, and though the meeting was in a busy season the house could not hold the people who came to hear the clear and loving message proclaimed by Brother Brooks. —T. J. GOLIGHTLY.

MISSOURI.

Naylor.—I am in a good meeting with fine interest.—T. J. HEAD, state Bible-school evangelist.

Potosi, July 12.—At my regular appointment at White Water last Sunday I baptized eight and received one into the church from the Baptists.—J. B. DODSON.

St. Louis, July 18.—There were two accessions to the Fourth church yesterday: one by letter and one by primary obedience.—E. T. MCFARLAND.

Liberty, Shamrock P. O.—Raised $10 apiece for state and county missions. I am working to get it in line with all of our missionary enterprises. One by baptism and three by letter recently. I have a vacant date or two for meetings and lectures. Churches or societies please address me.—CLARIS YEUELL, Shelbina, Mo.

Cedarville, July 20.—I have been called here by the county missionary board of Dade county to hold a meeting. In eight days there have been 14 additions. This is a hard field. Sectarianism very strong and the opposition great. God helping us we will establish a congregation.—E. W. YOCUM.

NEW MEXICO.

Roswell, July 19.—Our meeting at Artesia continued for twelve days, and resulted in eighteen additions to the church. Steps are being taken to erect a house of worship soon. Artesia is a rapidly growing town of about 400 people in the heart of the great artesian belt of the Pecos Valley. It is scarcely a year old and our people are getting a good start. We now have forty members. This is destined to be a great country, and if our people, by the aid of the church extension fund, can secure a good building we will soon have a great church there. For the present the writer will take oversight of the work and visit them occasionally during the week.—C. C. HILL.

OHIO.

Bellaire, July 19.—Average attendance in Bible-school since Jan. 1, 315; children's day offering has reached $251.87; 25 additions by baptism since March 15. Last Lord's day we baptized a young man who intends entering one of our colleges to prepare for the ministry; also baptized a young married woman.—SUMNER T. MARTIN.

Hamilton, July 18.—One added yesterday. Eleven in past few weeks. Our Endeavor meetings are truly unspeakable for mid-summer. Interest marks our meetings; devotion and zeal our people. Our Sunday-school is on the honor roll.—A. M. GROWDEN.

Steubenville, July 18.—Three additions yesterday. Average attendance in the Bible-school the first three Sundays in July was 555.—H. H. MONINGER.

OKLAHOMA.

Agra, July 17.—Meeting one week old today with 11 additions to date. Our house is too small for the large crowds.—OSCAR INGOLD.

SOUTH DAKOTA.

Alamota.—The first year's work of the Oacoma church closed with the cause well established in that place. The church has the best building and the membership is the largest of any Protestant organization in the county. The work at Presho is still in the formative state. On July 4 three were baptized. An energetic committee was appointed to raise money for a church building. I left B. W. Neal, of Kentucky, in charge of the work. He has planned an energetic evangelistic campaign throughout the county. There will soon be room for another preacher, or two, who desires to help build up the work in South Dakota. Correspondence is solicited. If you want an old church write to O. E. Palmer, corresponding secretary of Armour. I begin a meeting in Lead, S. D., July 17. No other definite dates for meetings will be made until the work in the Black Hills is well under way. I am spending a few pleasant days at my mother's home near Dighton, Kan.—W. J. DODGE, missionary.

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TEXAS.

Dallas, July 12.—The East Dallas Christian church recently concluded a two weeks' meeting, which resulted in eight additions to the church, three of whom were by confession and baptism. The preaching was done by the pastor, assisted by Bro. Theo. E. Fitz, singing evangelist. A series of sermons on the fundamental doctrines of the Christian faith was given during the meeting. The following was the series: "God, His Nature, Purpose and Character;" "Man, His Origin and Destiny;" "Sin, What It is and Does;" "The Divinity of Jesus;" "The Humanity of Jesus;" "The Atonement;" "Faith, a Condition of the Forgiveness of Sins;" "Repentance, a Condition of the Forgiveness of Sins;" "The Place of Baptism in the Plan of Salvation;" "The Salvation of Character." There have been 21 additions to the church since my coming here April 1.—W. A. FITE.

Greenville, July 10.—Closed a two weeks' meeting at Lancaster last night, where D. F. Sellards ministers. He is a fine yoke fellow. There were 18 additions, 13 baptisms and five otherwise.—J. W. HOLSAPPLE.

Comanche, July 23.—We are holding a few days' meeting here in a tabernacle, preparatory to the dedication of the new church, which is to take place July 31. This is an important commercial center, and the church has erected a large and beautiful building to meet the needs of the work.—JAMES S. MEYERS.

WEST VIRGINIA.

Parkersburg, July 11.—Four confessions and three baptisms at regular services yesterday. All adults.—J. D. HULL, minister.

Parkersburg, July 18.—A promising young man made the good confession yesterday. My brother, O. L. Hull, preached for the brethren at Ravenswood July 3; at Bethany (Belleville) July 10, and at Friendly July 17. One received in fellowship at Friendly.—J. D. HULL, pastor.

WISCONSIN.

Lynxville, July 22.—Two additions last Lord's day, one by letter and one restored. The church building is now being improved. —ALLAN M. LAIRD.

Milwaukee, July 22.—Five additions since I last reported. Though summer is here work keeps up unusually well.—C. M. KREIDLER.

Changes.

Clarence Eppard, Des Moines to Earlham, Ia.
C. R. Sine, Duluth, Minn., to Charlottesville, Virginia.
W. A. C. Rowse, Kelso to 3803 Evanston Ave., Seattle, Wash.
G. D. Jackson, Jacksonville, Fla., to London, Kentucky.
Wm. C. Thompson, Madison, to 511 Golden Gate Ave., San Francisco.
R. T. Smith, Jewell, Kan., to Perkins, Okla.
C. W. Henry, Clay Center, to Fairfield, Neb.
Carl C. Davis, Packwood to Iowa Falls, Ia.
Geo. E. Jones, Kansas City, Mo., to Turtle Creek, Pa.
M. S. Johnson, Louisiana, Mo., to 613 Jackson St., Litchfield, Ill.
Chas. Blanchard, Carlsbad, New Mexico, to Wapello, Ia.
A. F. Reiter, Ada to Bluffton, O.
Ernest M. Bacon, Manton to Doster, Barry Co., Mich.
S. B. Ross, Seymour to Elliott, Ia.
R. H. Lampkin, La Junta, Col., to 521 E. Broadway, Louisville, Ky.
Geo. H. Combs, Kansas City to Macatawa Park, Mich.
J. W. Harris, Rich, to Plymouth, Potomac Co., Miss.
R. Burt Doan, Sandoval to Eureka, Ill.
Wm. M. Mayfield, Winchester to Lansing, Kansas.
J. H. Ragan, Rose Hill to Eddyville, Ia.

MARRIAGES.

JONES—KRIESE.—July 20, Mr. Gildra J. Jones to Miss Lizzie Kriese, both of Sigourney, Iowa, C. H. Strawn officiating.

LARSEN—ONSSDORFF.—At the home of the bride, Vancouver, Wash., July 12, Miss Marie Onssdorff and Mr. Gust Larsen, T. F. Brown officiating.

MARWOOD—EVERHARD.—Married at Wooster, O., July 14, 1904, Mr. Richard F. Marwood, of Clearwater, Neb., and Miss Lottie Olivia Everhard, of Wooster, J. S. Ross and A. B. Williams ministers officiating.

WOOSTER—STRAWN.—In Sigourney, Iowa, July 20, at the residence of the bride's father, C. H. Strawn, who officiated, Mr. Arthur M. Wooster, of St. Louis, Mo., to Miss Vida Strawn.

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

VERMILLION.

Pinckney Dryden Vermillion was born near Louisville, Ky., May 1, 1832. In 1835 his father moved to Sangamon county, Illinois. He was the eldest of six children, and only one of them, his sister, Mrs. Harriet Lucas, of Des Moines, Iowa, survives him. In Illinois he lived on a farm, attended college, taught school, married and began preaching. In 1853 he married Sarah Jane Slinker, who survives him, and to this union there were born seven children, three of whom survive. Among the Illinois churches for which he preached are Decatur, Clayton and Vermont. At Vermont he labored for eleven years. Because of throat trouble that was brought on by excessive labors he was under the necessity of going to Florida in 1881 for his health, and finally in 1884 to remove from Illinois to Carthage, Mo., where he lived from that time until his death on July 9, 1904, save only one year of health-seeking in California. During his twenty years of life in Missouri he several times thought himself strong enough to take upon himself the cares of a congregation, only to find his physical strength unequal to the strain required.

At the time of his going to Carthage the congregation was worshiping in a hall and erecting a new building. That marked the beginning of congregational troubles, through all of which Brother Vermillion proved himself a faithful and respected elder and stood for high ideals of sweetness and light. Many times during those days, in the absence of the minister, or when none was employed, he freely gave his time and his impaired strength to the service of his brethren and his Master. The Carthage congregation has made cheerful recognition of his faithfulness as an elder, but they delight even more to recall the beauty of his home life. In his last hours he saw "beautiful flowers" and "beautiful beings" and said, "See them at the water's edge." His gentleness, his love for all things beautiful and pure, his love for the Lord's work and for the Lord's book, were much more than are commonly seen. His funeral service was conducted by myself in the church in Carthage.

J. T. MCGARVEY.

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3. The Youth's Quarterly, designed for the Intermediate and younger Junior Classes. In this quarterly there is a new arrangement of the material, which it is believed will make it even more acceptable and helpful to pupils and teachers than it has been in the past. Price 5 cents per copy per quarter; in clubs of ten or more to one address, 2½ cents per copy.

4. The Scholar's Quarterly, prepared for the older Juniors and younger Seniors and members of the Home Department. There is a concise yet very full presentation of the lesson in the way of Analytical, Expository, Illustrative and Applicatory Notes which make teaching easy and study a delight. Price 5 cents per copy per quarter; ten copies, per quarter, in clubs to one address, 40 cents; 25, 90 cents; 50, $1.60; 100, $3.00.

5. The Bible Student, designed for Advanced Students, Teachers, Superintendents and Ministers. Its Exegetical Notes are exhaustive; its Illustrative material full; its Applicatory and Practical sections exceedingly useful and its Suggestions for Teaching of the most helpful kind. Price, single copy per quarter, 10 cents; ten copies, per quarter, in clubs to one address, 70 cents; 25, $1.60; 50, $3.00; 100, $5.50.

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Family Circle

Mammy's Growin' Ole.

In de little cabin yonder,
Mammy's growin' ole;
But she lubs to set and ponder,
When de sunset gol'
Flushes up de hill an' medder,
How de deah, good Laud hab led her
Th'u' de sunshine an' de shadder
'Tell she's gray an' ole.

You kin see her th'u de winder,
Near de firelight's glow,
Dah you'll find her, summah 'n winter,
Rain, er shine, er snow,
Dressed in her ole-fashioned manner,
In her apron an' bandanner,
Croonin' softly, sometimes, an'er
Rockin', to and fro.

Yes, she's gittin' ole, an' failin',
Failin' evah day.
You kin see de way she's ailin'
She h'aint long to stay;
An' some day, while tears ah streamin',
Mammy'll fall asleep a-dreamin'
Ob de light she's seed a-gleamin'
Up de King's highway.

—*James D. Corrothers.*

❁

An Unwelcome Protector.

A tired but happy little group came slowly up the gravel walk and seated themselves on the cool, shady steps of a cottage. Little Fred and Mary Wallace had been taking their mother's guest for a walk. These three, the two children and the quiet, sweet-faced lady, made up the group.

Their visitor was an old schoolmate of Mrs. Wallace, and the children had grown very fond of her during the few days she had been with them. They sat near her now chatting away in their open, childlike manner. Suddenly little Mary pressed closer to her side.

"Oh, that ugly black dog!" she exclaimed; "make him go away."

Fred springing up heroically began to throw some small stones at the dog and struck its foot with one. Whining with pain it limped some distance away and lay down on the grass. Fred resumed his seat with the air of a victor.

"I guess he won't come around us any more," he said, triumphantly.

"I remember trying to drive off a dog once, and I was very sorry afterwards," remarked the new friend.

"Tell us about it!" exclaimed both children immediately, looking up into the pleasant face.

The lady seemed quite thoughtful for a moment and then said: "It is rather a strange story, and I have often wondered about it myself, but it really happened.

"When I was a little girl I lived on a farm. Father, mother, two younger sisters and myself composed the family. The church we attended was about a mile from home. We generally went on horseback when the roads were not in good condition, or when the services were held at a late hour.

"One Sunday evening late in autumn we were riding back home as usual when one of our party noticed a dog following us. It was a large yellow dog. We could see it quite plainly in the moonlight. Father spoke sharply to frighten it from its apparent intention of following us. We gave no second thought to the matter.

"Next morning we found the same dog lying on our kitchen doorstep. He was a hound, a fine-looking, well-fed fellow. Father said he would like to keep him, but mother had a horror of any kind of dog, and especially of a hound. We children tried to get him to go away, but he would not. He was perfectly gentle and would sleep for hours in the sunshine. We did not feed him, thinking hunger would drive him away, but he ate what scraps he could find, and seemed satisfied.

"Wednesday morning mother declared he should stay no longer. He might kill half of our sheep before we knew it, she argued. So the two younger girls proceeded to drive him away. He endured scolding and beating and cold water patiently, but when a pitchfork was brought by the determined wills he went a little distance away and lay down on a hillside.

"That night father and all the farm hands were at a distant part of the plantation gathering and husking corn, and they would be very late getting home, we knew. After supper we were sitting on the front porch in the fast fading twilight when mother exclaimed suddenly, 'There's that miserable dog again.'

"Sure enough, there was our yellow visitor standing on the stone steps of the porch. He seemed to be listening intently at something for a few minutes, and then he gave one of the longest, most mournful howls I have ever heard.

"Now the howling of a dog is not pleasant under the best of circumstances, and in this case it brought our loneliness vividly to mind. The dog began to walk from one side of the yard to the other, passing just in front of the steps. He kept up the howling and walking for almost two hours.

"All the stories we had heard concerning such things came to mind and made the situation all the more trying for us. Mother grew exceedingly nervous and said she feared we should never see father alive again. We girls were laughing at our foolish fancies one minute and sobbing with dread of some coming misfortune the next.

"The last lingering howl died away finally, and at the same time the dog gave up his long-continued walk. Father came home safe, and our fears were over. Next morning we could find no trace of the dog. We never saw him again.

"Some months afterward we learned from the confession of one of the gang that a band of desperate characters had intended to rob our house that night. They knew of father's absence and meant to take advantage of it. The howling of the dog frightened them away. They thought we suspected something and were prepared for them.

"We felt miserable about the way we had treated our unsought guard. A comfortable home and much petting awaited his return, but we never had another opportunity to treat him kindly. Every stray dog that came to our home afterward got a kind word and something to eat for his sake."

"Where do you suppose he went?" asked little Mary, wonderingly.

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"I don't know," said the lady, very gently, "somewhere where he was kindly received, I hope."

Just then Fred, who had quietly slipped away at the end of the story, came back carrying a thick slice of bread spread with butter.

"I don't believe that little stone hurt that dog's foot much; he's just tired. Maybe he is lost and doesn't know how to get home," Fred said, with the dignity of a philosopher.

Both children scrambled down the steps and hastened to comfort the dog whose reception had been so different a few minutes before.

❁

A Noble College Hymn.

No nobler college hymn exists than Princeton's "Old Nassau." When this psalm is sung on the occasion of public games and the like, not only the students massed in one body, but their families and sweethearts, and the graduates too, invariably stand, and as the refrain, "Long Life to Old Nassau," is reached, all heads are uncovered and hats are waved in the air. The striking Princeton custom is no mere ceremony but comes so thoroughly from the heart that it is a traditional superstition at Princeton that the tide is frequently turned from failure to success at critical points of intercollegiate games by the inspiration of this song. This custom, too, of standing and uncovering while singing the college anthem has been imitated by other universities, but the inspiration was breathed in Princeton.

❁ ❁

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Matrimonial Graft in Thibet.

When a Thibetan warrior, surfeited with the glory of martial life, desires a wife, he waits upon the father of the girl who has attracted his eye, and makes an offer of marriage. The father, after weighing the matter carefully —for a refusal is likely to provoke a long and bloody feud—in turn waits upon the priests and acquaints them with the nature of the offer, at the same time paying to them a munificent sum in order to secure the answer of the deities as to whether the marriage should be entered into. The wifeseeker, should he be diplomatic enough, has meantime carried a larger bribe to the lamas, who "bleed" both father and suitor to the limit of safety, when the decision of the deities is given.

For a month the accepted suitor must keep the family of his favored one supplied with meat and other luxuries, and must be on his guard against rival suitors. At the end of a month the chosen one is invited to a grand feast by the father of the girl, where the betrothal is sealed by each cutting a small incision in the arm and mingling the blood flowing from the wound. This function of blood-brotherhood having been finished, the girl is brought forward—smeared with grease and various colored pigments, adorned in all her finery, and with a rope tied around her neck as a badge of subservience. Then ensues a scene of the shrewdest bargaining, the father dilating on the good points of the girl much in the manner of a connoisseur of blooded stock. The wishes of the woman are never consulted, but the bargaining goes on for days, and even weeks, until a final settlement has been arrived at. The requisite price having been paid, she is led to the house of her husband, where she is subjected to a severe beating in order properly to humble her spirit, and made to run around the village loudly proclaiming the merits and valor of her husband.—*W. C. Jameson Reid in the July Booklovers Magazine.*

❁ ❁

A stranger came into an Augusta bank the other day and presented a check for which he wanted the equiva lent in cash.

"Have to be identified," said the clerk.

The stranger took a bunch of letters from his pocket, all addressed to the same name as that on the check.

The clerk shook his head.

The man thought a minute and pulled out his watch, which bore the name on its inside cover.

Clerk hardly glanced at it.

The man dug into his pockets and found one of those "If-I-should-die-to-night-please-notify-my-wife" cards, and called the clerk's attention to the description, which fitted to a T.

But the clerk was still obdurate.

"Those things don't prove anything," he said. "We've got to have the word of a man that we know."

"But, good heavens, man, I've given you an identification that would convict me of murder in any court in the land!"

"That's probably very true," responded the clerk, patiently, "but in matters connected with the bank we have to be more careful."—*Pittsburg Index.*

Who Are God's Flowers?

The flowers got into a debate one morning as to which of them was the flower of God, and the rose said, "I am the flower of God, for I am the fairest and the most perfect in beauty and variety of form and delicacy of fragrance of all the flowers." And the crocus said, "No, you are not the flower of God. Why, I was blooming long before you bloomed. I am the primitive flower; I am the first one." And the lily-of-the-valley said, modestly, "I am small, but I am white; perhaps I am the flower of God." And the trailing arbutus said, "Before any of you came forth I was blooming under the leaves and under the snow. Am I not the flower of God?" But all the flowers cried out, "No, you are no flower at all; you are a come-outer." And then God's wind, blowing on the garden, brought this message to them: "Little flowers, do you not know that every flower that answers God's sweet spring call, and comes out of the cold, dark earth, and lifts its head above the sod,and blooms forth, catching the sunlight from God and flinging it back to men, taking the soft south wind from God and giving it back to others in sweet and blessed fragrance—do you not know they are all God's flowers?" All they that take this life of God and, answering it, come forth from worldliness and darkness and selfishness to give out light and fragrance and love, they are God's flowers.

Lyman Abbott, D.D.

❁

Worshipping by Proxy.

Dr. Lyman Abbott says that to-day the tourist is shown in the cathedral at Durham, in England, a cross set in the stone floor, a comparatively little way up the nave from the entrance, and is told that it was once the boundary line beyond which women worshippers must not pass. They were kept, as a sort of secondary class of humanity, at a distance from the chancel and the altar. Fashions in religious thought and observance change as in everything else. Then women were not believed to be high enough in the social scale to worship with their husbands, sons and fathers; now they worship as proxies for the masculine portion of the community. — *July World's Work.*

❁

Why Women Cannot Vote in the United States.

This is the question which is discussed by Ida Husted Harper in the July number of the North American Review. Mrs. Harper characterizes it as a ridiculous paradox that, in the leading republic of the world, the land whose proudest boast is the equal rights of all its citizens, one-half of its citizens are denied all voice in its government. The real reason why women do not possess the franchise, says Mrs. Harper, is to be found in the influence of the national and state constitutions, and the extreme difficulty of altering them. The British parliament could of itself enfranchise British women, but neither congress nor any of the state legislatures in America can of themselves enfranchise American women. They must first secure the assent of the people against the opposition of large classes who are interested in keeping politics beyond the direct control of women. In connection with matters with which the legislatures have been free to deal, they have always shown a liberal disposition toward the claims of women for greater freedom and greater privileges. Mrs. Harper gives reasons for the hope she entertains that the cause of woman franchise will ultimately prevail.

❁

A New Disease of the Eye.

One of our little friends in Columbia, Mo., is doing all the small jobs he can to earn money enough to see The Pike when he goes to the World's Fair. One day lately he picked peas faithfully all day long. At night his eyes began to twitch, as the result of the long exposure to the dazzling sunlight. "Oh, mamma," he exclaimed, "I've got the hiccoughs in my eyes."

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With the Children

The Advance Society.

Clara R. Pfrimmer, Bloomington, Ind.: "I was once a member of the Av. S." (then she says something about being "too busy." Oh, Clara!) "I wanted to send some money for Little Joe, but kept putting it off; when I read Charlie's sad story I decided to send at once" (always the best way to send). "So I inclose a dollar." Ednah Shriver, Nebo, Ill.: "I like 'Green Witch' fine. Ethel Harpole and I are the only ones in our town who keep the Av. S. rules, but we enjoy keeping them. I am still taking music lessons and can play a few pieces, and I am not going to be backward about playing them, either." (Not going to whine through your nose, "Oh, I don't want to play! Oh, I don't know anything! Oh, I can't play without my notes!" Good for you! Most girls, when you ask them to play, look as ashamed as anything—as if it was something that wasn't nice.) "An Old Grandma," Strother, Mo.: "I am much interested in the Av. S. Nothing makes children better than to know they are working for some more unfortunate child than themselves. I am so glad the money is in sight for the dear little orphan's maintenance. I send a dollar, and wish I could send 100. May the richest blessings of Almighty God attend the dear children who have given so generously of their little savings, is my prayer." (You may say what you please—and most people do—but I believe such a prayer is as good for our cause as the dollar that comes with it. I wish there was more money in sight; but don't forget to pray for Charlie when you send your gift.) Daisy and Florence Shivel, Fayetteville, Ark.: "We are cousins, 11 and 13. We want to join the Av. S., and would like to know the rules. We hope to help send Charlie to the country for a visit." (Read five pages of history and 30 lines of poetry each week, hot or cold; memorize a good quotation each week, read a Bible verse every day, keep an account in a note book; let me know every 12 weeks; there you are—come on!) "A Grandmother," Benton City, Mo.: "Inclosed find 50 cents for the orphan, the pennies of four of my grandsons, the youngest only three. When he gave his two pennies he said to tell him, 'Tum to see me.' God bless you in your good work, for it will never end as long as time shall last." (Children, are we not proud of such praise? Hurrah for grandmothers, anyway!) Sidney Chastain, Yukon, O. T.: "Tell Josie Lineberry I hope not to get out the impression again that I am too lazy to keep the Av. S. rules. I am glad Little Joe found a good home with that good family so we can support another orphan."

Nellie Speece, Bucklin, Mo.: "I have a cat named 'Topsy'." (Black?) "She is not one bit like Bessie Knowles' Snowball. She is very gentle and is all the time rubbing against your legs. She has three little kittens. One of them is named Felix. I inclose 10 cents for our orphan Charlie. It must be very cool in Indiana if Erle Brown has been skating this hot weather. I skated last winter, but I had rather fish now. We are saving all the numbers of the 'Green Witch'." (Maybe you haven't tried skating lately. One never knows what one can do till one tries—does that make three?—that's what we thought when we nominated Parker; and when he's elected I'll let you know. I told my Felix that Topsy had named one of her children in his honor, though they are, I think, personally unacquainted. Felix is trying to think of an appropriate gift to send his namesake. He fancies Felix Junior wouldn't care for a spoon or rattle. He was just on the eve of boxing up a dainty little mouse and expressing it with his compliments, but was afraid if alive it might gnaw out of the box, and if dead might prove offensive to the railroad company. Felix is very idle these days—does nothing but shed hair. He has decided to make a delicate little ring of his auburn locks and send it to Felix, Jr. He would like to know if it is received, and if his namesake is wearing it—of course kittens always wear their rings on their tails.) May Speece: "I have not forgotten any of the Av. S. rules yet, but one night I went home with one of my pupils (I taught this spring) and there was not a Bible on the place. And they are church members, too! Well, I hadn't read a verse that day, and I couldn't help myself, but I really couldn't sleep very well that night. School closed with a splendid time, lots of dinner, the school room nicely decorated, and an excellent program. Josie Lineberry has been quite sick, but is better. I went to see her last Saturday and took 'Adnah' for her to read. I have let several read it and they like it very much." (You will remember May secured "Adnah" as a prize, and it is still offered this year for the best four reports. Wonder how many people would find their sleep disturbed because they hadn't read a Bible verse that day?)

I have heard from the Mr. Hughes who is the friend of our orphan Charlie: "I am prompted to write after reading 'With the Children.' I would be glad to know you personally" (that is, J. B. E., you understand). "I formerly lived in Carthage, and while there had no difficulty in getting help for Charlie. But when I got away, I am heartily ashamed that it should ever have been thought of sending that poor boy to such a place as a common poorhouse. Money was raised among friends to send Charlie to St. Louis. I feel truly grateful to the home for the magnanimous treatment they are giving this poor boy." (Mr. Hughes edits Modern Woodmen of America, Mexico, Mo.) Earl Radford Brown, Kedaryville, Ind.: "My name is not Badford, as it was published, but Radford. The reason our reports

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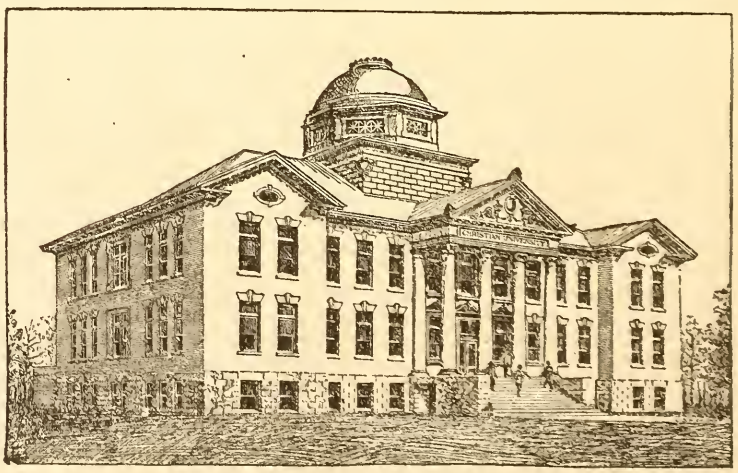
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are late—papa and mamma went to grandpa's, and a snowstorm came and blocked the roads. We stayed all night at a neighbor's and forgot to read our verse. We started the rules again, and mamma went to grandpa's to sit up with my great-grandma, who was sick, and we forgot our verse again. Every time mamma goes away, everything goes wrong. We used to live in Terre Haute and knew Orrel Fidlar. I don't think we've heard from her since she ate the gizzard. I think the rest of us had better not eat gizzards." (If a gizzard keeps you from hearing from a person, I wish some of our preachers and prayer-meeting talkers would eat a little piece of a gizzard just before the services. Now, here is a letter from Earl's sister, with the most astonishing story, yet I am sure it is true, which only reminds us that truth is stranger than fiction; and that we can believe almost everything in these days of electricity.) Dorothy Brown: "One morning before it was very light, mamma went out to feed the little chickens, and when she came back she saw something surprising. She saw an old cat and two little kittens, black and white. We gave them a red yarn ball" (notice the circumstantial details—everything told—all colors painted—it is such fidelity to the minutest detail that convinces us that this account is absolutely true) "and they would carry it away, lay it down, go off and hide, and jump and run at the ball and catch it and then carry it off under the house."

Well, Charlie has had his trip to the country. Are you not glad? And the Av. S. paid all his expenses! You can't know what this means unless you have lived in St. Louis and turned your pillow to find the cool side, and never found it, yet kept turning and hunting through the night. There is no cool side to a pillow in St. Louis this time of the year. And suppose you lived with a hundred other children all in one big brick house without any frogs or grasshoppers or jaybirds or cows from one year to another—nothing but street cars and strawberry-men and smoke and soot and noise. *Then* you'd be glad to get away to the country for a while, wouldn't you? You haven't heard of anybody offering to entertain Charlie for a week or two, have you? I hinted, but I didn't hear a single answer. He only has one leg—he is poor—he is without a home—one couldn't invite Charlie, expecting to go and see him in return. And when he came you couldn't call in all your friends to visit the son of a banker or state legislator or even a Sunday-school superintendent; no, he is just Charlie, our Advance society orphan—and so nobody asked him to come and have a holiday. I mean nobody asked him except the one who had him—my mother. So he came here, and we did all we could to make him enjoy himself. We entertained him two weeks. He rode on the merry-go-round (not in the sleighs, but on the rocking horses), and fished, and went to the cattle barn, and made whistles (but didn't get to blow them so often as he might have wished), and played games, and was invited out to supper, and stayed on a sure enough farm several days—the very farm where I made my island in the middle of the front pond. How little I imagined, when I was making that island, that an Advance society orphan would one day behold it! And Susie Scearce, who lives on that farm, and is one of our members, got to see him. And he was given two knives among other things. We had a little picnic of three people, and took things to eat—not useful things, just bananas and candy and nuts. And we ran a daily paper, we three; each wrote four pages, then pinned them together, and a person paid five pins to read that paper. Where is all the kindness that is given to the poor, the homeless, the needy? Is the larger part of it in sermons and books? That's what I used to think when Charlie and I sat on the front porch and nobody tried to put a little happiness into his life—nobody but the family across the way and the family on the farm. How many buggies whirling past our door might have stopped to give him a ride! How many farm wagons booming along the street might have taken him away for a day's look at the open fields! How many little boys, going to see other boys in good, comfortable homes, might have stopped to visit Charlie! And none of them would have been the worse for it. I've heard people say they couldn't love their enemies—that it was impossible. They seemed to feel bad about it, too! Suppose they stop worrying about that awhile, and get to loving the helpless orphans. I know the Advance society loves orphans; I have the proof of it in silver money and in golden prayers. As the old grandmother said, may the richest blessings of God attend the dear children.

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For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
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For the heaven above us clearing,
And the song of victory.

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To preserve the original freshness and color of your dainty summer fabrics, avoid the use of ordinary yellow soaps. These contain rosin and strong acids that destroy the color and do not rinse perfectly. Ivory, a soap made of clean, fresh oils and simple alkali, perfectly combined, rinses readily and will not destroy color or fabric. The saving in wear and appearance is much more than the slight additional cost of Ivory over ordinary soap. 99 44/100 per cent. pure.

C. W. B. M. in Missouri.

I want every auxiliary member to take her August Tidings, turn to page 100, and study carefully the first item on the page—and then? Why, respond, of course. Will you not, my sister, for the honor of our Lord, and that imperial Missouri shall have a part in that honor?

Do you keep *our aim* before your mind constantly? In money it is $10,000. The receipts to close of June are $6,389.17. This means that $3,610.83 must be sent *before* Sept. 30, or we shall fail. It can be done, easily, if we are all in earnest about reaching our aim. I should suggest to auxiliaries that have paid their special pledge to secure as many as possible to pay for one day's salary, $1.65, of our missionary.

Are you preparing to visit the great exposition and the national convention of Disciples to be held in St. Louis, Oct. 13-20? You'll miss an opportunity that may never be yours again. Come, even at sacrifice.

St. Louis. MRS. L. G. BANTZ.

Good News from the Foreign Field.

Recently our missionaries in the Philippines went to Bangui, the most northern town of Luzon on the western coast, for a short vacation. While there they averaged about a sermon per day, sold over 500 scriptures and organized four congregations of Filipino Disciples, aggregating about 220.

John G. McGavran, of Damoh, C. P., India, reports 63 additions to the church there since March 27: 50 by baptism, 12 by letter and one restored.

James Ware, of Shanghai, China, reports 11 baptisms during the month of March. He says, "We all believe that we are at the beginning of great things in this district."

W. R. Hunt, Chu Cheo, China, also reports the baptism of 11 persons upon a profession of their faith in Christ.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

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Current Events.

The Democratic Chairman.

Thomas Taggart, of Indianapolis, has been chosen as chairman of the Democratic national committee, and the management of the campaign will be in his hands. Mr. Taggart has had a somewhat remarkable career. Beginning life as a waiter in a restaurant, he made money by running a bakery, enlarged his interests, entered politics, became mayor of Indianapolis and a member of the Democratic national committee. He has never shown any symptoms of being a statesman, but he is an acute politician. His most notable asset is a smile of particular brilliance, cordiality and continuity. He shakes hands heartily, remembers every face and name that he comes across, and has organizing ability. Those who do not appreciate his peculiar type of genius assert that Mr. Taggart is doing more political business on less capital than any man in Indiana.

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Political Forecasts.

In the midsummer pause which precedes the opening of the serious campaign, before the spellbinders begin their magic work and the political editors clear the decks for action, the prophets are taking account of the situation. The drift of the majority of forecasts which come from disinterested and well informed sources, is that the Democrats are in much better shape than anyone supposed six months ago that they could be, and that the election will be a fairly close one. The forecasts which were current a year ago, or even less, placed in the "sure Republican" column some states which no political prophet who values his reputation would care to guarantee to the Republican party, and some that were in the "doubtful" list are Democratic almost to a certainty. It is hard to see how Maryland can be called doubtful since the new franchise law has cut off the negro vote and delivered the state into the hands of Mr. Gorman. Connecticut has been classed as safely Republican, but it has not gone Republican in a presidential year the past thirty years, with the single exception of 1880, except on the silver issue. With that out of the way, it is at least doubtful. The western states, whose party alignment was so radically changed by the issues of the past two campaigns, may line up almost anywhere on the ill-defined issues of the present year. In the absence of issues Mr. Roosevelt's personal popularity in the west will count for a great deal. It will take a hard pull to keep West Virginia in the Republican column with Mr. Davis on the Democratic ticket. As for Indiana, with the Republican vice-presidential candidate and the Democratic national chairman both chosen from its capital city, it will be in danger of being pulled in two. Its natural predilections are Republican, but Taggart will feel that his political life and honor are at stake and will leave no stone unturned—and Mr. Thomas Taggart is a very energetic stone-turner when he is properly aroused. All things considered, it is no time for premature exultation on either side.

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A Question of Words.

Our esteemed and ultra-accurate contemporary, Harper's Weekly, in commenting upon the outlook for crops this year says: "The prospects of the maize or Indian-corn crop are decidedly better than they were a year ago." Our natural joy at this glad news is clouded by a regret that the Weekly finds it necessary to go to such lengths in identifying the particular grain to which it refers. "Maize or Indian-corn"! Go to. Has it come to this, that the readers of the "Journal of Civilization" cannot be relied upon to know what corn is? Have we been so far invaded by the practice and nomenclature of Europe, and has the effeteness of that corn-less continent so far corrupted our terminology that the word of our fathers is no longer intelligible? "Maize or Indian-corn" is the absolutely and precisely correct designation for the article in question, but let us leave that overwrought accuracy for the geographies and other text books for the instruction of the young. For crop reports, "corn" will do.

But in the same issue of our honored contemporary which supplies this annoyingly accurate usage, we find another expression which we trust the strict constructionists will not interpret too literally. Speaking of Judge Parker's departures from the old-fashioned type of bucolic simplicity, it says: "The Judge substitutes a dinner-jacket for the blue overalls universally recognized as the emblem of best form in our agricultural districts." This is most remarkable, if true. We have already been informed by the ever watchful reporters that the Judge on occasions substitutes a pair of blue-and-white striped bathing trunks for the nether garments of daily life, but to be told that he substitutes a dinner-jacket for them almost passes the belief of a credulous public that is ready to accept anything that is said about a candidate. Let us at least withhold judgment. Let us hope even against hope, that even the Weekly has been betrayed into an inadvertent inaccuracy, that in reality the Judge substitutes a dinner-jacket for (perhaps) the jumper of honest toil, and that he substitutes something else for the blue overalls.

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The Value of the Convention to a City.

The real and abiding value of a World's Fair to a city is a question upon which men will differ. If anything could offset the worse features that are attendant upon a Fair we believe it is a great, inspiring religious convention. Those which have been held in Los Angeles are said to have had a marked effect not only on the religious life, but on the general life of the people of the city. For not only did the Christian people become stimulated, but both some of the sessions and the missionary exhibit attracted large crowds of non-church-goers. This led to great activity in church extension and other phases of active Christian life.

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The Butchers' Strike.

The strike was on again before it was fairly off, the trouble being a difference of opinion regarding the re-employment of the strikers, pending the settlement of the questions at issue by arbitration. The strikers naturally wanted to have the former status completely restored, with all the strikers re-employed. The packers naturally wanted to keep the men who had been taken on to fill the vacancies, and were willing to take back only enough of the strikers to bring the force up to its usual numbers. So the agreement failed and the strike was declared on again. There are occasional rumors of negotiations pending, but there are no definite data on which to base the expectation of an early settlement. There has been no violence on any large scale, but the strikers have done all that they could to impede the efforts of the packers to carry on business with substitutes, and acts of actual violence have not been few. The negroes who were brought in to fill the vacancies have

been the especial objects of attack. The greatest victory of the strikers was in securing the co-operation of the teamsters' union. This has added materially to the troubles of the employers. The packing-houses in Chicago are operating with about one-fourth of their usual force.

Aside from the inevitable rise in the price of meat, the strike may have some political effect. It certainly will if it is long continued. Any business disturbance in a presidential year operates against the party in power, and the worst thing that could happen, from the Republican standpoint, would be a summer of strikes.

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Allied Presbyterians.

The Alliance of the Presbyterian churches, which has been in session at Liverpool, England, is a very emphatic step in the direction of real union between the various bodies that make up the denominations claiming the same general name. It was President McCosh, of Princeton, who initiated the Pan-Presbyterian council, and the action which was first taken in Ireland, Scotland and the United States has now extended throughout the world. The present conference, which is the eighth, represents 24 continental churches which in 1897 had a membership of 8,820,000; 12 British churches with 4,400,000 adherents; eight Asiatic churches and 14 African churches with 400,000 and 500,000 adherents respectively; with 10 Australasian, three Central and South American, two West Indian and Mexican churches with a total of 300,000 adherents; 14 North American churches with 7,640,000 members, all representing a Presbyterian population of 22,000,000, which, next to the Lutheran church, is the largest Protestant body in the world. The alliance has accomplished much good in unifying foreign mission work, in adopting a plan of co-operation in home work and in influencing government policies in the interests of humanity and peace. It has aided powerfully the general idea of Christian union so continually pressed by the Disciples of Christ, though of course within the boundaries of the Presbyterian fold.

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Missouri Republicans.

The Republican party in Missouri had a great opportunity last week. But they failed to avail themselves of it. They could have nominated Joseph Folk as their standard bearer, on principle, not on party, and then put up the very best men they could command to make a good fight for the minor offices. Had they done that, they would have won admiration all over the country, and justified their platform at home. Instead of this, they have nominated a thoroughly partisan ticket, and are in the fight for what they can get. The platform is in many respects a good one, but it is very weak compared with Mr. Folk's on the issue before the people. The Republicans can hardly hope to defeat Mr. Folk by fair means, and it is already charged that one element in the party has made a deal with the bad element of the St. Louis Democracy to defeat the circuit attorney. Of the truth of this charge we are not now able to speak positively. There are bad elements in both parties that would hesitate at little, if they could but gain their own ends. But it does not appear to us at present that they can defeat the sentiment that has arisen in the state unless Missourians forget what they have been fighting for.

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The Dog and Telepathy.

Even the man who is not fond of a dog will feel ashamed of himself when he listens to some of the wonderful and true stories of the faithfulness of this animal. Another story has just been produced which may ultimately be sought upon the shelves devoted to fiction in our public libraries. For it is from the master-mind of H. Rider Haggard, dreamer of strange dreams. The novelist puts it forth as truth, but some day we may find it is but the basis of a thrilling romance. The creator of "She" declares that he had a painful nightmare and while still in a half-conscious state dreamed that his favorite dog was dying; that he was himself close to it; that the dog was endeavoring to tell him the facts. Three days afterwards the body of the dog was found in the river, the dog having been killed by a train. Mr. Haggard expresses the belief that the dog tried to tell his master and succeeded. But many questions arise. In the first place was it not the man rather than the dog that was the agent of the telepathy? Was not Mr. Haggard concerned about the dog when he went to sleep? Again, the value of the evidence would depend on knowing the exact hour of the dream and the death. Mr. Haggard thinks the dog died first and that its spirit communicated with its master. On the hypothesis that the exception proves the rule one cannot accept even such a vivid dream as evidence that dog telepathy is a scientific fact.

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Bishop, Beer, Bible.

We do not know just how it is with Bishop Potter, but many of the churches who have been flirting with the proposition that the church shall undertake the conduct of saloons have not been the strictest of teetotalers themselves. With this sidelight it is easy to understand their attitude to the broader question. But we are hardly prepared to find any Christian minister of the opinion that the singing of the doxology as part of the opening services of a saloon is in the best taste. One may thank God for "creature comforts," but the church at large is certainly not prepared to sing "Praise God from whom all blessings flow" and include among those blessings, beer. We know that "Beer and Bible" has long been an election cry of a certain party in England, but we know, too, that the beer has usually had the precedence over the Bible with the people who raise the cry; and if beer, under certain conditions, may be a blessing, it certainly has not proven as yet to be such, but rather a great curse. From time to time men who get the credit of being broadminded for their daring, venture upon the experiment of trying to run a saloon where only "pure" stuff will be sold and in restricted quantities. Despite the failures of the past another tavern of this kind is being opened in New York, and the report reaches us that Bishop Potter is to speak and the doxology will conclude the exercises.

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A Poet and Politics.

As at one other time in his career the jingo versifier has gone to the help of the jingo politician. Mr. Kipling has brought out another rhyme to help Mr. Chamberlain. At the outbreaking of the Boer war the refrain was, "pay, pay, pay," and the people have paid. This time Mr. Kipling asks the British public whether there is "a man" for the times among them, of course meaning that Chamberlain is the Joshua who will lead them to the land of milk and honey.

The first and last stanzas of the poem are:

Oh, ye, who hold the written clew
To all save all unwritten things,
And half a league behind, pursue
The accomplished fact with flouts and flings,
Look! to your knee your baby brings
The oldest tale since earth began—
The answer to your worryings,
"Once on a time there was a man."

A bolt is fallen from the blue
Awakened realm, full circle swings
Where Dotham's dreamer dreams anew
Of vast and far-born harvestings;
And unto him an empire clings
That grips the purpose of his plan.
My lords, how think you of these things?
"Once in our time is there a man?"

We doubt very much whether Mr. Kipling's effort will this time help Mr. Chamberlain. The blighting effects of the Boer war are still, like a pall, before the British people's eyes, and poverty stalks in their midst. If they are to follow Mr. Chamberlain now they will want to study carefully what he is leading them to.

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The condition of things must be very unpleasant for the czar. Not only has he lost a minister in his own capital by assassination, but his army under Kuropatkin is in a very critical condition, three armies of the Japanese having almost hemmed him in.

The Authority of Jesus.

We have had occasion, in the past, to remark upon the difference between the authority with which Jesus spake and the authority of the scribes and Pharisees. This distinction which we have made between the moral authority of Christ, and the external authority by which scribes and Pharisees taught, has called out some criticism. We find the following suggestive comment on the subject in Auguste Sabatier's work on "Religions of Authority and the Religion of the Spirit":

"We gain a true idea of the contrast between Jesus and the scribes established by this text when we become clearly aware of the difference between teaching as having authority and teaching by authority. The scribes who sat 'in Moses' seat' spoke by authority. Their minute and severe orthodoxy was invested with the resolute objectivity and infallibility of a sacred text. But in the souls, both of those who taught and those who heard, it was lacking in that special sanction which the human conscience gives to truth, and which the truth must have if it is to appear divine, and take entire possession of us. This is why a teaching by authority is without real power and without authority.

"Jesus, on the other hand, invoked no external sanction; he not only did not shelter himself behind the authority of Moses, but he felt no scruple nor embarrassment in taking exception to the venerated law of the scribes and Pharisees, correcting and completing it with a freedom which often brought upon him the accusation of heresy and blasphemy. In the Sermon on the Mount he did not once appeal to miracles; if at other times he refers to his works of healing it is only by way of warning, to awaken the attention and the consciences of his hearers, never to justify a doctrine which would not find its highest sanction in the voluntary adherence of the conscience.

"He steadfastly refused to perform any miracle to overcome the incredibility of those who argued with him, and always fell back upon this as the only decisive argument: 'If any man wills to do the will of the Father, he will know of my teaching, whether it be of God or whether I speak of myself.' It is before all else the virtue, the efficacy of his word which gives it authority. His teaching forces itself upon souls because it takes hold of them and subjugates them as the truth itself does when it shows itself in its own luminous evidence—as holiness and love do when, mingling in one, they reveal themselves by the power of their own radiance.

"Doubtless every sentence of Jesus has revealing power; we may call it a ray from heaven if we will, but conscience welcomes and embraces it as a light essentially its own. Thus his words so incorporate themselves in the conscience that it can neither forget nor repudiate them without repudiating itself."

This truth finds its explanation in the fact that man was created in the image of God, with moral capacity to know God, and with a moral nature that refuses to be satisfied without God. It is this likeness of God in man that discerns the moral authority of truth when it hears it, and trembles before it even when it does not bow to it. No man speaks with authority that does not appeal to and reach this inward moral sense, with which every man is lighted that cometh into the world.

For a period in our intellectual and religious development we may have such confidence in one who embodies the truth that we follow him where we are not convinced of the truth of what he teaches; but sooner or later, if the truth is to be a vital force in our lives, we must make it our own by a process of investigation and appropriation. Then we can speak it with authority; otherwise we can only speak it by authority. What the ministry and the whole church need is this inward sanction of truth that comes from an experimental knowledge of its nature and power. It is only in the doing of the will of God that we are to know of the doctrine which he teaches.

The Country Church of the Past.

Nearly everyone carries with him a picture, whose date lies far back in childhood, of a country church. If not the first, it is among the earliest impressions of religion in its social sense. That old country meeting-house, standing in the grove or at the meeting of the ways—can we ever forget it? It is Sunday, and for weeks the word has been passed around that Brother Blank would be present and preach at 11 o'clock and in the afternoon, and again at "early candle lighting," at the old Antioch or Bethel church, and that there would be a basket dinner. On the appointed day the whole neighborhood, for miles around, might be seen wending their way, some on foot, some on horseback, some in wagons, and a few, perhaps, but not many in those early days, in carriages, to the place of meeting. Brother Blank's fame had reached the community before him, and the expectation was high. It was believed that he would speak that day at one of the services on "The Setting up of the Kingdom," or "Why We are Right and Others are Wrong," and it was surmised by those who were shrewd at guessing, that those belonging to other "persuasions" would be sorely discomfited.

At the hour of eleven the woods were full of neighing horses and wagons laden with provisions, while the meeting house was full of expectant people. The preacher arrives on horseback from some other appointment and advances at once to the pulpit, announces a hymn, and the service is begun. The discussion of crops and the latest recipes in cooking now give place to the service of song. We can hear that singing yet, echoing in the chambers of memory. Perhaps it was "When I can read my title clear," or "Am I a soldier of the cross?" or "Amazing grace, how sweet the sound," or "Alas, and did my Savior bleed."

The men and women occupied different sides of the house, and the voices of the latter rose in high treble above the notes of the male singers, according to the custom of those days. No time was wasted on solos and anthems or responsive readings. Then came the sermon. It was argumentative, exegetical and more or less pugilistic, according to the temper of the speaker, and closed with a rousing exhortation. It occupied from an hour to an hour and a half, and few if any complained of its length. After the dismission came the dinner, and such a dinner! To describe it would be to name all the good things known to the farmers' kitchen in those early times. It was a feast of good things, mingled with much social enjoyment among the people of the neighborhood. One of the themes discussed was the sermon of the forenoon, and it was generally conceded to have been "able," if not "powerful." Those early preachers, many of them, had the double gift of strong argument and powerful exhortation, and seldom did it happen that at the close of such a sermon there were not many to confess Christ.

As a rule, these basket dinner meetings had an afternoon service with another sermon, besides the evening service. In the interim between such red letter days, the members met to "break the loaf" and to exhort one another in the absence of a preacher. From such country churches have gone out many of our ablest preachers, and a still larger number of consecrated men and women who have given strength and stability to our cause in the towns and cities. Whoever shall trace to their primal sources the influences which have helped to make this reformation what it is to-day will not omit to mention among its most important factors the country church.

The Country Church To-Day.

It must be confessed that the country church described above, is largely a thing of the past. The country church still exists, but under very changed conditions, in most cases. Several causes have contributed to the detriment of the churches in the country. In the first place, the telegraph, the telephone, and the interurban railway, together with rural free delivery of the mails, have brought the country and the city closer together, and have assimilated them so that methods once adapted to the country no longer serve their purpose. The old methods have ceased to be efficient and new ones adapted to the changed condition of things have not yet been very generally introduced. Then, again, the invention of labor-saving machinery on the farm has left without employment a large number of farm hands, who have gone to the cities to seek a livelihood. This has depleted many once strong country churches. And then the shifting of population brought about by the causes mentioned, and others, has resulted often in the bringing in of a foreign element that is wholly out of sympathy with the cause for which the country church has stood.

And, so, it has come about that the average country church finds itself

depleted in numbers, weakened financially to some extent, but impoverished most by the loss of its young people many of whom have moved to the towns and cities, while the others find the old methods ill-adapted to their intellectual and spiritual needs. The monthly preaching system does not conduce to the growth of the Sunday-school, Christian Endeavor society, and other agencies looking to the spiritual development of the young. The elders of the country church, if not less efficient than their predecessors, are certainly more hampered by their limitations, and are timid in assuming a spiritual leadership for which they feel themselves to be incompetent. Many of these are noble men of approved character, who are doing the best they can with the hard problem which they have to solve, but are painfully conscious of their inability to deal with the situation.

The average country church of to-day does not differ from its predecessor of a generation ago, in having more frequent preaching, for the habit of monthly preaching, once firmly fixed, seems to be as hard to break as any other habit. Indeed, it is often the case that churches that enjoyed regular preaching, at least once and sometimes twice a month, now have no regular preaching, but depend wholly on the chance coming of some evangelist, or some supernumerary who, unable to secure regular work, ekes out a precarious living by visits to these preacherless churches. The chief difference in the country churches of to-day and those of the past, lies in the changed conditions which we have mentioned, and the evident deterioration now going on in such churches. We are adapting our industrial life to the changed conditions brought about by improved machinery, but we have not yet fully recognized the fact that the changed condition in our social and religious life demands new methods for the country church. The decadence of many of the country churches is due to the inevitable changes which we have already mentioned, and their ultimate extinction can only be avoided by such changes in method as will secure for them the necessary pastoral care and training. Co-operation is the great word in respect to the salvation of the country church, as it is the great word in our industrial life to-day. Country churches, unable to maintain a regular minister for themselves, must form such groups among themselves as will enable them to secure some godly man of sufficient ability to edify the church, who should locate himself centrally and devote his entire time to the spiritual welfare of such churches. Such a preacher would be able to organize Sunday-schools, Christian Endeavor societies, Junior societies, auxiliaries to the Christian Woman's Board of Missions, on modern lines, look after the missionary collections, and develop the spiritual life of the young and the old.

We cannot afford to give up the country churches. Much of our strength in the future, as in the past, will come from them. But we may not hope to maintain these churches without some system by which they can be provided with pastoral care and oversight, and protected from the ravages of unworthy or incompetent men. Co-operation should be the watchword of our country churches.

The Country Church of the Future.

The country church has a future. The very conditions which have placed it in hard lines at present are going to give it a brighter future. The congested populations of the cities will, sooner or later, find an outlet into the country. The interurban electric railways, with cheaper and more rapid transportation, will make the country more desirable for residences, even for those who do business in the cities. The introduction into the country of those advantages which have hitherto been confined to cities and the larger towns, such as free and frequent mail delivery and the quickening of the intellectual and religious life of the country, will tend to the same result. More and more the best population of the cities will seek country homes, and will give their influence and means to the support of country churches, free libraries, lyceums, lectures, concerts, etc.

The country church is now in its transition period. Its ancient glory has departed with the ancient conditions of which it was a part, and its new and greater glory has not yet arrived. But it is coming. The growing love of nature and the increasing strenuousness of city life are going to turn the tide of population, which is now from the country to the city, back from the city to the country. It has been so in older countries. It will be so in this country. Good roads, electric railways, rural free delivery—these are the forces that are going to bring about this desirable change. The waste places of the country are yet to be made to bloom as gardens with the enterprise and capital of men from the cities. The country church must be on hand and doing business to care for this outstreaming tide of urban population. To this end let them imitate the wisdom of the children of this world, by joining hands in mutual support through this trying transition period.

This mingling of urban and rural inhabitants in the same church will result in improved methods in Sunday-school, in Christian Endeavor, in the order of church service, in the regular ministry of the church. They will mutually supplement each other—those from the city leading in liberality and enterprise, and those from the country supplying necessary conservative ballast and old fashioned piety. And the glory of the latter country church will exceed that of the former.

Editor's Easy Chair.

Where? Amid the pines of Pentwater. On one of the highest sand dunes which wind and wave have thrown up on the east coast of Lake Michigan, in a little pine cottage, amid the pines and oaks, and with a pine-knot blaze in the little fireplace, with the great lake in front stretching westward toward the setting sun, the "Easy Chair" makes its bow to its thousands of appreciative readers throughout the United States and the outlying provinces of the world! By some law of affinity we seem to gravitate toward the shore line when we flee from the heat and noise and extreme strenuosity of city life, and seek a place of quiet and beauty where we may do our necessary work without interruption, and mingle with it a little recreation. The seaside would do, but it happens to be too far from the central city of the country, where the Christian-Evangelist has its abode, and from which it makes its weekly visits in all directions to the people who have the sense and the good taste to appreciate the type of religion which it represents. One's habitat, if it be only a temporary one, should be selected with care, as it has no little to do with the kind of work one puts forth. That is why the Easy Chair avoids dismal swamps, low, miasmatic marshes, and ghost-haunted caverns, when it pitches its tent for a few weeks' sojourn. Such environment does not conduce to a sunny, cheery, optimistic gospel, but rather to misanthropy, pessimism and anti-ism. It seeks rather the sunshine, the pure sweet air, and some high elevation commanding a wide range of vision. This we find on the pine-crowned heights of Pentwater, at Oceana Beach, where a dozen cottages, perched along the crest of the sand-hills, command a wide view of Lake Michigan in front, while they are protected in the rear and on either side by a forest of young pines and oaks, with many meandering walks and shady nooks.

Those of our readers who are familiar with Macatawa Park may easily form an idea of the situation here, which is very similar. For Black Lake substitute Pentwater Lake, about half its length or less, but deeper, with its shore clothed with woods rather than cottages. The channel, connecting the little lake with Lake Michigan, with the piers on either side extending out into the latter, making a highway for the steamers, with the light-house at its western extremity, is very much the same. The life-saving station is here, too, but is on the north side of the channel, where lies the town of Pentwater, corresponding to Ottawa Beach in location, except that Pentwater is on the level plain with the

sand dunes between it and the lake. Oceana Beach corresponds to that part of Macatawa Park fronting on Lake Michigan, south of the pier. There are only about a dozen cottages, besides a very commodious and well-kept Club House, where very reasonable board, or board and lodging, may be secured. The walk connecting these cottages with each other and with the Club House, on the south, runs midway along the side of the hill, through the pines, instead of at the base of the hill, as at Macatawa. The board walk leading around through the woods to the lake and village of Pentwater is one of the most romantic and beautiful that could be imagined. A small ferry conveys wagons and foot passengers across the channel by means of a wire cable, which is lowered to admit boats to pass to and fro. The town of Pentwater contains two hotels, a number of good boarding houses, a canning factory, a number of churches and good stores, and the inhabitants seem to be an orderly, thrifty and well-behaved people. The cottage we occupy is about the same distance south of the pier as the place where the beach meetings used to be held at Macatawa Park. Our cottage here is considerably higher above the lake than Edgewood-on-the-lake. This would be prohibitory to old people, but we do not mind it. We like the altitude with its wide sweep of lake and sky which seems to meet far out yonder in the golden West.

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If one wishes a birdseye view of Lake Pentwater, the village, and the surrounding country, he has but to pass through the skirt of woods at the rear of our cottage to the eastern slope of the hill, and there the whole scene lies before him. Immediately in front of us is the narrow arm of the lake, leading into the channel, while the main part of the lake lies a little south of east. Across the narrow part of the lake in front of us lies the village of Pentwater. The most conspicuous building which it contains is a four-story brick structure, erected a few years ago for hotel purposes, on the eve of a prospective boom which never materialized. The interior of the building was never completed, and the building has never been used for any purpose. It stands there, majestic and silent, on the margin of the little lake, looking down the channel toward Lake Michigan, ready to greet the steamers of commerce that traverse its bosom, or that enter this quiet harbor for shelter. There is some prospect that this splendid building may be devoted to a higher purpose than that for which it was originally intended. But of that project and the things that thereon depend, more hereafter. Beyond the village of Pentwater lie the green meadows, the small fruit farms, and the quiet country homes. Once this whole country was covered thickly with pine forests. That was the day of the lumbermen. But after the lumbermen came the small farmers and fruit raisers, and the last state of the country is more prosperous and its prosperity more permanent than the first. Last of all, the resorter has come for his summer outing. The Creator who reared these piles of sand, scooped out the basin of these lakes, and planted these oaks and pines, must have had in view a resting-place for some of his weary children. And hither we have come, pushing beyond the more popular resorts, to this quiet place where we may see more of nature and enter into closer communion with its Author.

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Coming here in the midst of the season we have discommoded, we fear, some of our little brothers of the woods. Finding the cottage we now occupy vacant as the season had well opened, these little children of nature felt they had a perfect right to take quiet possession. It was only yesterday that the young lady who helps us to make the Easy Chair paragraphs, and in our other editorial work, on entering her room discovered a beautiful and harmless snake measuring her trunk and otherwise making its snakeship quite at home. The only man of the house was absent at the time, and the young lady and Mrs. Easy Chair held a hurried consultation and decided that a man, though often an impediment and a hindrance, was necessary in an emergency like this. And so a neighbor was summoned, and with a mop handle and hatchet, ouster proceedings were instituted and the beguiler of Eve was summarily ejected. Again at night, when the evening lamps were lighted, and we were seated around the table, each intent on reading, a mouse was seen descending from the upper part of the door casing to the floor, carrying in her mouth one of her young. She had evidently discovered that the house was being occupied by other tenants, and had decided it was the part of prudence to remove her progeny from the nest above the door to a more secluded place. Thrice did this heroic mother-mouse make this journey, carrying each time one of her little ones to their new home. It was the advice of the man of the house to let the mouse carry out its peaceful plan, but the ladies insisted on a war of extermination. Armed with a broom we made a desperate effort to capture the bold rodent, while the ladies were sitting on their feet in their chairs, interested and excited spectators of the domestic drama that was in progress. It is needless to say that the mouse escaped in spite of the overturning of chairs and tables and the general confusion. It was a late hour, however, when we persuaded the ladies to retire for the night, and then it was only to dream of bloodcurdling scenes in which snakes and mice were the principal actors. Now that we have gained full possession of the premises, we anticipate no more episodes of this kind, and hope for a quiet and undisturbed rest amid the pines of Pentwater.

Pentwater, Mich., July 28, 1904.

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Notes and Comments.

In his lecture before the Missouri Christian Lectureship, E. L. Powell of Louisville, Ky., deprecated the tendency on the part of some to disfellowship a brother minister for his theological opinions so long as he is consciously loyal to Christ. The Christian Companion took exception to this statement, interpreting it to mean that one may reject Christ and remain undisturbed in his relation to his brethren. We pointed out in reply that this was not the import or intent of the language; that when any minister among us, rejects Christ or His ordinances he ceases to be of us, and is soon made conscious of the fact. The question is not concerning such men, but concerning those who maintain the authority of Christ, preach his gospel, and maintain his ordinances. It would seem to be self-evident that such an one is not be disturbed in his fellowship, so long as he remains consciously loyal to Christ, although his theology may differ from that of his brethren.

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In defence of his position, the Editor of the Christian Companion cites a case in our history, wherein, one of our ministers so far departed from the faith and practice of the New Testament as to be rejected as a minister by the church for which he was preaching, and he wishes to know whether in that case the offending brother was not consciously loyal to Christ and His ordinances? If our brother knew the facts of this case better he would not have cited it for this purpose. It was not the mere holding of wrong opinions that caused his rejection, but the incorporation of these opinions in a series of resolutions to be made a new test of fellowship in the church which changed entirely the original basis of Christian fellowship, thereby producing schism in the church, that constituted his offence. The Editor of the Christian Companion should know very well that Brother Powell's statement was not intended to justify such departures from the faith and practice of the church. The principle announced by Brother Powell, applied as he intended it to be applied among the brethren, is entirely legitimate, but it does not annul another well-known principle, that, when one, even though he follow his conscience, departs entirely from our ground and preaches "another gospel," and in such a way as to produce schism in the body, he is to be rejected as a schismatic.

In God's Out-of-Doors

By A. C. Dixon, D. D.

A striking difference between country and city is in the fact that the city has much of in-doors, while the country is mostly out-of-doors. Man makes the in-doors, and it is at best narrow and contracted. The dome of St. Peter's cathedral is very imposing, and yet, compared with the great sky dome above it, it is like a toy. It is interesting to study the building of Solomon's temple, but it is more interesting to study the building of the world as recorded in the first chapter of Genesis. The earth was "without form and void," that is, there was a vast mass of raw material which God made and then used in making the world as we see it to-day.

At first, there was the garden of Eden with its out-of-doors roominess and beauty. The wilderness journey of the Israelites from Egypt to Canaan gave forty years' experience in the out-of-doors. Even the manna, which might have fallen under the tent covers, is gathered out-of-doors, and those who go into the out-of-doors to-day in the spirit of worship will not return without manna from heaven. The giving of the law was on the top of Sinai, and it was appropriate that God should meet Moses, not within the tabernacle, but under the starry sky with the broad expanse of nature around him, symbolic of the greatness of the law and the universality of its application to all ages and conditions of men. Ezra read the book of the law from the top of the pulpit of wood in the out-of-doors, and a great revival was the result. The only auditorium in the world large and beautiful enough for the rendering of the celestial song by the angelic choir was above the plain of Bethlehem, when the shepherds were the audience. Jesus is transfigured on the top of Hermon in the out-of-doors, and the shining of his glorious person brighter than the stars above him suggested that the glory of his gospel shall not be confined to any narrow limit, but shall sooner or later fill the world. Our Lord was crucificed in the out-of-doors, and it was suggestive of the fullness, freeness and vastness of the salvation which comes to us through his death.

We may go into the out-of-doors for instructions. "The heavens declare the glory of God, and the firmament showeth his handiwork." The heavens above us also declare the superiority of God's ways and thoughts. We read in Isaiah 55:9: "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." It ought not to be difficult for us to give up our ways and thoughts for the ways and thoughts of God, when we look at the heavens and see how high they are above the earth; and as we look at the glory of God in the heavens and learn the superiority of his ways and thoughts, we are reminded at the same time of our complete salvation, for "as far as the east is from the west, so far hath he removed our transgressions from us." If we have confessed our sins in the name of Christ, they are forgiven and their guilt is removed to an infinite distance, for the east and the west can never be brought together.

A view of the heavens above us also gives us a good lesson in humility. "When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, or the son of man that thou visitest him?"

When in the out-of-doors the clouds cover the heavens and the shower comes, we may learn lessons also from the rain: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The work of the rain is an illustration of the power of littles. Each drop has its own mission. It is by each drop working with every other drop that the earth is watered and the fields made to bring forth and bud.

There is also suggested the need of patience. The grass does not grow nor the flowers bloom immediately at the touch of the rain. Time is required. The rain's secret of success is seen in the fact that it sacrifices itself and bides its time. As the drops fall on the dry earth we see them disappear. It looks like sheer loss, and yet these drops will soon reappear in the green of the grass and the colors of the flowers. The word of God which we speak may appear to be lost like the rain drops on the dry earth, but sooner or later it will appear again in the salvation of souls and the formation of character.

Christ would send us to school to the lilies, and he ordains the birds as our teachers. The God who beautifies the lily and takes care of the birds will not leave us to perish.

The fifty-fifth chapter of Isaiah takes us into the out-of-doors for instruction and inspiration. The mountains and hills are represented as praising God their Creator, Preserver and Beautifier, while the trees in the valley are the audience which clap their hands in applause. There is perfect unity between mountain and hill and tree. They all join in an anthem of praise to the God of nature.

The historical setting of these words in Isaiah 55 is very suggestive. They seem to refer directly to the deliverance of the Israelites from their captivity in Babylon. The promise is that they "shall go forth with joy, and be led forth with peace." There is joy of deliverance and freedom. There can be no real joy with a sense of slavery. Riding in a car from New York up the Hudson I noticed a man in front of me who did not look out of the windows at the beautiful scenery. He seemed to care nothing for the beauty which was attracting all the other passengers. On closer inspection I noticed that there were handcuffs on his wrists and that he was in charge of a sheriff, on his way to Sing Sing prison. The condemnation of the law was upon him, and his sense of shame and guilt prevented him from enjoying the beauties of nature. And so, if we would be happy in God's out-of-doors, we must have the sense of liberty which comes to us through Christ. If we are desecrating the Sabbath by out-of-door sports we cannot be truly happy. The mountains and the hills have no song for those who are in the bondage of sin, and the trees of the field can never clap their hands when our hearts are out of harmony with God. We get from nature largely what we bring to it. If we bring a song in our souls, it will give us a song in return, and the melody of heart will be in perfect harmony with the melody of mountain, hill and tree. It is the music of fellowship which has the keynote of peace. "Ye shall be led forth with peace." If we are not at peace with God, we are certain to be out of harmony with the works of God.

The Israelites on their way from Babylon to Jerusalem are full of hope. They are looking forward to a glorious future. It is to them a home-gathering, and when we are full of hope, everything about us seems to be singing. The echoes of these songs are in our own joyful hearts. The Christian who is on his way to the eternal home can worship God in the great temple of nature as no one else can, and the man who is not a Christian must be convinced as he looks out upon God's out-of doors that there is behind all this beauty and sublimity a God of power and love. John Randolph of Roanoke was at times skeptical, cynical and atheistic. It was hard for him to believe, and yet we are told that on one occasion he stood with his attendant on the top of a high mountain and saw the sun rise. When the sun had reached its climax of glory, Randolph, with tears in his eyes, turned to the attendant and said: "Tom, if anyone ever says there is no God, tell him that he lies." The proof of God's existence was so overwhelming that the former doubter for the moment lost all patience with the atheist. God has written his name in the out-of-doors so large that he who runs may read.

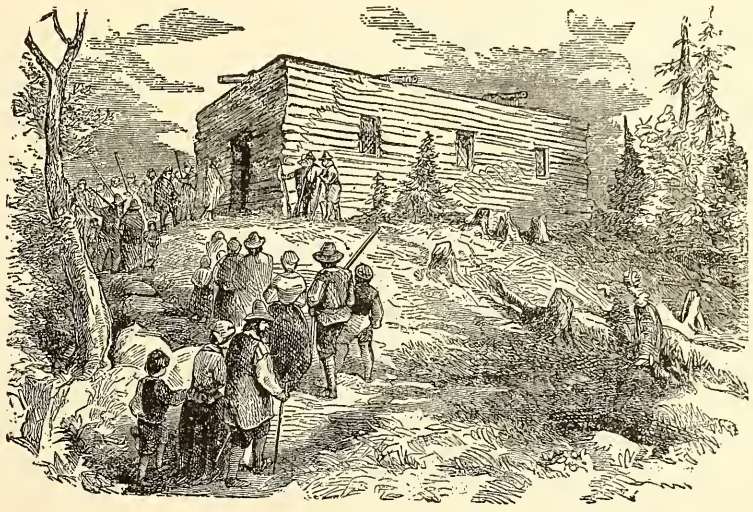
Boston, Mass.

Early History & Our Country Churches

By G. W. Muckley

Cor. Secretary Church Extension Society.

In 1823 there was a narrow strip of inhabited land on either side of the Missouri river stretching from the present site of St. Louis to the present site of Kansas City. The total number of inhabitants was less than 4,000 on this stretch of land. St. Louis was then only a city of tents. A company of gamblers were seated in a saloon at a gaming table, the room filled with tobacco smoke and their breath fetid with the fumes of liquor, when one of the gamblers, in wicked glee, leaped to his feet, and, throwing his pistol down on the table, shouted out, "Boys, we'll see that Jesus Christ shall never come West of the Mississippi!" But he has come West of the Mississippi through the bravery of Christian pioneers who have worshiped in half fort and half meeting house. I wonder if we, used to our comfortable church homes to-day, would be willing to worship as this cut indicates, in half fort, half meeting house?



Half-fort, half-meeting house.—Worshiping on the frontier.

The growth of New England in the sturdy Puritan days was begun in country churches. They had the weather, the primeval forest and the stealthy Indian to contend against. The bleak December winds from Massachusetts Bay and the summer malaria at Jamestown almost decimated the ranks of the Pilgrim Fathers. We read that their religious faith and their continued attendance upon the little country church afterwards became the nucleus for the mighty religious forces and the victorious Christian principles which to-day obtain in the cities of the east in the shape of great and rich churches which are sending the bulk of missionary money into the frontiers of the west. Think of the growth of the west since 1821 when the commander at Old Fort Dearborn, at the mouth of the Chicago river, recommended to the secretary of war that the fort be abandoned, because, he said: "There will never be a sufficient population in this malarious district and along this sluggish river to merit the holding of this fort." Many thousands of people are now worshiping in the city churches of Chicago, with its population of over two million souls, who owe their present blessings to a little country church planted by an earnest band of Christians in the region of Fort Dearborn. The few who worshiped there were strong in the faith and they had in them the power of an endless life. Daniel Webster said of the west in 1842: "It is a land of savages and wild beasts, drifting sands and prairie dogs and we should not try to open it for settlement." Another noted senator said in congress in 1842 concerning the Oregon country: "Gentlemen, we have no use for this Oregon country. It can never be opened for settlement. Anyhow, it lies nearer to Asia than to the United States." So men wrote and spoke of the new west in those days. Rev. Marcus Whitman, who had been working in the Oregon country, saw its wonderful possibilities. When congress under President Tyler in 1842 was about to give away all of what is now Oregon, Washington, Idaho and Western Montana to Great Britain, he made a laborious ride of seven months to Washington City and asked congress to wait until he should demonstrate that that country could be opened for settlement. They agreed to wait. He came back to Missouri, picked up 1,200 sturdy men, opened up the Oregon country and thus made it possible for congress to be brave enough to retain that country. Many country church sites were pointed out to the writer founded by Marcus Whitman and the early colonists of that country and many interesting accounts of church work have been told me by the children of parents who lived in those early days. What would the new northwest be to-day were it not for the work done by the pioneers in the country churches? And many times has the writer seen people assembling for worship in country churches riding horseback as our grandfathers and grandmothers went to church in the early New England days.



The way our grandparents went to church.

Religious forces intrench themselves more and more in our life to-day behind the country churches. Our city churches are fed from the country churches where young men and women of strong physical, mental and moral forces grow up and afterward become the strength of our metropolitan churches. Nearly all the preachers who are to-day at the head of our strongest churches, who stand the strain of work in foreign fields, and who are bearing heavy burdens at the head of our missionary societies, came from country churches. Their faith grew strong in the midst of pastoral scenes and near to Nature's heart, and naturally became strong and healthy.

That religious body which neglects the country church will be a waning force in the United States. I do not say that everything depends upon the country church, but we have found in the experience of our church extension and home missionary work that the country church of to-day becomes the village church of to-morrow, and the most startling facts concerning the growth of these little country towns and consequently of the little country church, come to our office every week in the year. Nearly every morning that we open our mail some new phase of development is opened up to our vision in this favored land. God bless the country churches, their faithful pastors and elders, who are to-day ministering to these bands of true disciples of our Lord and Savior, Jesus Christ! Verily they shall have their reward, when the accounts of the deeds of men shall have been cast up in the presence of Him who said: "I came to seek and to save that which was lost."

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There are enough evidences of weak places in belief and practice to awaken the solicitude of every devoted believer.—*Dr. H. K. Carroll.*

Our Country Churches & Their Problems

Some Remedies for Existing Conditions.—III.

By W. T. Moore.

Having briefly noticed some of the difficulties with respect to our country churches, it is purposed in this article to suggest such remedies as seem to be required.

1. The first, and perhaps the most important thing to be done is to secure regular weekly meetings of the church, especially on the Lord's day. The present system of monthly meetings, or semi-monthly meetings, is simply suicidal. It is freely admitted that such meetings as are suggested may not be easily secured where the churches have no regular pastor, but it is believed that this is such a vital matter that something efficient can be done in the right direction. At any rate it is certainly worth a trial.

It will not be denied by those who are competent to judge, that our country churches, in the early days of our movement, were practically maintained by a teaching eldership. It is true they had occasional visits from evangelists, and these visits often did much to revive the drooping courage of the members as well as to make additions from the outside. It has already been admitted that frequently the teaching of these elders was not up to a very high standard, but it served to hold the members together, and was not without a very definite value. It was undoubtedly better than no teaching at all, and particularly no meeting at all. The Lord's supper was administered weekly and that of itself had considerable influence in keeping the memberships alive.

Now where it is impossible to have regular preaching the churches should come together on the Lord's day to break bread, and in many cases this breaking of the bread might be preceded by a Bible class of the whole church and congregation, or else by an exposition of some practical scripture by the presiding elder. If these services should be short and pointed, with some earnest singing, there is no reason to believe that they would not be interesting even to outsiders, and they certainly would contribute much to the spiritual comfort and development of the church members.

If this practice were firmly established in every neighborhood it would effectually break up promiscuous visiting on Sunday and the utter neglect of religious matters, which are to-day such prominent features of our country life.

2. It is not best to attempt to do without pastoral help, where such help can be secured. However, there are not many country churches that are able to pay for preaching more than once a month. This difficulty may be met in another way. Let four churches contiguous to each other and within easy distance, co-operate heartily in securing a man to live among them, his home being at some central point where he can cultivate a little farm and have his horse and surrey with which he can visit the four congregations. He can preach for each church once per month, and during the intervals he can look after the sick, delinquent members, and in every possible way use his personal influence for the upbuilding of the members in their religious life.

Of course, this plan will have its troubles just as any other plan must have. It may be difficult for four churches to agree upon any one man to serve them; but this ought not to be an insuperable objection. It is seldom that all the members of any one church agree upon any one man to serve them. We must not look for entire unanimity with respect to matters of this kind. But generally if the man has the right stuff in him, it will not take him long to overcome any trifling objection there may be to him. If the churches are determined to allow such small matters to interfere with efficieney, then perhaps the sooner they die the better. If churches will persist in a foolhardy scramble for men rather than for principle and Christ, then I am not sure that they are worth saving at all, and consequently the sooner they are utterly helpless the better it will be for the cause of Christ. They must learn that in these things there should be concession. Every one may not have its favorite, but this is a small matter compared with the success of the gospel.

3. Perhaps the most important feature in the development of our country churches is a reformation in the religious life of the home circle. The time was when the Bible was read and studied in nearly every home inhabited by Disciples of Christ. I can remember when nearly every Disciple carried with him in his daily work a New Testament, and whenever opportunity offered this Testament was opened and studied, and very frequently its teaching was impressed upon others with whom the Disciples were associated. We look in vain for this habit to-day. Indeed, it is rarely the case that even family worship is conducted regularly in the homes of our country members. Perhaps this is equally true of many families in our cities and towns; but these latter do not feel the loss quite so much in view of the Sunday-school opportunities and the church opportunities which are theirs. In the case of our country churches, the point under consideration is absolutely vital. If the home life is neglected from a religious point of view, it is simply impossible to make the church life in that community what it ought to be.

This, then, must be the starting point and from the home life there will be growth toward the church, and the church will soon touch all our co-operative institutions, so that our country churches will be brought into practical affiliation with all the great movements of our religious body. They will also begin to read our religious papers, and this will be the beginning of a new era for what is now practically a forlorn hope.

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Some Things We Can Do.

By J. H. Hardin.

Many of our country churches are said to be in a discouraging state. They have but little preaching. Many of them have no Bible-schools. A large proportion do not meet regularly on the first day of the week. The members spend Lord's day visiting, etc. They do not give to missions. They are growing weaker instead of stronger. These and other uncomplimentary things are freely published about these churches. Granting that the facts are as stated, that the fears of many good brethren for these churches are well founded, and that we ought to take steps to prevent great weakness and loss at this point, what steps ought to be taken? What I here offer is doubtless only a small part of what ought to be done, but I am satisfied that it is a part, and an important one, of the solution of the problem before us.

We must reach these churches with the instruction they need, and enlist them to do the things they ought to do. We must get our mission work before them. We must get the preachers who serve them to our conventions. We must get literature into their hands. We must send our Bible-school men into every one of them.

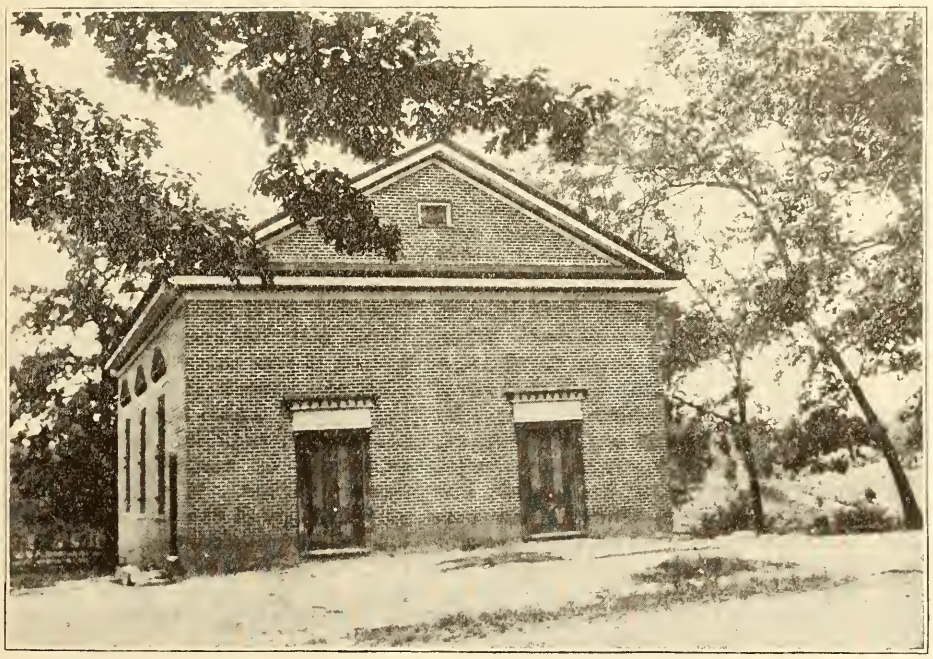
But here arises the difficulty. How are we to reach them with all these good agencies and influences? It will pay us to think hard and long on this question. I will submit a few suggestions to guide our thought into practical channels:

1. Such an effort as we have never yet made, I believe, ought to be made to get the preachers who minister to these churches, many of whom never attend our missionary and other gatherings, to do so. We ought to organize for this. Our state and general missionary societies ought to take this matter up in earnest. It will require thought and tact and money. But it will pay. Nearly every man induced to attend a great gathering, such as our state or national conventions are, will go home full of zeal and purpose to enlist his people in all the good things involved.

2. Somebody must be sent to these churches to instruct and to enlist them. Letters will do something, but only a part. In Missouri, the basis for our

present effective missionary work was formed by A. M. Jones, who spent nearly, if not quite, a whole year visiting churches, to get 100 of them to agree to furnish $40 each annually for state missions. This was a good while ago, but these churches are practically all still giving, and nearly all of them giving more than $40, and giving also to most of our other benevolences. If the churches that are not yet enlisted are brought into line, it will be by the personal efforts of some one who shall go to them, one by one, and get them to consent to fall in.

3. County mass meetings will aid much. In Missouri there are about fifty counties that hold such meetings.



Gilboa, the mother of many of the Virginia Churches.

In a few years, the annual, semi-annual or quarterly county meeting will reach every church in a county. The range of subjects discussed at these meetings ought to be such as to bring to the attention of the brethren all important matters of discipline, finance, missions, Bible-schools, evangelization, etc., that they need instruction upon for their growth and efficiency. Where county evangelists can be employed, these will carry the work still more effectively to every nook and corner. Our secretary tells me that no county in Missouri now supports an evangelist. Ought not a number of them to do so?

4. Institute work. The Bible institutes held by our Bible-school evangelists, for example, ought to include in their range all of the subjects pertaining to practical church life. These ought to be carried to every country church in the land.

5. The county seat preacher ought to push the good influence of his leadership in the county seat church out into all the churches in the county. A fine example of what can be done in this way, is found in the work of Bro. E. H. Kellar and the Carrollton, Mo., church in their influence on the churches of Carroll county. Other conspicuous examples may be seen.

I believe it will be found that when the things our country brethren ought to know and to do are brought rightly to their attention, they will fall into line for higher living and larger usefulness.

The Great Need of Our Country Churches.

By G. A. Hoffmann.

The first great need of our country churches and scattered membership is a county or district mass meeting. The meeting should be held in a country or village church, not in the towns if it can be avoided; and it should continue for at least two days. Its purpose should be three-fold:

First. It should aim to bring together the leading brethren of all the churches in the county or district and especially the scattered Disciples.

Second. These brethren should be encouraged to discuss their practical church work. Let them present their difficulties, their triumphs and the methods by which they solve troubles and bring about success and the growth of their respective churches. Preachers might open and close these discussions when necessary, otherwise keep silent.

Third. These meetings should be educative. This educative work should be done largely by the ministry, and should have at least three purposes. Present in the strongest and most clear-cut way:

1. The special teaching of the churches of Christ.

2. The immediate need of the churches.

3. One or more strong missionary addresses with especial emphasis on the missionary needs of the county or district.

The second great need is the grouping of our churches. Some congregations can support a man for only half time, others only one-fourth; still others are compelled to be satisfied with a monthly sermon on Lord's day afternoon, or on some weekday night, and the good advice the minister can give them. These congregations should be grouped together in such a way that all might be included and that each group would furnish support and constant employment for one pastor. A part of the business of the county mass meeting should be the suggestion of these groups. This should be discussed in the county meeting and efforts should be made in the spirit of the Master to carry out these suggestions. An elder from each congregation interested should be appointed, and these elders should meet quarterly and talk about the obstacles to be removed and the difficulties to be overcome. They should constantly speak of the great advantages in thus working together and minimize the imaginary difficulties. As soon as the matter has progressed far enough then one deacon from each congregation interested should be appointed on the location of a parsonage for the churches in the group. In this the elders representing the several congregations and some wise disinterested minister should be consulted. Then the elders representing the several churches, the deacons concurring, should be empowered to nominate a minister for the group of churches. Then let the churches heartily approve the nomination of their common minister, not because they have nominated a great orator, but because he is great in the love of God and the work of saving men.

To inaugurate the above will not be an easy matter. The difficulties and obstacles will be many, but the good that will grow out of it will be proportionately great.

With few exceptions preachers will not approve of it heartily. The churches must move in the matter. It is useless to speak of the reasons here why many who preach in country churches would not favor such a move with the greatest enthusiasm. Some churches will also be slow to move in the matter. Nothing could be done, however, that would bring so many blessings and add so much strength to our country churches. It would at least produce the following effects:

1. It will save money. 2. It will multiply the preacher's power. 3. It will greatly increase the efficiency of the churches. 4. It will save old churches and build up new ones. 5. It would largely increase our missionary offerings.

Some Needs of the Country Church

As Seen from the Dome

By F. D. Power

One of our knottiest problems is that of the country church. Born and reared in the country, and enjoying for years the blessing of the very countriest of country churches, and serving for three years country congregations, I have a warm feeling for the country parish and its struggles. In every school of the prophets young men are advised in choosing their first church to take a country charge as against a city work, the small church as against the large one. I had no such counsel, but took this course as a matter of choice. My city service was thrust upon me. Consulting my own tastes and inclinations I would be a country preacher to-day. As it is, my experience in that field was invaluable to me, and I would urge every young man entering the ministry to begin with a country church. There is a vast field waiting laborers here and it pays well the faithful husbandman.

There are certain needs of the country church that must be met if we would promote the cause of Christ in our rural districts and save it from decay. One decided lack is Christian literature. The average country church needs knowledge. Few religious papers are taken and the people are not kept informed upon the great interests of the kingdom. The agricultural journal comes weekly, and the latest thing in implements, or fertilizers, or methods of farming is understood. The political papers find their way by rural free delivery to the farm house, and the farmer knows all about Esopus and the things that are going on there in these days, and has full light upon the doings at Oyster Bay, and the chances of Swallow and Cannon. The fashion monthly also flits in at regular intervals, and the women of the household are well up in all the latest novelties in hats and shirt waists. Even the Youth's Companion is a constant visitor, and the boys and girls are kept posted in all essential matters pertaining to that kingdom. When it comes to the higher and larger interests of the church, however, too often the only source of information is the peripatetic parson who comes on his rounds once a month and then confines himself, it may be, to one or two of the first families. The average rural church member does not know that a great convention comes in St. Louis Oct. 14-20, that 25,000 brethren will be there and 15,000 will sit down at one communion table; that our three great societies are supporting over a thousand workers in home and foreign lands and raising a half million for their work. He cannot tell how the cause of Christ is growing in his own district and state and the adjoining states in America and throughout the world, and who are the workers, and what the great motives that urge them. If in all the homes of the country church the religious weekly should come as regularly as the political paper, and the people should be kept informed and made to feel that they are an essential part of the great brotherhood to which they belong and of the larger work of the King of kings in all lands, we should be lifted above our acres and crops and stock, the world's gossip and fashion, the day's cyclones and fires and murders and robberies, the village base-ball match and the doings of Kuroki and Kuropatkin, and with the larger vision would come the larger virtue and the larger victory.

Another need of the country church is a better standard of giving. This grace is almost wholly neglected. Many a rural congregation, worth five times as much as its sister church in the city, will give one-fifth as much to the cause of Christ. Hence the difficulty in securing regular pastoral services, the failure to grow or push the work of missions and the gradual declension and death. For ever and ever it is true: "There is that which scattereth and yet increaseth: there is that which withholdeth more than is meet and tendeth to poverty." When a young Christian I never heard a sermon on this subject. Indeed, I never heard one until I preached it myself. I never heard a word of instruction on the subject of giving from any source, and stupidly went to the Jewish law for the rule of the tenth for my personal guidance, and had to grow for years before I learned the blessedness of giving one-fifth.

This lack in the country of a just idea of one's obligation to be liberal is seen not only in the church, but in the matter of the schools and the roads and all civil interests. The great majority of country church members give nothing. Many give next to nothing. Most who do give, give not at all "as the Lord hath prospered." The city member who tithes his income gives one-tenth of his gross earnings. The country brother thinks of his income as that which is left after all his year's living expenses have been met. Exceptions there are I know well. The most generous pay I ever received for holding a meeting was from an old Virginia country church. Some individual Christians give as did the queen of givers, "two mites which make a farthing." The fact remains, however, that the average country congregation simply starves itself. There are two brothers: Date and Dabitur—"give" and "it shall be given." Turn the first away and the second will go of himself. Let the country church learn the secret of hilarious giving and it will have less frequent changes in the pastorate; it will secure the most approved appliances for church work as well as the most approved agricultural implements and machinery; it will have not "two or three gathered together," but "old men and women" and streets "full of boys and girls playing in the streets thereof"—as the prophet saw in Jerusalem restored.

Most of all the country church needs training. In the great commission, Matt. 28:19, 20, there is a threefold work: a work of teaching, a work of ingathering and a work of training. Our evangelists do the first and second parts well. In the third line of service we are weak. Too often large numbers are brought into the fold and then left as sheep without a shepherd. Our eldership system is good enough, but it does not always work. The Christian Endeavor plan is the best that the wisdom of recent years has devised, and it has been the means of training thousands. Nothing can take the place of a consecrated ministry, however—faithful men who will give themselves constantly to prayer and the ministry of the word. The country church gives us nine-tenths of our preachers, but for some reason they seek the towns and the cities and leave the rural districts uncultivated. What will become of the country church if this thing continues? And what will become of the city church if the source which supplies its pulpit ceases its functions? It is no special self-denial or hardship to serve the country church. It is the city charge where the grind comes. Each has its local discouragements, but the country preacher's life is by all odds the easier one. Let the country have the right of way for a time. Let our preachers who are looking for city calls turn their attention to these inviting harvest fields. Let the rural congregation be trained, instructed, cultivated in the grace of giving. Sixty people out of every hundred still have hayseed in their hair, with good gray matter under it, and immortal souls to be saved.



The common problem, yours, mine, every-one's,
Is not to fancy what were fair in life,
Provided it could be; but, finding first
What may be, then find how to make it fair
Up to our means. —*Robert Browning.*



The country minister finds ample opportunity to exercise his pastoral gifts. He knows his entire parish. The whole town—the out-of-the-way places, are all his parish, and to them he brings his message of cheer and brotherliness. As he makes his rounds in summer or winter—using his horse or the apostles' horses or his wheel—he has time to enjoy the beauty of lake and stream, hill and vale, cloud and star. Better than his city brother he comes into close contact with the Source of inspiration. He touches God in his garment of light and glory.—*F. E. Emerich, D.D.*

The Untimely Smile of the Rev. Henry Thistlewood

BY

FRANK WALLER ALLEN

In that fertile little area of soil lying between the southern bank of the Ohio and the woodland beauty of the Kentucky hills, eight miles above the mouth of that narrow, muddy stream bearing the name of the commonwealth, lies the quaint old village of Ghent. Because the river is more narrow than usual at this point, and the Indiana hills rise almost directly from its northern shore, the little town is situated directly between the boundaries of the Ohio valley. Stretching away to either east or west are great farms of wealthy country folk; to the south the tobacco patches glisten from the hillsides; and to the north lies Vevay, just across the river that comes winding from somewhere between the trees and hills, shimmers slowly by in a cool, placid way, and then disappears between more hills and trees.



An English Country Churchyard. Grasmere and the grave of William Wordsworth.

But the town itself is the most interesting of all. At the river—and that should come first—there is an old steam ferry where one man acts as engineer, pilot and deck hand. He throws a shovel full of coal into the furnace, climbs to the roof above and turns a miniature pilot wheel attached to the outside of the pilot house which winds a rope, lifting the apron from the float; next, he reverses her with a lever connected to the machinery below and turns on the steam from a cock that runs back to the engine room. After he has run her across he comes down and collects the fares, or tells you from the pilot house to put your money on the top of the post that is the main support of the apron.

Just above the ferry is the wharf where the mail boats stop at midnight, and the Cincinnati packets take aboard hogsheads of tobacco and droves of sheep and hogs during the afternoon. When you climb the high banks and get into the town the sidewalks are of large, flat stones with pepper-grass and rag-weeds growing between them and around the roots of the great gnarled old honey-locusts that have stood for fifty years or more along the primitive gutters. The homes are delightfully old-fashioned and quaint. Some are just plain white cottages far back from the street where vines cover the latticed porch, and circles and crude stars are made in the grass for peonies and sweet Williams. Some, however, are more pretentious mansions, being built of rock and brick with an occasional pillar, colonial fashion, and wide old arches with damp, moss covered stones beneath. Then there's the town lot filled with dog fennel, yellow curs and small boys playing "knux" almost beneath the feet of lean, raw boned horses hitched there by farmers trading at the "store" up in town.

The inhabitants are mostly kindly and generous, possessing rare old-time courtesy toward one another. The older folk point with just pride to the old three story building, situated on the most prominent knoll in the town, as the "college," that in balmier days was honored by a president and a corps of teachers who educated "the moral and culture center of Kentucky." To-day it is the public school where some erstwhile student holds out for five months during the year, teaching on the first floor, living on the second, while his children play "store" on the third.

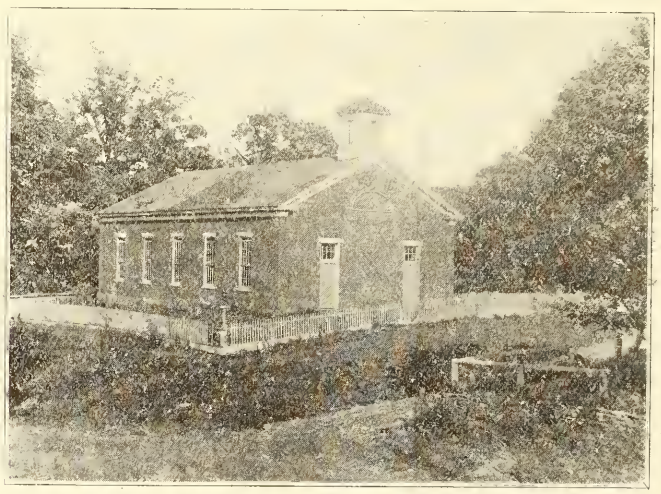
The people are proud of their ancestors, and justly, too, for they are of the best families in Kentucky. Even the boys show this loyalty and pound the nose of the Hoosier lad who dares to shout "Corncracker" across the water while the youths are in swimmin' on their respective sides of the river. Why, a Ghent boy has been known to swim half way across the river, meet a foe from Indiana, duck him and pound him, then dive back to his native shore without a scratch. Afterwards he would walk calmly up the bank and slide down the mud "slickie"—the boys have another name for it—into the water, all the time keeping his thumb to his nose and frantically wriggling the other four fingers. And these same boys—the girls also share this feeling of patriotism—never fail to sit with rapt attention when, on Friday afternoons at school, some bright scholar recites the thrilling lines of "How We Carried the Good News from Ghent to Aix." Nobody knows exactly where Aix is located, probably in Indiana somewhere, but that is of small consequence.

Now that you know Ghent, it may be of interest to know of one, the Reverend Henry Thistlewood, who came to the town some forty years ago, joined the village literary society, and began preaching regularly each Sunday from the pulpit of the village meetin' house. The reverend gentleman brought with him, besides his household effects, his deep faith and long, pious face, a delicate, freckled wife with a watery complexion and blue eyes with sore lids. It was said by one of the good old ladies of the congregation, long after Mrs. Thistlewood had passed away, "That Sister Thistlewood might—now might, mind ye—might ha' bin a sight purtier an' had a-lived longer ef it hedn't bin fo' the parson's particularly pious habits and long face." However, that is a question yet discussed by the older members.

After his wife died, and that was only a year after he had begun his pastorate, the tall, lean Rev. Henry Thistlewood, who preached the old Jerusalem gospel with a Yankee twang through his slender nostrilled nose, was never known to smile, much less to laugh. That is, but once, and that was years after and is another story, just now. The pastor shambled over the rough stones of the village street with his Bible under one arm, held in place by the hand of the same appendage, while the other dangled at his side. His head was always bent in pious thought. When he greeted one of his flock the lean hand rose from somewhere about his knees and was thrust at the particular sheep with a hinge-like motion, while the long, flabby upper lip moved loosely like a curtain stirred by a passing breeze. The loafers around the post office called him the "funeral parson," because of his sinister delight in lingering over death-bed scenes and his always serious behavior.

To outward appearances this man had no nerves whatever, but there is a

reaction in all things, and, so the good people say, a judgment comes to those who never smile or display nervous temperament enough to become excited over a discussion in the town board as to whether or not the village needs a fire department. These two things the parson never did. The first might be forgiven, but the latter—never! This serious question of the fire department had been before the board for ten years before the parson was asked to speak his mind upon the subject. When he replied, "The board had better turn their discussions to a future fire, other than burning weeds in the town lot, and make their hearts engines to pump spiritual water on the wrath to come," it was more than the good old fathers could stand without any comment whatever. So they said, "A judgment'll come," and nothing further escaped their lips with the exception of the man who had received circulars from an engine firm in the east. He remarked that if the parson proposed to keep away from hell, hisself, he'd be hanged ef he wouldn't welcome the wrath to come with nary a word. But even this reprobate had forgiven and forgotten when the day of judgment did come, it was so many years afterward.



Bethany Church.

In a boy who was going to be a preacher, but had not gone to "seminary" as yet, the parson had an understudy who was honored by being allowed the privilege of a seat on the pulpit by the good gentleman, and an occasional opportunity to exhort after being properly prompted by his senior. So on this particular Sunday morning of the most eventful day in the history of the Ghent church, the parson and his pupil were seated side by side on the hair sofa that surmounted the pulpit overlooking the Sunday bonnets and ginghams of the community.

The preliminary service over, the Reverend Henry Thistlewood arose to read his text. He looked searchingly with his pious blue eyes, peering over the rims of his spectacles, at the congregation, then down at the open Bible, pronouncing the introductory words before raising his head to repeat them, sonorously and impressively, to his audience. Then he looked down again; but when he raised his face toward the brethren a moment later, by all that's holy, a broad, unrestrained grin spread over his face, wrinkling his cheeks to his ears and showing his long tobacco-stained teeth and gums clear back to his molars. Had the angel Gabriel appeared with a sword of fire and stood upon the old gilt Bible, smiling divinely, the good sisters and brothers would not have been more astonished. The people held their breath while the grin continued to grow. The dear old parson's face became red and tears, yes, tears of apparent joy coursed down his cheeks and formed into soiled drops upon his tightly stretched lips. Then the man turned from his pulpit, motioned for the boy to continue the service, and taking his hat walked grinning down the aisle and out of the church.

It was fully a moment after Thistlewood left before the congregation began to recover from their horror-stricken state of mind. Then the understudy walked seriously to the front and began reading where his pastor had stopped. Those on the front seats twisted around and looked back over the audience, hoping to discover what ridiculous sight behind them had caused the minister to break the faith of twenty years and grin—actually grin. "Did he really grin?" they'd ask themselves, upon seeing nothing more than old Miss Burton's bonnet all awry, and Tim Turner's false teeth lying loose in his open mouth while he slept. "Yes, he must o' did it," they'd think, as they saw the boy cutting the air with youthful oratory. "But why didn't it wake Tim up?" Then, remembering that the church had been perfectly quiet during it all, an elder would pinch a deacon and whisper, "Say, Brother Abner, am I awake?"

"Yes, you *are* awake; am I?"

"Say," said the first, "I thought maybe Tim had waked up sort o' suddin' an' swallowed his teeth. I'd always sort o' hoped he'd do it."

So they dreamed through the service and were startled when the preacher concluded and dismissed them, for they filed out without a word, like Quakers, each lost in trying to think what caused the untimely smile of the Rev. Henry Thistlewood.

Ten minutes later when the youth, followed by a goodly number of puffing old ladies and gentlemen, abruptly entered the study door of the parsonage, they discovered the Rev. Henry Thistlewood seated in his arm-chair, his great Bible spread upon his knees at the page on which appears the thirty-fifth verse of the eleventh chapter of John, while the hideous grin still o'erspread his painful countenance. It was but the work of a moment for the stricken pastor to authoritatively wave his flock from the room, draw the young preacher and the old village physician in with

WELL SPOKEN

A Chat About Food.

"Speaking of food," says a Chicago woman, "I am 61 years of age and was an invalid more than 14 years.

"Was 5 years in the Presbyterian Hospital on diet most of the time. Had an operation for a dilated stomach, a very serious operation performed by a famous physician.

"After the operation of course the doctors ordered Grape-Nuts as the most nourishing food, and easiest of digestion. That's how I know the stomach will digest Grape-Nuts when it will absolutely refuse all other kinds of food. It has also done wonders for me to brighten up and strengthen my nerves and made me feel a desire to live, for I can enjoy life. What seems so strange to me is that I have never tired of this food since, but like it better all the time. I find it especially good in any kind of soup or broth.

"I have a sister who is an invalid from indigestion and she has been greatly benefited by Grape-Nuts which she eats three times a day and a bowl of milk and Grape-Nuts just before going to bed, in fact she lives on this food, and I also have two nieces who used to be troubled with indigestion but used Grape-Nuts with grand results, and so I could go on and name many others who have been helped in the same way." Name given by Postum Co., Battle Creek, Mich.

Grape-Nuts food is used by hospitals and physicians very largely, for no food known is so easy and perfect for complete digestion while at the same time it is a concentrated form of nourishment of the highest grade and the stomach will handle it when everything else is refused.

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him and bolt the door on the intruders who filed slowly out the front gate and stood waiting. After an hour's standing thus, and being unable to get any response whatever, they departed to their homes sullen and refusing to be comforted.

There is no railroad through Ghent, though I hear the little town has a weekly newspaper on the strength of the talk of a would-be speculator. So, when near the end of the week it was whispered about the stores that the "bus" had that day brought a celebrated nerve specialist, hailing from Philadelphia, who walked mysteriously about with old Grogg, it set the gossips around Miss Tillie Baker's, dressmaker, wondering why the "nerve man" should be honoring himself by coming to Ghent. Nevertheless, no one found out, and the specialist remained over Sunday, making history for the village.

On Sunday morning the little church was crowded to its utmost capacity. Vevay, Carrollton and Sanders bowed at the feet of Ghent by sending representatives to be present at the solving of one of the greatest mysteries of the time. A story, with a crude zinc cut, had found its way into a Louisville newspaper, and a yellow journal of Cincinnati actually had a reporter on the spot. So Ghent was honored by a "literary man."

At the accustomed time the Reverend Henry Thistlewood walked into the church accompanied by his understudy and the specialist. The first two went into the pulpit as usual, while the latter occupied a seat on the front bench. The people looked and saw the Rev. Henry's face as serious and unconcerned as usual, and began to wonder if, after all, it were only a nightmare. The parson arose, commented on the pleasure of having so large a congregation, and then preached a very strong and pointed sermon on "The Evils of an Idle Curiosity," which lasted more than an hour. When he finished the reporter left in disgust. The citizens were beginning to fear they would have to bear the disgrace of letting their rivals return home with the mystery unsolved. However, before sitting down, the pastor, with a semblance of a smile upon his face, announced that Doctor Hazelrigg, a well known citizen of Philadelphia, was present and would speak a few words. The doctor rose and in a very stilted fashion said:

"Your pastor, whom all of you know has not smiled for over twenty years, believing that such thoughtless practice was unbecoming in a bearer of the word, was on last Sunday morning the victim of a very curious complication." Here the doctor swelled with the importance of his commission and gazed patronizingly at the array of sunbonnets and bald heads before him, and then continued: "To speak plainly and not technically, that you may the better understand the peculiar affection of your beloved pastor, the long and constant strain upon an overworked nervous system caused a very sudden and disastrous paralysis of the weakening muscles which control the lips and face when they are in a composed state, as has been Dr. Thistlewood's for the great period of which you already know. Now, this sudden paralysis, you understand, caused them to lose their power, while the more healthy muscles which contort the features into a grin contracted as quickly as the others relaxed, making



Flood Time.—What some country churches have to endure.

the good Brother Thistlewood to smile before you all in a most untimely manner. This continued until by proper treatment administered the past week I gave him relief on yesterday. That, I believe, is all that it is necessary for me to state."

And with the beauty of the serene peacefulness of God's mercy shining in the sweet smile upon his goodly face, the Reverend Henry Thistlewood knelt and prayed with his people.

My Boyhood's Church.

By E. L. Powell.

One week ago I visited a country church, around which are clustered some of the sweetest, tenderest and most sacred associations of my boyhood. It is a very plain, unpretentious building—severely simple, but within its walls and sanctifying the very ground upon which it stands are memories dear as "remembered kisses after death." The old church speaks of a mother whom I but dimly remember and who has long since gone home; it echoes with the eloquence of noble preachers and earnest prayers and praise; it leads me back in thought to a day when as a boy of eleven I answered with beating heart and quickened joy the simple call of Christ's simple gospel. I wonder if in all the years that have sped by since then I have ever heard sweeter music than the singing in that meeting; I wonder if any preaching has ever seemed to me more glorious than that which touched my boyish heart in those "days that are no more"; I wonder if I have ever known more rapturous joy than came on that summer day to the lad with his first great soul experience. The old church has been visited by me many times since those early days, but this vivid experience makes it forever a "place apart" in my imagination. Commonplace maybe it is as its open doors look out upon the country road, but forever transfigured by the touch of love and memory. I have no story to tell; I can only say, God bless the country churches, for many there are who, thinking of these wayside sanctuaries, shall thank God for these buildings and reverently glorify them as shrines more sacred than earth's proudest monument.

BUNCH TOGETHER

Coffee has a Curious way of Finally Attacking Some Organ.

Ails that come from coffee are cumulative, that is, unless the coffee is taken away new troubles are continually appearing and the old ones get worse.

"To begin with," says a Kansan, "I was a slave to coffee just as thousands of others to-day; thought I could not live without drinking strong coffee every morning for breakfast and I had sick headaches that kept me in bed several days every month. Could hardly keep my food on my stomach but would vomit as long as I could throw anything up and when I could get hot coffee to stay on my stomach I thought I was better.

"Well, two years ago this Spring I was that sick with rheumatism I could not use my right arm to do anything, had heart trouble, was nervous. My nerves were all unstrung and my finger nails and tips were blue as if I had a chill all the time and my face and hands yellow as a pumpkin. My doctor said it was heart disease and rheumatism and my neighbors said I had Bright's Disease and was going to die.

"Well, I did not know what on earth was the matter and every morning would drag myself out of bed and go to breakfast, not to eat anything but to force down some more coffee. Then in a little while I would be so nervous, my heart would beat like everything.

"Finally one morning I told my husband I believed coffee was the cause of this trouble and that I thought I would try Postum which I had seen advertised. He said 'All right' so we got Postum and although I did not like it at first I got right down to business and made it according to directions, then it was fine and the whole family got to using it and I tell you it has worked wonders for me. Thanks to Postum in place of the poison coffee, I now enjoy good health, have not been in bed with sick headache for two years although I had it for 30 years before I began Postum and my nerves are now strong and I have no trouble from my heart or from the rheumatism.

"I consider Postum a necessary article of food on my table. My friends who come here and taste my Postum say it is delicious." Name given by Postum Co., Battle Creek, Mich.

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Sunday-School.

August 28, 1904.

OBADIAH AND ELIJAH.—1 Kings 18:1-16.

Memory verses, 13-16.

Golden Text.—I, thy servant, fear the Lord from my youth.—1 Kings 18:12.

The famine was heavy and bitter in Israel. Elijah, at the word of Jehovah, had announced that there would be no rain until he gave the word. The heavens had been shut for three years. Meanwhile Elijah had dwelt part of the time in the wilderness where he had been raised, and later, when the wilderness became unendurable, in a city of Sidon. Now, after these three years of famine, he is commanded to go back to the court of Ahab.

It took even more courage to go to the king now than it had before, for Ahab, blaming the prophet for the famine, had been searching everywhere for Elijah to put him to death. The punishment had not softened his heart or turned him from his evil ways. Ahab was one of those who learn nothing from their bitter experiences. There are people who always interpret the just penalties of their sins either as misfortunes or as cruel acts of an unjust fate. The lessons of life are all lost on a person whose pride and stubbornness will never let him admit that his misfortunes may be his own fault.

It must be remembered that the religious conditions in Israel were a great deal worse at this time than they had ever been before. At other times the worship of Jehovah had been corrupted, immoral practices had been introduced, altars had been erected to other gods, and idolatrous practices had been tolerated. But now the worship of Baal and Ashteroth, the unclean gods of the Sidonians, had been made the state religion. The worship of Jehovah had been put under the ban. Those who remained faithful were persecuted. Under this pressure of royal disfavor, the worshippers of Jehovah either openly apostatized or else went into hiding in the caves and deserts, as Elijah himself had done. All of the prophets who could be found had been ruthlessly slain by order of Jezebel.

Among those who remained faithful was Obadiah, a high officer in Ahab's court. Perhaps his attachment to the true religion of his people was rather a matter of heredity and tradition, a desire to preserve the old things, than a very warm sort of personal piety. At least his religion does not seem to have been conspicuous enough to arouse the suspicions of Ahab or Jezebel. He was out hunting pasture for the king's horses when Elijah met him as he was returning to Israel after the three years of famine. He was at first afraid to carry the message to Ahab, for fear Elijah would disappear and he would be punished as the bearer of false news. But at last he was convinced that Elijah was not afraid to meet Ahab, and he went to tell the king that the prophet of the famine had returned.

The meeting between Elijah and Ahab is one of the fine dramatic incidents of Old Testament history. A king, cruel and bloody, a slayer of prophets, strong in the temporal attributes of sovereignty, but morally weak with the weakness that always marks a man who is in the wrong and whose sin is working out its natural fruitage of calamity; a prophet, with no physical or military strength, but strong in the strength of a righteous cause, placing himself in the power of the man who had for three years been seeking him to put him to death; a courtier trying to be loyal both to his God and to his godless king, careful of his own life and fortune, but willing to befriend the prophet within the limits of safety. These were the parties to the interview, and they met in the midst of a country burnt and wasted by a three years' drought which the prophet had caused on account of the sins of the king.

"Art thou he that troublest Israel?" cried Ahab. It was a characteristic utterance, not only for Ahab, but for others whose sins are much less atrocious than his. The cause of suffering is sin. A fundamental mistake, which is constantly being made in the interpretation of life's experiences, is to place the blame not upon ourselves and our sins, but upon our luck, or upon some accidental circumstance which may have furnished the occasion for our trouble. "The fault is not with our stars, but with ourselves, that we are underlings." Ahab blamed Elijah for the calamity which had befallen Israel. He could locate the troubler of Israel anywhere except in the right place. Elijah put him right: "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of Jehovah."



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By H. A. Denton.

August 14.

OBEYING WHEN OBEDIENCE IS HARD. —Gen. 22:1-8.

For the Leader.

The old prophet of Israel said to Saul that obedience was better than sacrifice. We are to come this evening to the consideration of a subject that is as universal as the race of man. Obedience. That is a beautiful word. Not long since a minister called upon a woman of his congregation who had been ill for some time. He had just taken the work, and was getting acquainted with the members of his charge. He asked the woman her name, and was surprised and delighted with the response. "Obedience is my name," she replied, and she pronounced the name as he had never heard it uttered before. "It has ever since been a new word to me," said the preacher, as he told the incident to a friend. It is not necessary to say that this woman named "Obedience" was well along in years. The spirit in the home that gave her that name is slipping away, and we fear for too long a stay. So that, as our topic says, it is obedience when obedience is hard that we come to study this time, and it is fitting in both our day and need.

For the Members.

1. Abraham had one son. How he must have loved him! Would anything ever take him away? Would the time ever come when he would not love this boy above all things else? He was his treasure. But God said, "My servant Abraham is certainly true. He will follow me all the way whither I lead him. That is the thought of his heart, but the world must have a test of this good man's faith and steadfastness. His life with its rich message must carry with it down the ages an example worthy of the greatest and best of men." So he required of him the greatest sacrifice he could make, the offering of his own son.

2. How heavy must have been the old man's heart as he thought upon the command. He had never thought his test would come in this way. Could he give up that only son? But God was calling him to obey, and he felt that he must respond, and he reasoned in his heart that God would lead him in the right way and, though he could more easily give him his own life, he would not turn out of the divinely marked path. God will provide. He could not see how, but it would come out all right. "God will provide him an offering, my son," has in it all the pathos of the human heart, and yet all the tranquillity and trust of a great and heroic soul.

3. This was obedience when obedience was hard, but it was not a hard obedience. Do you get the difference? It must have wrung the heart of Abraham, but he never wavered. The wood is split, and he lays the pieces close together in the bundle. The fire is made ready to carry. Up the mountain side they go. A great load upon the heart of the parent, and the son following, little knowing the heartaches endured for him nor the trial that awaited him. And when the worst is to happen the Father in heaven stops the advance of the overwhelming sorrow. What an incident this. God requiring the extreme of sacrifice, yet averting the last issue; the servant Abraham obeying the command of his God and living up to the demands of his religion, yet not having to pay the last debt at all; the son following his father up to what promised to be his death, yet going down from the mountain meditating upon the lesson of "trust and obey."

4. Here is the lesson for us: If we will go straight at our sorrows and trials and duties the Lord will make a way for us. Can we trust him and do this? How many falter. They want to go around. The modern spirit is to avoid, to go around, rather than face and grapple with the things that oppose us. Modern tactics in war seemed to have put forever into the past the great battle, for as soon as one army had gained a position that would enable it to command the works of the other the attacked army retreated. But the Japs have come up here in the first decade of the twentieth century and put all that modern wisdom into the shade by the revival of the frontal attack and charge after charge until the day is won. As a result of this directness of performing the duty that is hard, they are humiliating one of the strongest empires of a thousand years. So can we overcome in direct obedience when obedience is hard.

Quiet Hour Thought.

Oh, Lord, when the night is dark and I am far from home, lead thou me.

DAILY READINGS.

M.	The first duty.	Deut. 4:1, 2, 6.
T.	Our whole duty.	Eccle. 12:11-14.
W.	It takes courage.	Josh. 22:1-8.
T.	Is blessed.	Psa. 106:1-3.
F.	Shows good sense.	Psa. 111:1-10.
S.	Christ's obedience.	Phil. 2:1-8.
S.	Obeying when obedience is hard.	Gen. 22:1-8.

Midweek Prayer-Meeting.

August 10, 1904.

THE DANGER OF RICHES.

"How hardly shall they that have riches enter into the kingdom of God."—Mark 10:23.

"What shall I do?" The rich man is distraught with the trouble of success; he is embarrassed and burdened by the accumulation of wealth. The sorrows of want and the sorrows of fortune are extremes which strangely meet. Pauper and peer alike sigh, "What shall I do?" During the last few years the opulent have been sorely exercised about their investments; they are perplexed as to what to do with their money; and even when they have put it into "gilt-edged" stocks, these, contrary to all reasonable expectations, are miserably depreciated. The affluent feel that they are not being well used, and their wail is pathetic. The rich merchant is burdened with gold, his gentle companion with roses. How real and bitter, in many ways and for various reasons, are the sorrows of success! The fortunate are objects of envy, the precariousness of riches torments, luxury breeds satiety, and the rich, the great and the splendid are often more acutely and tragically wretched than the famished manœuvring for a meal. "What shall I do?"

Amid fabulous and ever-increasing wealth, power, grandeur and luxury we need to fall back upon the great teachings of the New Testament, and discipline the soul. We must not interpret the teeming riches of our industry and the multiplied amenities of civilization in a pessimistic spirit; nor must we reject these treasures and delights in an ascetic temper; but it is imperative that we bring up the soul to a high spiritual standard, and re-temper our character in the power of love, purity and hope, if wealth and magnificence are not to corrupt, mock and destroy us.

Writing of a wealthy Christian, who in the garniture of his mansion and estate displayed an elegant taste, John Wesley proceeds: "He makes his place a little paradise. He thanks God for these things, and looks through them." Could the truth be more tersely and accurately expressed? "So is he that layeth up treasure for himself, and is not rich towards God." The rich fool in the parable left God out. No gratitude, love nor sense of obligation to the great Giver. Godliness is the substance of gold and the salt of success; the sense of God, his blessing and his claims alone give charm and permanence to little paradises and big ones. "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry." He left the soul out, for evidently he confounded it with the stomach. Fatal omission! This blunder is the canker of gold, the moth of purple, the blight of roses. "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth." Material advantage without or in excess of strength and ripeness of character is a gilded calamity, a sparkling disease, a poisoned banquet. "Layeth up treasure for himself." The rich fool left society out. Gold and gems grasped in a selfish spirit turn to dust and ashes. We find the secret of God's gifts only as we share them. "Much goods laid up for many years." He left eternity out. Shortsightedness, indeed, which deprives terrestrial prosperity of all great meaning. "He thanks God for these things and looks through them," and it is what we see beyond that transfigures and consecrates the things of time and sense.

Prayer. Oh, Lord, help us not to be of those of whom it will be said, "Thy money perish with thee." If Thou dost give us riches may we have the grace to make them our servant, not our master. In the name of Him who has mansions prepared for those who love Him and do His will. Amen.

How to Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following the use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Away for the Summertime.

The mountains, seaside or springs of California bring happiness for everybody. The Yosemite valley, the big trees, boating, fishing, golfing every day in the year. Most delightful climate in the world. The Union Pacific is the best line. Makes quickest time. Ticket office, 903 Olive St., St. Louis.

Our Budget

—We present our readers with our first Country Church Number. The time has been too short, since deciding to issue such a number, to make it all we would like to have it be, but we hope it will be found interesting and suggestive as it is.

—If this number meets with favor it is our purpose to make it a regular feature, each year, and to give much more time to the preparation for it. While we are giving increased attention to our work in the cities, we cannot afford to neglect the problem in the country churches.

—We are grateful to those of our readers and contributors who sent us copy or pictures to be used in this special country church number, and are sorry that some matter reached us too late. For instance, a picture we had specially taken for our cover design in some manner got held up in the mails and reached us just as we had to go to press. But there is more to be said about the country church, and we shall return to the subject.

—A. R. Hunt has closed his work at Savannah, Mo., and seeks another field.

—E. C. Browning, of Little Rock, Ark., has been in a meeting at Uniontown.

—Brother Collier, of Fort Smith, will begin a meeting at the Flat Rock church the third Saturday in August.

—J. C. Hanna begins his pastorate at Arlington, Ia., next Lord's day, having left the work at Laurens in good condition.

—The new Christian church of Trenton, Mo., of which C. F. Stevens is pastor, will be dedicated Sunday, Sept. 5, by F. M. Rains.

—Dr. W. E. Macklin and family are spending a little time in Berkeley, Cal. Later in the season they will come east.

—The grand rally of the fifteenth district (Ohio) Bible-school association will be held at Chesterfield Caves Aug. 20.

—"Butler Day" at Bethany park was a very enjoyable one, though there was quite a change in the announced program.

—Benjamin L. Smith and Russell Errett, of Cincinnati, are among the visitors at the World's Fair.

—The Missouri Christian Message is now ready with a big account of the Carrollton convention and the statistics of the work in the state.

—D. W. Campbell is now beginning at Van Buren, Ark. "Help me do the work you have called me to do," is his first word to his new flock.

—His congregation at Butler, Ind., has extended a call indefinitely to Bro. D. F. Harris who is nearing the close of his second year's pastorate.

—Cephas Shelburne and family, of Huntington, Ind., are spending the month of August at Bass Lake. Their P. O. address will be Winona, Starke county, Ind.

—The board of ministerial relief has passed resolutions upon the death of Bro. George Darsie. "He was a princely man and we feel keenly his going from us," is the testimony.

—The church at Mackinaw, Ill., has pledged $300 towards the support of Roscoe R. Hill in Cuba. Churches and individuals in that neighborhood have pledged over $400 in addition to this for this purpose.

—Pres. Burris Jenkins gave a series of lectures on the Life of Christ at Cameron, Mo., last week, to the delight of many hearers. Richard H. Wallace is pastor of the church there.

—Dr. W. H. Boles will give several lectures on the general theme of miracles and spiritualism on Aug. 7-21 at Chesterfield, Ind. They will be basket meetings.

—The new Christian church at El Paso, Texas, "the handsomest in the southwest," is completed and the opening services have just been held. We have not space this week to give any descriptions.

—Bro. W. S. Priest, minister of the Central church, Columbus, O., will be in St. Louis four Lord's days in October. He might be secured to fill some pulpit in or near St. Louis, if needed. Address him corner Third and Gay streets, Columbus, Ohio.

—The types last week made a report from Hamilton, O., read, "Our Endeavor meetings are truly unspeakable." On the contrary the meetings are very speakable, for the pauses are very brief indeed. The word intended to be printed was "inspiring."

—D. D. Boyle, Rogers, Ark., will enter the evangelistic field again Sept. 1, 1904. He has not yet engaged his time for October. Brother Boyle is a very successful evangelist, and any church needing a meeting for that time would do well to write him as above.

—The church at Manor, Texas, has called H. R. Ford for an indefinite period at an increased salary and given him the privilege of attending Texas Christian University during the sessions of '04 and '05, which will give him the M. A. degree.

—Mrs. J. J. Taylor, Connersville, Ind., writes very enthusiastically of Victor W. Darsie, of Georgetown, and the meeting he has just held at South Elkhorn. "I have never heard the gospel presented in a more forceful and able manner," she says.

—R. B. Helser has accepted a call to Fayette, Mo., and will enter upon the pastorate next Lord's day. The First church, St. Louis, with whose aggressive work Brother Helser has for some years been identified, is to give him and his wife a "send-off" on Thursday evening.

—Dr. W. E. Garrison and wife were in St. Louis on Tuesday. After a visit to the Fair they left for a holiday trip through the mountains of Old Mexico. We shall look for some interesting descriptive letters of travel from the pen that has pictured Europe so delightfully to many readers of the Christian-Evangelist.

—We very much regret to learn of the death of Mrs. B. D. Butler, wife of Bro. Thomas Butler's son, who is now the advertising manager of the Christian Century. Sister Butler had long been an invalid, and her husband had done everything a man could do to make her life as comfortable as possible.

—Bro. F. M. Green, corresponding secretary of Kent, O., reminds us that the 41st annual meeting of the Ministerial Association of the Disciples of Christ in Eastern Ohio will be held at Ravenna, Sept. 6-8. The church assures the association a royal welcome. Let all members take notice and be sure to be present. The program will be announced soon.

—We are learning the lesson very rapidly that the Christian church can never permanently extend its borders faster than we are able to build suitable churches. This means that each new mission church among us should have a church home suited to the community in which it is located, whether it be country church, village church or city church. The ambition of the Church Extension fund to reach $450,000 of a permanent fund by the time of the St. Louis convention is entirely within the bounds of possibility. It will require only $30,000 of a September offering to reach that point. This amount has been carefully apportioned among the churches, and each church should take pride in reaching its apportionment.

—W. J. Russell and family of the East End Christian church, Pittsburg, Pa., will, as usual, spend their vacation during the month of August, at Maple Grove, on Fair View Farm, near Casnovia, Mich.

—Mrs. Belle Ford Walton, wife of our evangelist, Brother Walton, gave a musical and humorous entertainment at the Methodist church at Pentwater, on Monday evening of last week, which was well attended and well received by the people. Brother and Sister Walton are spending their summer at Whitehall, and are doing some evangelistic work in Michigan.

—We have discovered a country church that has no problems. Bro. C. W. Dick, its pastor, tells our readers something about it. There ought to be many other churches just like it, despite the fact that North Middletown is only five miles distant from old Cane Ridge where lies the sacred dust of Barton W. Stone. Brother Dick conducted a meeting just one hundred years later to the day where Stone held his great meeting.

—County and district conventions to be held in the near future in Missouri are: Shelby (Shelbina, Aug. 3-5), Callaway (Central church, Aug. 8-10), Mercer (Princeton, Aug. 7), Gentry (Darlington, Aug. 9), Macon (Aug. 10, 11), Randolph (Aug. 11, 12), Lincoln, (Liberty church, Aug. 15-17), Audrain (Unity church, Aug. 15-17), Montgomery (Jonesburg, Aug. 15-17).

—C. P. Smith, pastor of the North Side church, Kansas City, Kan., is delivering a series of Sunday evening sermons to crowded houses on "Vital Questions Concerning the Christian Religion." Brother Smith is in the middle of his third year with the North Side, during which time he has received 212 new members. He recently baptized four Catholics and three Presbyterians. For six weeks the midweek prayer-meeting has been followed by baptismal services, and in the midst of the hot season he is prosecuting a vigorous and successful campaign.

—We desire to commend to all our readers an address published in pamphlet form by Sumner T. Martin, Bellaire, O., on "Proportionate and Systematic Giving, or Financing the Kingdom." It is an able, scriptural and convincing plea for the adoption of the tithing system as the minimum basis of our giving to the Lord's cause. It ought to be circulated by thousands among the members of our churches. Let preachers write to Brother Martin for a copy, and then commend it to their congregations. One of the greatest reforms now needed is a reform in giving based on the idea of our stewardship.

—F. M. Rains, who reached England July 9, has visited the churches in Birkenhead, Liverpool, Southport, Saltney, Chester, Gloucester, Cheltenham, West London Tabernacle, Hornsey (London) and Southampton. He reports them growing in numbers and grace and liberality. The preachers are all encouraged. Church debts are being reduced, new work is being opened, plans are being made for a new church building at Hornsey, and altogether there is ground for encouragement. The churches gave Mr. and Mrs. Rains a very cordial reception. They left London July 21 for Copenhagen and expected to reach Norway the 26th. Such visits will do much good and will be long and lovingly remembered. Brother Todd sends us some account of the work in England.

If you are interested in college matters, or know of a young man or woman who ought to be interested, write to W. E. Garrison, Indianapolis, Ind., for a copy of a handsome booklet entitled "Reasons." It will be sent free.

—Work in the interest of our colleges goes on through the vacation season. Harry G. Hill, general secretary of education, presented the cause he represents at Paola, Kan., at the state convention last week. He is also on the program of the Nebraska convention to be held in Lincoln this week. A whole day was devoted to our national educational work at Bethany Park assembly last week. Such agitation will bear fruits.

—Hugh T. Morrison, since being called to the pastorate of the church in Lawton, Oklahoma, has had a call from the home missionary board to go into the Canadian northwest as an evangelist, and also one from a church in one of the largest cities of New Zealand, with the offer to pay the expenses of the trip there. Owing to the pressing needs of the church at Lawton it is doubtful about his accepting either call.

—We learn from the Church Extension office that more than a hundred thousand copies of the July-August issue of "Business in Christianity," a special issue of eight pages for distribution among the churches, have already been sent out to the preachers in response to their orders. These will be sent free to anyone who will order them by postal card. Address G. W. Muckley, Cor. Sec., 600 Water Works Bldg, Kansas City, Mo. This illustrated issue is especially attractive.

—For the first nine months of this missionary year, up to June 30, the receipts for Church Extension have been $109,097.64. This is $6,818 in excess of the total receipts of last year. The $109,000 is divided as follows: Through the corresponding secretary, $32,287.57; interest, $12,071.44; returned loans, $64,738.63. Over thirty-five churches have paid back their loans in full this year and thus far 805 churches have been built by the Church Extension fund. There is a gain in the corresponding secretary's receipts over the first nine months of last year of $7,064. There is a gain of $1,148.20 from the churches.

—Dr. James Hastings, editor of the Dictionary of the Bible and the Expository Times, one of the foremost of biblical students and critics, has been reading Dr. Moore's "Man Preparing for Other Worlds," and in a personal note to the author expresses his delight. In his review he says: "Dr. Moore will be remembered as the long-time and capable editor of the Christian Commonwealth. His new book is his best book. He has thrown himself into it, sparing nothing. Whatever he believes or hopes for in this world or the world to come is set down here. It is the book of the gospel—the gospel for the man in the street."

—In last week's CHRISTIAN-EVANGELIST there appeared a notice of the decease of Bro. P. D. Vermillion, of Carthage, Mo. Brother Vermillion has been known by the editor of this paper for more than a third of a century, and we have always known him to be the same gentle, true and faithful man of God. The tribute which his pastor, Bro. J. T. McGarvey, pays him is true and well deserved. Never in robust health here he seemed to have a clearer grasp on his citizenship which is in heaven and lived "as seeing him who is invisible." For him to depart was "far better," but we tender to his wife and surviving children our sincerest sympathy, and lay this humble flower of respect and love on the grave of our departed friend and brother.

—We have received quite a number of newspapers and clippings about sermons preached by pastors of Christian churches on the Fourth of July. We are sorry that we cannot make use of these sermons, for many of them contain excellent thoughts and striking statements. May we here impress upon our readers the necessity of sending in their communications promptly? Fourth of July orations appear the next day in the secular papers, if they appear at all. Is there any reason why the religious newspapers ought not, at least, to strive to get the religious news printed promptly, also? Many of our brethren send us items that might have been classed as "news" thirty days before we receive them. When you have an item of news send it to us *at once*, and if it is possible to make use of it we will do so at the first opportunity.

—We are sorry, indeed, to get the news that F. F. Grim, who has for some years been one of the editors of the Christian Century, has so failed in health that it is necessary for him to relinquish office work for a time and seek the fresh air. There is very much of "the grind" in newspaper work and the continued and rapid pace demanded tell on many constitutions. Brother Grim has not been strong, and warning signs have indicated that it is wise for him to get to the mountains at once. We know how he regrets having to give up his Chicago work, where he had just started a cause in the West End, and we hope that Colorado will so invigorate him that even if unable to risk a return to a great city he may yet find strength and opportunity to do the good work he has it in his heart to do.

—"Despite these constant drains upon her membership the Carthage church faces the future with bright hopes and cheerful confidence." So writes Bro. Chas. M. Fillmore, who has just begun his sixth year as pastor of this historic church which was established by Walter Scott in 1832. The last decade has been the most critical in the history of the church. During that time some of the pillars of the congregation, whose memories extended back to the very beginning, have gone to their reward. Many of the church's most faithful workers have removed to other fields. A new congregation at Lockland, a neighboring village on the north, was established by members from Carthage. Sunday afternoon, July 24, a mission Sunday-school was begun with ninety-six in attendance, at Elmwood, our neighboring village on the south, where our county evangelist, J. O. Shelburne, is conducting a successful revival. This will grow into another good church.

—The Chicago Daily Chronicle reports a movement on foot among the Disciples of Christ in Chicago for a united evangelistic effort, beginning on the next Lord's day after the national election, and to continue four weeks. It is planned to hold special revival services simultaneously in all the thirty churches and missions of the Disciples in that city. The ablest men of our brotherhood will be invited to participate in these services, especially in the daily downtown meetings, in which it is expected that one of such preachers will speak. In preaching on this subject recently Brother Guy Hoover, of the First church, says, "The objects of the campaign are the conversion of men to Christ, the rallying of disconnected Disciples to the local congregations, the familiarization of the public with the plea which the Disciples make for a united church, and the primitive simplicity of the gospel, the strengthening of the influence of the local congregations." This is certainly an important movement on the part of our Chicago brethren, and the brotherhood will watch its development with interest, and will, we doubt not, as far as possible co-operate with it in making it successful.

Dedications.

Headquarters of the Disciples of Christ, Chautauqua, N. Y.

The new and enlarged headquarters at Chautauqua will be dedicated on Aug. 17. Delegations will come from Cleveland, Pittsburg, Buffalo, Akron and other cities. We hope to have some of our leading brethren present to address special gatherings. The new building is by far the finest headquarters on the grounds and offers opportunities for religious and educational work not heretofore enjoyed. The property is worth about $5,000 and with the exception of about $1,000 is fully provided for. Disciples coming to Chautauqua are requested to be present for this dedication. Special excursions will be arranged from all the cities for this date.

LLOYD DARSIE.

Winfield, Kansas.

Yesterday was a joyful day in the church. We rededicated our house of worship. We have just finished putting $1,200 improvements on the building. We now have a nice, modern, brick building, five rooms and a delightfully arranged baptistry, with all debts on the building paid. The future for the church is bright. Two restored to the church at this service.

ALBERT NICHOLS, minister.

Steffenville, Mo.

A thousand people were present at the dedication of the new church building. When the house was completed there was a debt left unpaid of $337. The dedicatory address was delivered by the writer, and more than the needed amount was raised. The building was offered to God as the fruit of much labor and sacrifice. The brethren have been faithful in this as they ever have been in every other good word and work.

CHAS. L. HARBORD.

Our World's Fair Pavilion.

A Story and a Dollar.

We have received the following note:

LITTLE ROCK, ARK., July 25.

Dear CHRISTIAN-EVANGLIST:—Here is a dollar for the World's Fair building with a little story:

An Irishman sat in a crowded street car when a lady entered. All the men stared out the windows. At length the man from the Emerald Isle arose and said:

"Excuse me that I caused you to wait so long before offering to give you a sate, but in troth I was only just waiting to see if there wasn't more gintlemin here besidesme."

Yours,

J. N. JESSUP.

Another letter bearing its dollar came to Bro. J. H. Allen. It is as follows:

DAYTONA, FLA., July 25.

J. H. Allen, St. Louis:

Dear Brother:—I desire some fellowship in the World's Fair pavilion, whether I attend or not.

Enclosed please find $1.

An M. E. preacher from this place lately returned from World's Fair. He saw the "Pavilion," was delighted and offered congratulations on the enterprise of Disciples. "We are the people." Faithfully,

J. C. MCREYNOLDS, pastor.

No one who has seen the Christian church pavilion questions its usefulness and its great value in bringing our plea before the great throngs who are coming to St. Louis. But we need some more dollars, brethren.



My Experience With a Village Church.

By B. B. Tyler.

My ministry began in the country. The thought never entered my mind that I would some day preach in a city. I preached in farm houses, in school houses, in groves, and in small churches. I was supremely happy. I look back upon my earliest experiences with unalloyed pleasure.

My first work was in the evangelistic field. To begin the work of the ministry as an evangelist is well. I am glad that I began in that way. One learns to think on his feet. One obtains readiness of utterance. Such work nurtures enthusiasm. One also becomes familiar with the alphabet of the Christian religion. In evangelistic work first principles must be discussed. A good foundation is laid, in this way, on which to build in the future. There is no better place in which to come to a knowledge of human nature than in the homes of the plain people. I am thankful that I began as I did.

My first pastorate was in the capital of Coles county, Illinois—then a village of from 2,500 to 3,000 population. Almost 40 years have passed since I began work in Charleston. It is a dear old town—quite a city now. The people were more than kind to me and mine. I have never been able to understand why they treated me for five years as they did. If I have been of any service to the church and to the world, much of the credit belongs to the good people of Charleston. S. H. Nesbit and his wife Martha, James Skidmore and his wife Elizabeth, the venerable Samuel Wright, "Squire" Wright, as everybody called him, and his noble consort, Dr. Sam Van Meter and his wife, Mother Hodgen of precious memory, LeRoy Wiley and Rebecca his wife, Uncle Stephen Miller and Aunt Ruth, Bob Parsels and Mary his wife. This list could be increased indefinitely. Choice spirits were these. Many have gone to the life beyond. The major part of those with whom I wrought in Charleston are on the other side. Some remain on the earth and still reside in the dear old town. How I would like to see them once more! Tears come to my eyes as I think of them and of their kindness to me.

They encouraged me in ways innumerable. When they asked me what salary I would require to serve them I replied that I wished to live as the average member of the church lived. A preacher, I said, ought not to live as the most favored live. His influence for good would be injured thereby. He ought not to be compelled to live as the poorest of the people live. Living in that way he could not do his best work—could not exert his best influence. I said I thought I could live as the average member of the church lived on $800 a year. They promptly made the salary $1,000! And they paid it, and more!!

S. H. Nesbit, everybody called him "Sip"—"Sip" Nesbit constituted himself, or was constituted by the church, I am not certain which, but I think the former—"Sip" constituted himself solicitor, collector, treasurer, paymaster, and general financier of the congregation. There was less trouble in the Charleston church about money than in any church I have served. Brother Nesbit knew everybody and everybody knew him. He was a genial, whole souled, open hearted, open handed Kentuckian. He did his work quite informally, but he did it, and did it so well that during the first three or four years I was in debt to the church the greater part of the time. I was paid irregularly, but almost always in advance. What an experience that was! Do you wonder that I have pleasant memories of the years spent in Charleston?

But the financial part was the smallest part. The elderly people, those who knew good preaching when they heard it, were so thoughtful, kind, considerate. I can never cease to hold them in affectionate remembrance.

I did no pastoral work—in the current sense of the words. My calls on the people were few. I was not able to buy books. There was no circulating library. I subscribed for probably a half dozen religious papers, and read them.

Benjamin Franklin was the great man among the Disciples in those days. He conducted protracted meetings, engaged in public oral debates, trounced sectarians, edited the American Christian Review, and published tracts. To me he was the greatest man on earth. I admired his heroism in meeting the Goliaths of sectarianism. My young heart leaped for joy when I read of the scores and hundreds who turned to the Lord under his appeals. Of course I read his paper—every word of it. The American Christian Review was, to me, a sort of supplement to the New Testament. His tracts I read and studied until I could make the points in them before a popular audience about as well as the author. But the greater part of my time was spent in reading the New Testament. I read it through and through, again and again. I had time for reading. During this period Anderson's translation appeared. I read it through from beginning to end ten times without stopping! I made sure that every position taken in a sermon could be sustained by a specific "thus saith the Lord." My quotations were written out in full and carefully studied. A man was heard to say that it was not worth while to go to the Christian church, the preacher did nothing but quote scripture; he could, he said, remain at home and read the Bible! This pleased me. I wanted, above all things, to be a Bible preacher. I was determined to speak where the Bible speaks, when the Bible speaks, and as the Bible speaks. I have not yet abandoned this desire and determination. I bought Clarke's Commentary and Barnes' Notes while I was in Charleston. I studied them. I consulted them as to the meaning of almost every passage of scripture used in my sermons. I could not get along, I thought, without an encyclopedia. A book agent persuaded me to order "The New American Cyclopedia." The regular price was $96. He let me have it for $80. He gave me one year in which to pay for it. The brethren heard of what I had done. They knew also how anxious I was to own books. They made up a purse amounting to $80 and gave it to me. They said it was their "thank you" for a little extra work I had done.

I always said I would not go to a city—so perfectly happy was I in the country. Circumstances carried me into cities; but I have not lost my love for the country nor for the small town. The happiest men in the ministry are the men who are content to work in the villages and small towns. The number of men who are doing more real good than they is small. Their converts constitute, by and by, the bone and sinew of the city churches. The small town is especially desirable for those who are beginning. The visible fruitage of my service in the days of which I have spoken in this paper is quite as satisfactory as anything I have done since.

If I may say a word to those who are beginning to preach the word it would be this: Be content where you are. Do your best. Do your best all the time. Do honest work. Be patient. Be more anxious to render service than to receive a salary. Give much time to reading and meditation. There will be but little time for reading and meditation after the tides bear you into the city. Whatever may be before you in life you will never have such opportunities as you now have to heed the exhortation of Paul to Timothy.

❁ ❁

Improvement at Lawrenceberg.

The Christian church building has been rededicated by F. M. Rains. For years a few faithful Disciples had struggled against adverse conditions and discouraging environments. Their building was antiquated and unequal to the demands of the times, and the membership was small, financially weak and without much influence in the community. About three years



Church at Clarkston, Washington. *Page 1005.*



A country church made of corrugated iron in the far north of Europe.

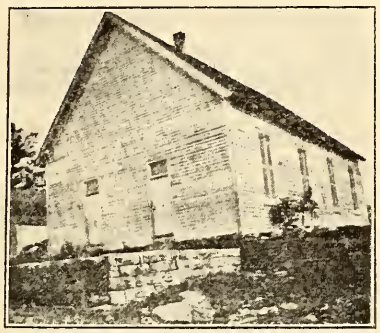
ago J. D. Garrison was called to the pastorate, and from then till now has persistently labored with zeal and consecrated ability. The old church has been converted into attractive Sunday-school rooms with a good library, a new furnace installed, the ancient, back-breaking benches have given place to the best opera chairs, cathedral glass windows have been put in, the walls frescoed, and, in short, the entire interior has been modernized, beautified and made a fit temple for the Lord's worship. About $3,000 was raised and all improvement expenses liquidated. I know of no church anywhere that has gladly done so much in proportion to its ability. It is consequently beginning to grow, and is encouraged with the hope of accomplishing great good under the wise and efficient ministrations of its devout and gifted young pastor, who is, in truth, "a workman that needeth not to be ashamed."

J. N. Wallingford.

❁ ❁

Three Noted Churches.

The church at Flat Creek, Tenn., which was only organized in 1868, is remarkable for its influence on the "wider fields." Over half a dozen churches within its own vicinity have been the outgrowth of this little church, while more than a dozen preachers have come out from it or because of influences emanating from it. Among these are J. M. and A. B. Philputt and B. S. and George Gowen. The church has always been noted for the excellence of its congregational singing, and A. D. Fillmore, father of the Fillmore brothers, of Cincinnati, did the last music teaching of his life in this church in 1869.



Church at Flat Creek, Tenn.

❁

The old church "on the farm of William Gilchrist, in the valley of Brush Run, two miles above its juncture with Buffalo Creek,"



Brush Run church—the first house of worship built by the Disciples of Christ in America.

and the first house of worship built by the Disciples of Christ in America, was a cheap frame building 18x36 feet. So poor were its members that they did without any heating.

Cane Ridge church, in the cane-brakes of Bourbon county, Ky., where began a movement which received a broader and more complete development under the teachings of Walter Scott, John Smith and others until it took on a national aspect under the leadership of Alexander Campbell.



Cane Ridge church, the first church to take the name of Christian.

❁ ❁

"In the Maple Woods, Under the June Sun."

A Pen-Picture of Alexander Campbell Preaching to a Country Audience.

It was in June, 1831, following the outburst of Mormonism in the Western Reserve that there was held a grove meeting at Aurora, Ohio. Alexander Campbell was present, and the following account of the service, written by Hon. A. G. Riddle, is taken from his book, "The Portrait: A Romance of the Cuyahoga Valley."

"The woods were full of horses and carriages, and the hundreds already there were rapidly swelled to many thousands; all of one race—the Yankee; all of one calling, or nearly—the farmer; hardy, shrewd, sunburned, cool, thoughtful and intelligent. The Disciples were, from the first, emancipated from the Puritan slavery of the Sabbath; and, although grave, thoughtful and serious, as they were on this Sunday morning, it was from the gravity and seriousness of the occasion, and little from the day itself—an assemblage that Paul would have been glad to preach to.

"At the hour of eleven, Mr. Campbell and his party took their places on the stand, and after a short, simple, preliminary service, conducted by another, he came forward to the front. He was then about forty years old, above the average height, of singular dignity of form and simple grace of manner. His was a splendid head, borne well back, with a bold, strong forehead, from which his fine hair was turned back; a strong, full, expressive eye, aquiline nose, fine mouth and prominent chin. He was a perfect master of himself, a perfect master of his theme and, from the moment he stood in its presence, a perfect master of his immense audience.

"At a glance he took the measure and level of the average mind before him—a Scotchman's estimate of the Yankee—and began at that level; and as he rose from it, he took the assembled host with him. In nothing was he like Rigdon; calm, clear, strong, logical, yet perfectly simple. Men felt themselves lifted and carried, and wondered at the ease and apparent want of effort with which it was done.

"Nothing could be more transparent than his statement of his subject; nothing franker than his admission of its difficulties; nothing more direct than his enumeration of the means he must employ, and the conclusions he must reach. With great intellectual resources, and great acquisitions, athlete and gladiator as he was, he was a logician by instinct and habit of mind, and took a pleasure in magnifying, to their utmost, the difficulties of his positions, so that when the latter were finally maintained, the mind was satisfied with the result. His language was copious, his style nervous, and the characteristic of his mind was direct, manly, sustained vigor; and under its play he evolved a warmth which kindled to the fervor of sustained eloquence, and which, in the judgment of many, is the only true eloquence. After nearly two hours, his natural and logical conclusion was the old pentecostal mandate of Simon Peter, and a strong, manly and tender call of men to obedience. There was no appeal to passion, no effort at pathos, no figures or rhetoric, but a warm, kindling, heated, glowing, manly argument, silencing the will, captivating the judgment and satisfying the reason; and the cold, shrewd, thinking, calculating Yankee liked it.

"As the preacher closed and stood for a response, no answering movement came from any part of the crowd. Men were running it over, and thinking. Unhesitatingly the orator stepped down from the platform upon the ground, and moving forward in the little open space, began in a more fervid and impassioned strain. He caught the mind at the highest point of its attainment, and grasping it, shook it with a half indignation at its calculating hesitation, and carrying it with a mighty sweep to a still higher level, seemed to pour around it a diviner and more radiant light; then, with a little tremor in his voice, he implored it to hesitate no longer. When he closed, low murmurs broke and ran through the awed crowd; men and women from all parts of the vast assemblage, with streaming eyes, came forward; young men who had climbed into the small trees from curiosity, came down from conviction, and went forward to baptism; and the brothers and sisters set up a glad hymn, sang with tremulous voices, clasping hands amid happy tears.

"Thus, in that far-off time, in the maple woods, under the June sun, the gospel was preached and received."

❁ ❁

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Mention this paper.

The Country Church and Evangelism.

The country church is, and must continue to be, the recruiting and to a large extent the drilling ground for the ministry of Jesus Christ. It would be a matter of considerable interest to learn how many of our ministers lived on farms and held membership in the country church. That church is the center of the community's life. Its atmosphere is one of moral and spiritual health. The new convert grows into a vigorous Christian manhood and a sturdy loyalty to the Master.

Too often that loyalty finds its center and circumference in the work of Christ in his home congregation. The great proplem of the country church is its relation to world-wide evangelism. Christ is the "light of the *world*." Send this message home to the country church and it will send out your missionary pastors and evangelists to conquer the world. Make its members see that that method is God's method which most surely and steadily carries the gospel to the benighted, and they will pour the treasures of their own harvests into the coffers of the Lord for this mighty work.

The country church is ready for the forward movement. The field is ripe for the harvest. Let the country preacher fearlessly thrust in the sickle. Let him send out the willing laborers, our Christian papers, into the harvest. And our feast of ingathering will be a joyous one.

CHAS. E. UNDERWOOD.

❁ ❁

Some Recommendations upon the Problem of the Country Church.

The primary object of the Schuyler county meeting, held at Lancaster, Mo., was to bring together representatives of the various congregations in the county so as to effect some system of co-operation. Delegates were present from a number of the congregations, and the resolutions printed below were framed and endorsed. Their purport is plain. They stand forth as an attempt to solve the problem of the isolated church. Bros. W. H. Coleman and J. P. Martindale are leaders in the work. These good men and others lament the waste of resources and loss of souls incident to present conditions. They feel confident of better things if the churches can be grouped and pastors located and supported. Their plan should be noted with interest and sympathy. The question of the isolated church is vital. Whatever helps the country helps all.

Among others who were present I must name Bro. R. D. Gardner, of Queen City, Mo., who for some years has been almost totally blind. His old age is that of a typical Christian, wise, refined and patient. It is a benediction to meet such cheerful and Christly burden bearers. Nothing so glorifies age and affliction as the gospel of our Lord.

The following are the resolutions referred to above: W. J. LHAMON.

Your committee on plan of work begs leave to report as follows: Recognizing the need of closer bonds of fellowship, co-operation, mutual sympathy and helpfulness, we recommend:

1. That the elders of the various congregations of the church of Christ in Schuyler county constitute the board of Schuyler county church of Christ.

2. That this board organize by electing such officers as the nature of their work may demand.

3. That said board hold semi-annual meetings the last Fridays in August and February, and that the president call such meetings from time to time as the conditions of the work may require.

4. That the county secretary act as a medium of communication among the congregations.

5. That the congregations in the county be grouped and that an effort be made to locate a minister at such points, especially on the railroads, as will place him within the easiest reach of all the congregations that he is to serve.

6. That in calling a minister to serve a group of churches, the question of his fitness and competency be referred to the county board, and that no group of churches employ any minister until such minister be approved by the county board.

7. That we urge upon all congregations that the most strenuous efforts be made to maintain a good Bible-school and such other auxiliaries as local conditions will permit.

8. That special effort be made to secure patsoral work.

9. That an effort be made by every congregation to hold a good protracted meeting each year.

10. That in entering upon the above proposed plan of co-operation all semblance of ecclesiastical authority be avoided, and that the various congregations be solicited to enter into the plan voluntarily for the general good and for the furtherance of Christ's cause both in the several congregations and throughout the said county.

WILLIAM H. COLEMAN, chairman.
BROTHER DARBY,
R. D. GARDNER,
J. A. WHITESIDES,
WESLEY HALE,
Lancaster, Mo. Committee.

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If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping feeling in the spine, a desire to cry, hot flashes and faintness, or if you are suffering from any so-called female complaint, then write to **Mrs. M. Summers,** Notre Dame, Ind., for her **free** treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves **worry** and **expense** and the **unpleasantness** of having to reveal your condition to others. Vigor, health and happiness result from its use.

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A Beautiful Service.

I think the readers of the CHRISTIAN-EVANGELIST will be interested in knowing how the Ravenna church of Christ observed "old folks' day." This is one of the oldest churches in the brotherhood, and of course we have many members who are advanced in years. Sunday morning carriages were sent out to bring to the service any who desired or needed assistance. Some who came were members of other churches, and others had no church affiliation. A committee met them at the door, pinned flowers on them and escorted them to good seats. We sang the old hymns, and I preached a sermon on "The Christian Life."

At the close of the service the old people were served with refreshments in the parlors of the church. As I shook hands with them and heard their words of appreciation and gratitude, I felt that the day had been well spent and that the Lord had richly blessed us in our service together.

I commend the custom to other churches of the brotherhood.

Ravenna, O. M. E. CHATLEY.

Georgia.

The summer evangelistic campaign has commenced with rare success. A burden of mighty import is rolling across the quickened conscience of our indifferent contingency and arousing the latent energies and dormant powers into superb activity. With magic effect the King's message echoes and re-echoes throughout the state, enlisting in his service myriads of worthy subjects.

State Evangelist W. J. Cocke maintains a continuous crusade against sin and entrenched sectarianism. The adversary must marshal with skill his forces to intercept and counteract the accumulating ongoing powers of his influence. He is now breaking virgin soil at Raystone and hopes to soon add one more church to our long, ever-increasing list.

That young fluent optimist, P. H. Mears, with the hearty co-operation of V. P. Bowers, concentrated his artillery at Guyton and waged a two weeks' siege, capturing the town and enlisting 39 souls in the work of Christ. Brother Mears is now encroaching upon the walls of spiritual indifference so characteristic of beautiful Winder. ERNEST MOBLEY.

Hay-Fever and Asthma Cure at Last.

It gives us great pleasure to announce the discovery of a positive cure for Hay-Fever and Asthma, in the wonderful Kola Plant, a new botanic product found on the Congo River, West Africa. The cures wrought by it in the worst cases, are really marvelous. Sufferers of twenty to fifty years' standing have been at once restored to health by the Kola Plant Compound. Among others, many ministers of the Gospel testify to its wonderful powers.

Rev. F. F. Wyatt, the noted Evangelist, Abilene, Texas, writes, was cured of Hay-Fever and Asthma after eight years' suffering and had no return of the disease. **Rev. S. H. Eisenberg, Ph. D.**, Centre Hall, Pa., perhaps one of the worst cases, was permanently cured after many years' suffering. **Rev. D. S. Hopkins**, Wilson, Ind. Ter., writes, May 25th, his wife was cured two years ago after eight years' suffering. Hundreds of others give similar testimony. Hay-Fever sufferers should use the medicine before the season of attacks when practical to give it time to act on the system.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1168 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of the CHRISTIAN-EVANGELIST who suffers from any form of Hay-Fever or Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

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Nebraska Secretary's Letter.

The meeting at Havelock—Austin and McVey—is growing in interest. One baptism and one by letter at the First church, Lincoln, on the 17th. W. L. Harris preached at Lincoln First on the morning of the 17th. He was at a school house near Lincoln on the previous Lord's day and baptized four. Brother Boyd of the East Side church, Lincoln, is happily located in the new parsonage close to the church. H. H. Utterback preached at Geneva on the 17th. C. F. Swander will be at Blue Hill the 24th and at Geneva on the 31st. The Beem meeting at Greenwood resulted in one baptism.

The state convention is at hand, August 2 being the date of beginning.

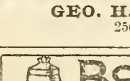
The railroad rates will be the same as last year, one fare plus 50 cents from all points within two hundred miles from Lincoln. And where the rate would be less than that at one and one-third fare for round trip, that rate will prevail. Buy tickets to Lincoln. Street cars from Lincoln to University Place and hacks from there to grounds. Baggage hauled direct from depots to grounds. See the director with red cap who will meet all trains. Tickets on railroads will be on sale from Tuesday 2nd all week, good to return until the 12th. Convention closes on the 7th. Every effort will be made to make campers comfortable. Remember the date and come prepared to stay through.

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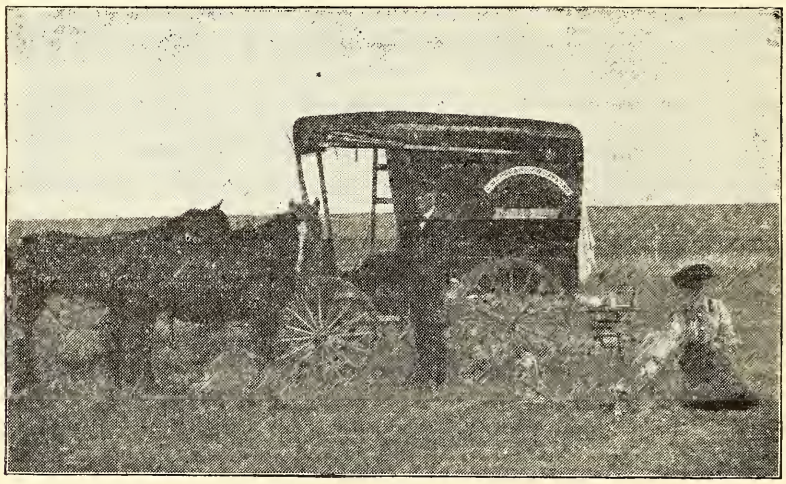
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CONSUMPTION

The Work in England.

This is the "slack time" and the work is rather quiet at most points. Not much can be done during the holiday season except to prepare for the forward movement which each church plans for the autumn.

The Chester conference, September 19 to 21, is now the most prominent object on our horizon. The program is now ready, and we are planning for a most interesting series of meetings. The city will be well placarded with our new "Gospel Posters," and "gospel handbills" and tracts will be sown broadcast. We have now a very suitable literature for that purpose, and will do more in that way than we have in the past.

F. M. Rains is now in our midst, and is engaged in going the round of the churches. We are making good use of him. He is to spend next Sunday with the London churches. His visit will be all too short, but we congratulate ourselves that the corresponding secretary



of the F. C. M. S. will have at least a slight personal knowledge of the field.

Good reports come to hand from various points:

Here at Hornsey we have been having a most gladdening harvest. Nineteen have been added to the church, 17 by baptism and two by letter, in the last three weeks. Our audiences are growing, and we have many strangers present. There is a most gratifying vitality about the work, and all are most hopeful. We have begun working with might and main for our new building, which is now an absolute necessity.

Eli Brearley has been laid aside with a spell of illness, and unfortunately does not rally as fast as his friends would wish. Fulham is thus temporarily without a pastor. But he has many willing helpers, and Brother Durban is supplying the pulpit for him.

The work at the West London tabernacle is going forward very hopefully under the supervision of M. W. Williams, who is showing that he has many natural qualifications for such work.

Frank Forster has started out very hopefully at Margate. This brother is one of our own boys. He was originally a member of the Birkenhead church, and has spent several years in America, preparing himself for the ministry. Brethren Chas. Forster, Fred R. Davies, and Alfred J. Wilson, who have been in America on a similar mission, are now revisiting England, and we would gladly keep them here if we had the means.

The Southampton church, too, has been enjoying a season of refreshing. L. W. Morgan, who combines the duties of pastor of the Southampton church and general evangelist, writes me of "eight baptisms last night at the largest mid-week service we have had, and good prospects for more." They are preparing to free themselves from the last vestige of debt at their anniversary next year.

There are distinct signs of progress all along the line. E. M. Todd.

London, July 12, 1904.

The Gospel Wagon and the Building of Churches.

My wife and I have been in the field work, under the American Christian Missionary Society, about four years, since Oct. 1, 1902. We have organized or planted eighteen congregations, all now in good working order. By the help of the home board we have assisted in building eighteen houses of worship. We plant the cause, organize a congregation and societies, and when possible and practicable build a house and locate a preacher. The Church Extension Society works hand in hand with us. My own personal work has covered fifteen counties in the territory and my method of travel is with a "gospel wagon," in which we have traversed thousands of miles. By nearly every mail we hear the cry, "Come over and help us." The harvest is great but the laborers are few. R. S. Smedley,

Living Link Evangelist.

A Country Church Without a Problem.

This is the old and well-known church at North Middletown, Bourbon county, Ky. If one would understand why this church has no problems he must know something of the community and its people. North Middletown is a small village located in a fertile and wealthy farming district. The old school conducted by Prof. J. T. Patterson has for many years been, and is now, under the principalship of Prof. Milton Elliot, the well known educator. As a result the wives and daughters, as well as sons, of the farmers are graduates, giving us a higher degree of culture and intelligence than you find in most country places. Now let me answer the question: Why has this church no problem?

1. It is an apostolic church. I am not claiming all the soundness for these dear people, I am simply stating facts. Why is this an apolostic church? Because it is the only church. There are a few members of other religious bodies in the community but no religious organization except ours, so that when people speak of the church they mean the Christian church, because that is the only one there is. Nearly all the people belong to it, if they belong to any; hence, for a country congregation it is large and wealthy, having a membership of something like 400, and property of an assessed valuation amounting to nearly a million dollars.

2. The members have been well taught in the scriptures. Aylette Rains ministered to them nearly thirty years, followed by Moses E. Lard and Robert Graham. While not extreme in their religious views, they are conservative and not easily excited. They want to know that a thing is right and scriptural before they take hold of it. They contribute liberally to all benevolent and missionary enterprises.

3. They have a good, level-headed eldership and a splendid board of deacons. The membership look up to and respect those who have the rule over them. They do nothing without consulting their official board. On their part the elders do not try to lord it over God's heritage, but kindly, yet firmly, insist on their right to govern the church. As a result, all is peace and love. I have had the honor to minister to these good people for nearly five years, and in that time there has never been a jar, a fight or a faction.

WORLD'S FAIR VISITORS

Accommodated at **$1.00** a day (meals extra) in family hotel; best residence district, ten minutes' ride to main entrance of Fair. Hot and cold baths. All outside rooms.

CHIEF HOTEL, 4154 Westminster Place.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

CALLAWAY COUNTY, MISSOURI, farm lands for sale. Rich soil, temperate climate, good values. Direct line to Chicago, St. Louis and Kansas City markets. Disciples strong in this county. We have a school for young ladies at Fulton. Other educational advantages offered by two Presbyterian colleges, male and female. Write for my free descriptive catalogue and farm list. W. Ed. Jameson, Fulton, Missouri.

ROOMS with breakfast for World's Fair visitors; three car lines. Address, Mrs. Irving, 5115 Ridge Ave.

FOR RENT—Rooms for World's Fair visitors; convenient to cars; meals if desired. Apply, Mrs. Russell, 1442 Clara Ave.

WORLD'S FAIR visitors entertained. (Enclose stamp.) Address, Mrs. Kate Lawrence Brown, Old Orchard, St. Louis.

SUPERIOR accommodation, private home; short car ride to all three World's Fair entrances. O. B., Christian-Evangelist office.

IF you desire a nice, cool room during the World's Fair, in a private, Christian family, at $1.00 per day, address Fred. B. Schell, 1605 Arlington Ave.; one car to Fair grounds.

IF you wish modest quarters in private homes during World's Fair at reasonable rates, one mile from grounds, write at once to Mrs. G. A. Hoffmann, Maplewood, St. Louis, Mo.

WANTED—Location for banking, requiring $10,000 to $15,000 capital. Either west or southwest. Christian community preferred. W. H. Poffenberger, 2621 Caroline St., Houston, Texas.

ROOMS for World's Fair visitors. Fifteen minutes' ride to the Fair gate. For reference apply to Rev. Z. T. Sweeney, Columbus, Ind. For rooms apply to J. S. Van Norstrand, Ferguson, Mo.

FURNISHED ROOMS—Suburban home, three minutes' ride on electric cars to Fair entrance; $3.00 to $5.00 per week. Mrs. Henry Orpen, Richmond Heights, St. Louis Co., Mo., Ellendale P. O.

WRITE Bro. Wm. Mathews & Son at 3100 or 3418 Washington Ave., for room and board; three car lines direct to Fair; meals, 25 cts.; room, 50 cts. to $1.00 each person. Everything first-class.

ROOMS in private family, within one-half block of three most direct car lines to World's Fair, a ride of seven minutes, or walking distance. Good restaurants within a block. Rates, 75 cents to $1.50 per day. Address, Dr. Wm. Nifong, 834 North Kingshighway.

NEWLY FURNISHED ROOMS, on Fountain Park, West End residence; seven minutes to main entrance of Fair; shade trees, lawn, corner building, cool and airy rooms, free baths, filtered water, telephone service. Mrs. Godwin, 4038 Fountain Ave., St. Louis, Mo.

WANTED—A young man to labor as evangelist in the Provinces of New Brunswick and Nova Scotia for nine months, beginning September first next. A college graduate preferred. When applying, send references and state salary expected. Address, L. A. Miles, 50 Queen St., Saint John, N. B.

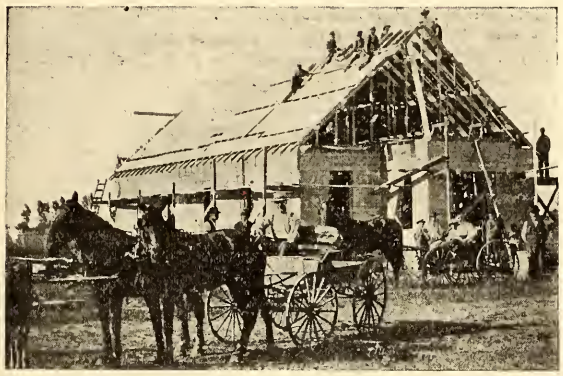
MOSCOW, IDAHO.

The church at Moscow is one of the first fruits of our new missionary enterprise in the state. It is a new church organized as a result of six months of home missionary work. It is the center of a very large district, the heart of the cattleraising district.



ENSLEY, ALA.

We present here the new church at Ensley, Ala. It is the church showing at the end of twenty-one days' meeting, there being no church at Ensley at the beginning of the meeting.



GOSPEL WAGON.

We take great pleasure in showing George W. Elliott's gospel wagon. It is the pioneer way of doing work in the country, carrying the gospel to those who are living far away from the centers of population.

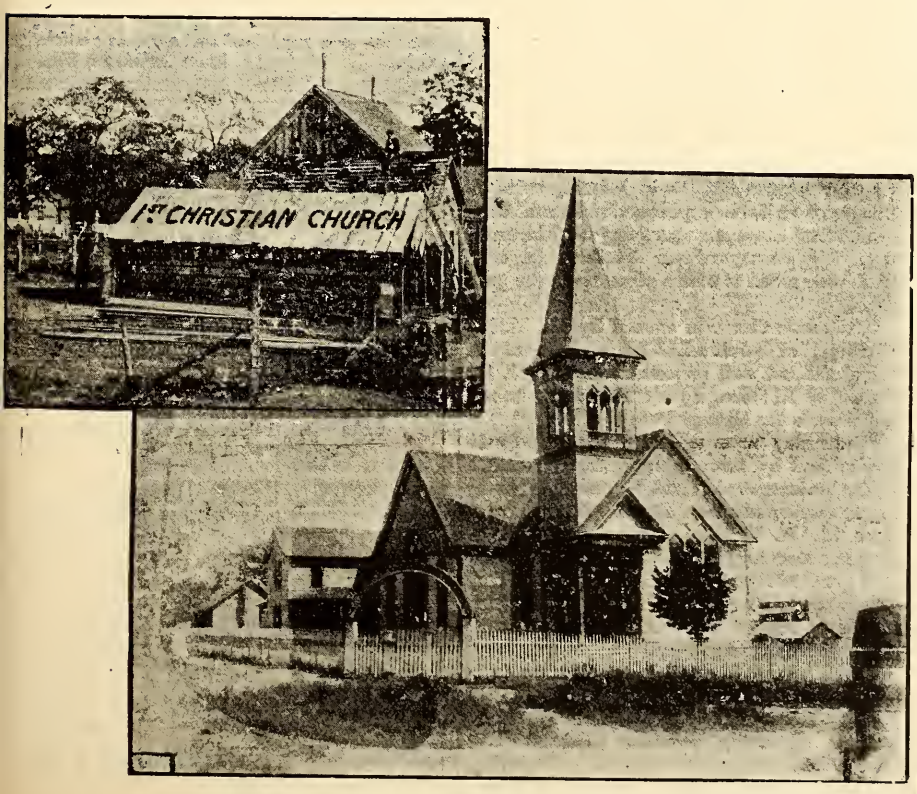


SOUTH McALESTER, IND. TER.

We take great pleasure in presenting the old and new churches in South McAlester. The old church is called in the expressive phrase of the west, "a shack." It was the first meeting place of the Christian church in South McAlester. The church has grown so rapidly that they have been able to build the handsome new structure which we present above. It is a sample of what is constantly being done in the new country of the southwest.

CLARKSTON, WASH.

The church at Clarkston, Wash., is one of the newer children of our home missionary work. It is a country church and is the center of a vast region in eastern Washington where it is the only lamp holding up the light of the simple New Testament faith. Page 1000.



First Christian Church, South McAlester, I. T. Old and New.

A New Song Book For Sunday-schools and Gospel Meetings.

(Printed in both Round and Shaped Notes.)

The Pathway of Praise

By E. T. Hildebrand and C. J. Gilbert, assisted by J. H. Fillmore, B. C. Unseld and J. D. Brunk.

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A Union Meeting Brings Good Results to Harvey, Ill.

Evangelist W. A. Sunday closed one of the greatest union meetings ever known to the city of Harvey, Ill. The meetings continued for four weeks. A large tabernacle seating 2,000 was crowded to its utmost capacity every night. I do not know of a better union evangelist than Billy Sunday. One not acquainted with him could not tell with which denomination he holds membership. He preaches the gospel as nearly like our men (not to be one of them) as anyone I ever knew. There is not a drop of sectarian blood in his body. Often during his sermons he would pay a high tribute to our men, saying that "among them could be found the best preachers in the land." The church, he often said, "was one of the most evangelical on earth." He spoke of the late General Drake as being the best man he ever knew and one of his most intimate friends. Mr. Sunday takes the confession of those who come forward just as we do. "Do you believe with all your heart that Jesus is the Christ and your personal Savior?" was the confession he asked from the lips of nearly 700 people during the meeting. He believes in baptism, and while he avoided preaching on the subject, he urged those who came forward to be baptized at once. He said that he himself preferred baptism by immersion, but left the matter to the conscience of every man and woman. The Christian church worked with heart and hand during the meeting. As a result, there were thirty-seven added by baptism, five by statement, making forty-t in all. Since the meeting closed there have been seventeen added, making a grand total of fifty-nine. I was very busy during the meeting, making 117 calls, talking with people upon all the important questions of eternal life. Among those who were received into fellowship were a leading lawyer of the city, the chief of police, another policeman, a physician, justice of the peace and two merchants. The youngest person joining the church was 17 years of age. The proportion of men was large—over 60 per cent.

The brethren have decided unanimously to begin work on new church building at once. The old building will be sold and a beautiful stone building will be built. Brother Walton, one of our faithful elders, has made arrangements whereby the old church building at Aurora, Ind., with all of its furnishings, has been deeded to the Harvey church. The value of the property is about $800. The outlook for the work is more encouraging than it has been for years. John J. Higgs, pastor.

Harvey, Ill.

Low Round Trip Rates.

St. Louis to Denver and return.....$25.00
St. Louis to Salt Lake City and return.. 38.00

Low rates to other western points, via Union Pacific. Quickest time. Ticket office, 903 Olive St., St. Louis.

Iowa Notes.

The Iowa Christian college board of managers held the first meeting of the year at the Kirkwood hotel. In addition to the executive board and the district secretaries, Chas. S. Medbury, Horace Reynolds, H. A. Pallister and J. Mad Williams were present. For fifty years the Disciples of Iowa have labored together in this co-operative work, and the main purpose of this meeting was to make arrangements to fittingly celebrate our jubilee year. The entire afternoon and evening was devoted to the discussion of plans for the year's work and the great convention that we propose to hold next June. J. W. Wilcox was made chairman of committee on general arrangements. J. Mad Williams was appointed a committee to secure a suitable jubilee song. A business men's jubilee league was organized, the committee having it in charge is as follows: J. J. Grove, Ames, chairman; H. I. Prusia, Mason City; J. C. Maby, Albia; C. M. Porter, Oskaloosa; Dr. Thos. H. Butchart, Red Oak; Eli Ogg, Newton; C. R. Dorn, D. H. Buxton, J. M. Lucas and B. S. Denny, Des Moines. It is expected that this move will be of untold value in the year's work and in the evangelization of our state. You will hear from this committee during the year. The University church, Mason City, Albia and other churches are already talking up the convention for next year.

A few weeks ago Clarence K. Woodland, with his wife, moved from the North English church to Carroll. There being no church there they, with other Disciples, soon came together to break bread. They immediately opened up correspondence with me relative to establishing a church. Our state evangelist, C. G. Stout, was sent to look over the ground, and the conditions were so favorable and the demand for a meeting so strong that he immediately began a meeting; he writes that they captured him and put him to work. Carroll is one of our good county seat towns in the northwest district where we have no church. We have just added B. E. Youtz to our evangelistic force, and he begins his work at Olin tomorrow, the 24th. Brother Youtz has held a number of meetings for our board, and in every case his work was entirely satisfactory. He is a strong gospel preacher, an industrious, consecrated minister and a Christian gentleman, and is in every way worthy of the confidence of the brotherhood.

Our district boards are having some difficulty in determining the dates for the conventions, but the probable places and dates are as follows: Southwest at Audubon Aug. 22, the northwest at Lake City Aug. 29, the northeast at Arlington Sept. 5, the central at Valley Junction Sept. 12, and the southeast at Keota Sept. 19. The only places in doubt are those of the southeast and the southwest.

Your secretary is billed for an address at the Kansas state convention at Paola on Thursday. We are getting things in shape for Iowa day, Nov. 6, and we hope that it will be a great day for Iowa missions.

B. S. Denny, Cor. Sec.

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RELIEF FOR
TARRANT'S SELTZER APERIENT. TRADE MARK REGISTERED.
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Sick Headache, Indigestion, Offensive Breath.
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Missouri Notes.

It seems as though all the churches have come to a full stop on the money question. Many, very many have sent nothing since last September and the money is needed beyond my power to tell. Now, brethren, you ought to feel really thankful that I have thus reminded you of your duty.

I saw a peculiarly rare thing the other day. I saw a letter written to B. S. Denny, of Iowa, from one of the sisters in that state. She had already given something to the permanent fund in the state work and Brother Denny wrote to her asking her if she could not give $300 for use this year, and thus through the state board have a missionary of her own in the field and become a living link. He got his reply by return mail, accepting the suggestion and actually thanking him for calling her attention to this neglected duty. We have individuals, churches, counties in Missouri that could in this way become living links in the great missionary cause.

I do not for a moment believe that all the generosity is confined to Iowa and other states. We have some of the very greatest hearted men and women in Missouri that the earth affords, they need only to have someone remind them of their duty. What greater work can one do than to arrange matters in such a way that when death has stricken me powerless, when no longer in person can I do aught to win this old state for Jesus, our Lord and King, still my work shall go on and souls come home to God by what I have done?

Why not put in your will $5,000 for the evangelization of Missouri, this will keep, with the addition of his field collections, one man in the field all the time. It can be a named loan fund, in the name of an individual, church or county. Better still, give it to us now as the beginning of our permanent fund. Missouri ought to have $100,000 in her permanent fund by 1909. Who will start this glorious work?

We need funds now; the work is going on. State day is three months away, between now and then there is a great gap; the men are at work, they have families, they must be supported. Brother preacher, let not your congregation drag in this matter. Come right up to the front. Yours in his name,

T. A. Abbott.
311 Century Building, Kansas City, Mo.

Central, Oklahoma.

A few months ago David Martin, pastor of the church at Hennessey, conceived the idea of a ministers' convention for this part of the territory. By correspondence brethren in easy reach were asked to take a place upon the program.

The convention was opened by Dr. H. R. Walling, of Medford. Then, followed a thoughtful and well prepared sermon by J. E. Parker, of El Reno, upon "The Supernatural Relations to the Natural Powers of Man."

Wednesday morning after the devotional service lead by Isom Roberts, the convention held a business session and elected the following temporary officers: David Martin, chairman; H. R. Walling, vice-chairman; Isom Roberts, secretary; and Thos. Hope, treasurer.

A good address by B. D. Gillispie, of Pond Creek, on "The Best Methods of Raising Money to Support the Pastor," was followed by an interesting discussion.

J. W. Monroe was to have followed with "The Qualifications of a Successful Pastor." J. E. Parker was substituted to take the lead, and an interesting discussion followed. Dr. H. R. Walling preached a sermon displaying the old-time enthusiasm of one of our older brethren in the ministry.

W. T. Maupin, who is one of our old men in the cause but young in spirit, gave a "Comparison of the Style of Preaching Fifty Years Ago and the Present." It was very much appreciated by the younger ministers. "Are We a Denomination?" by J. E. Parker, called out some interesting discussions. W. H. Williams, lately of Enid, but now of Tankawa, led in the opposition. Brother Parker takes the position that we are not a denomination.

The question box was made an important feature of each day. Other things of interest were discussed.

Then followed the report of committees. It was decided not to make this a permanent organization. But it was thought wise to leave it to the discretion of any church and pastor who felt they were ready and desirous of entertaining such a convention.

Brethren report their work progressing in their respective fields. Brothers Gillispie, Williams and Martin have recently entered their new fields. They have promising outlooks in the future. Enid is a splendid church and will, no doubt, secure a good man to take that work. The churches at El Reno and Kingfisher are well organized and are doing efficient work.

Isom Roberts, Sec.


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Good Homes for Good People
Full bearing orchards in best part of Central California, sold in 10-acre lots, on time. Splendid opportunity. Exclusive control for a limited time, so if you are interested write quickly for information. (Mention the Christian-Evangelist.) Address,
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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

CALIFORNIA.

Ukiah, July 18.—We had delightful services yesterday—five additions, four by baptism. Our Sunday-school and Christian Endeavor are fine and doing good work.—Otha Wilkison.

DISTRICT OF COLUMBIA.

Washington, July 29.—Two baptized at H Street Lord's day evening and one confession. Our audiences are holding up well during the summer months. I will leave for Bethany Beach Monday, August 1, but our pulpit will be filled.—J. Murray Taylor.

FLORIDA.

Tampa, July 27.—Being requested by the A. C. M. S. to loan her pastor for a meeting, the Tampa congregation decided on St. Petersburg, Fla., as the place for the meeting. It lasted ten days—July 15-25. There were three confessions and baptisms. About 30 were gotten together for aggressive work. $400 was pledged for preacher's salary, and a house provided for him to live in. Bro. J. F. Montgomery, an elder in the Tampa congregation, was called to the pastorate for full time, and the meeting closed rejoicingly.—J. P. Rowlison.

ILLINOIS.

Eureka, July 26.—Three additions at Mackinaw, July 24.—H. H. Peters.

Chicago Heights, July 25.—One lady came to us from the Baptists at our evening service yesterday. Audiences are fine and interest is splendid.—Harry E. Tucker.

Kewanee.—In two weeks here we have added 24 in our tent meeting. Bro. A. C. Roach, the pastor, organized the church three years ago. It is yet under the help of the state board, but will soon be able to provide for itself. We continue for a week or two. Bro. A. H. Gamble, of Dixon, Ill., who has lately come from the Methodist Church, has been in the meeting for a few days. His talks were brief, bright and brilliant. Here is a fine chance to get a $1,200 preacher for $800. He has a wife and a beautiful daughter who is a very fine musician. His character is above reproach, and he is in the very prime of life.—James Small.

INDIANA.

New Albany, July 25.—Four accessions to the Central church Sunday, one the Sunday before—all by baptism. We are enjoying a prosperous Christian Endeavor with an average attendance of 40 during this heated season.—B. F. Cato.

KENTUCKY.

Milton, July 27.—E. L. Frazier and Prof. Easton will be with us in a meeting at Old Mt. Byrd, beginning the first Sunday in August. We are expecting a great meeting.—E. P. Couch.

MISSOURI.

Brush Creek, July 25.—Two additions yesterday and two the month before at Brush Creek church at my regular appointments. This young church is doing fine work.—W. H. Kern.

Garden City, July 22.—We have just closed a twelve days' meeting with the church in this town, which resulted in about fifteen additions to the church. The church here is in splendid condition, under the pastorate of Bro. R. M. Shelton.—H. A. Northcutt.

Platte City, July 25.—Two additions last night, one confession; two others recently, one by letter and one confession, making four in all not reported. The two baptized were both men and heads of families, one of them over 60 years of age.—Louis S. Cupp.

Carrollton, July 27.—Last Sunday was our regular appointment with Pleasant Valley congregation. We had a basket dinner. Three from the Baptists united with the Christian congregation. I expect to hold them a meeting in the near future. I am ready for meetings or regular work.—J. J. Limerick.

Windsor.—Have just closed a meeting at Barkersville school house of 15 days, resulting in an organization of 37 members and money raised for a new house.—R. B. Havener.

NEBRASKA.

Schuyler, July 25.—Seventeen days here have resulted in one confession. The communion service was restored after being neglected 18 months. The Bible school has rested one year, but we now have it at work with 44 enrolled. Raised $100 to pay off all legal claims on the chapel here. M. A. Swiger is here to continue regular work. We close July 29 for our state convention work.—L. Aa. and Mrs. Hussong.

Arapahoe, July 30.—One confession and baptism at Bartley, Neb., July 24.—C. P. Evans.

Broken Bow, July 30.—The Putman-Egbert meeting is one week old. The outlook is fine and four have been added to date.—Jesse R. Teagarden.

OHIO.

Hamilton, July 25.—Two added last night. Interest excellent. Endeavor meetings were never better.—A. M. Growden.

OREGON.

Eugene, July 26.—After preaching on "The Purpose and Power of Prayer" at Dallas last Lord's day morning, I had the satisfaction of hearing two persons confess Jesus Christ as Lord, and accept him as their Savior. I conducted a funeral in the afternoon, administered the ordinance of baptism at 5 o'clock and preached again at 8.—G. L. Lobdell.

SOUTH DAKOTA.

Lead, July 25.—When I arrived in Lead I found a "union meeting" extensively advertised. As it got the start of us in advertising it is thought best to preach for ten days now and continue when that meeting closes. Eight members were identified with the church last Lord's day. As soon as I can close my work here I will enter one of our universities for the school year.—W. J. Dodge, evangelist.

TEXAS.

Garland, July 25.—Closed two weeks' meeting here last Tuesday night with 37 additions, 17 baptisms, two from the Baptists, one from the Lutherans and the rest by reinstatement and relation. Bro. M. J. Jacks, of Commerce, did the preaching.—Chas. Chasteen.

Cleburne, July 25.—After continuing two weeks we closed our meeting here last night; visible results: five added by statement, two from the Baptists and one confession and baptism. We also organized a Y. P. S. C. E. that promises to be very successful. Our work was strengthened in every way. Bro. G. Lyle Smith did the preaching to the delight and edification of all our people.—J. G. Creason.

Manor, July 23.—Our meeting here with local aid has been continuing four evenings. During that time 11 have been added, five by statement, three reclaimed and three conversions.—H. R. Ford.

WASHINGTON.

Rosalia, July 25.—Work is moving along nicely, audiences good for this time of the year. Received one by statement and three by confession since last report.—A. J. Adams.

WISCONSIN.

Ladysmith, July 25.—I baptized five yesterday afternoon. These, with one reclaimed, were the results to us of a union meeting held here recently.—H. F. Barstow.

Changes.

Ira Brownfield, Gonzales to Thorp Springs, Hood Co., Texas.

J. C. Hanna, Laurens to Arlington, Fayette Co., Iowa.

Victor L. Goodrich, Canton, Mo., to Independence, Kan.

A. L. Huff, Gast Prairie, Mo., to Eureka, Ill.

H. M. Mitchell, Des Moines to Collins, Ia.

E. H. Williamson to 512 Quincy ave., Kansas City, Mo.

Walter L. Martin, Glenwood, Ia., to Los Angeles, Cal.

J. J. Evans, Palo Alto, Cal., to Salem, Ore

E. N. Tucker, Sac City, Ia., to Waukegan, Ill.

N. Rollo Davis to 211 N. 21st St., St. Joseph, Mo.

Geo. E. Owen, Huntsville to Cheneyville, Ill.

W. C. German, McCook, Neb., to Valley Center, Kan.

Frank L. Bowen to 1804 Kensington ave., Kansas City.

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

ELSBERRY.

Augusta Hensler Elsberry died at her late home near Centralia, Mo., on July 20 after three days' illness, aged 31 years, 9 months and 20 days. Besides two girls, aged seven years and 18 months, she leaves a husband, mother and two sisters to mourn her loss. She was a follower of Christ since her sixteenth year.

MOORE.

Samuel Asbery Moore was born in Iredell county, N. C., June 4, 1820, and died near Timewell, Ill., July 21, 1904, in his 85th year. At the age of 13 he removed to Indiana, settling near Bloomington. Here in 1846 he was married to Sarah M. Goodnight who, with seven children, survives. In 1848 he came to Illinois and settled near Beverly; about 12 years ago he moved to his late home. At the age of 24 he espoused the cause of Christ under the ministry of James Mathes, and was long a member of the congregation meeting at Harmony meeting house. He was a man of remarkable energy and of great strength and beauty of character. His influence was for Christ, it lives after him.

C. B. Dabney.

SELPH.

Departed this life June 28, 1904, Mrs. Sarah A., wife of G. W. Selph, at McPhearson, Ark., aged 69 years, 4 months and 1 day. She was born in Rutherford county, Tenn., obeyed the gospel at the age of fifteen under the preaching of Bro. Sandy Jones, then of Missouri. She lived a devoted Christian for fifty-four years. She leaves a husband, three children, several grandchildren and a host of brethren, sisters and friends to mourn because she is taken away from us.

Sample Bible Lesson Free.

Ask for one. Come to the college or take correspondence course and enroll at once. Next term at the college opens Sept. 12. Large three-story building newly papered. For announcements, write C. J. Burton, Christian College, Oskaloosa, Iowa.

Family Circle

Swinging on the Gate.

I can see a picture painted. I can smell the drying hay
Where the busy mowers rattle through the lazy summer's day;
I can see the hungry plowboy wading through the billowed corn
With expectant ear to windward, list'ning for the dinner horn;
While unconscious of necessity, the future, or of fate,
I make wondrous childish journeys as I swing upon the gate.

Strange how back among the many recollections of the past
Memory will grope and wander till it brings to us at last
Some poor, foolish, fond remembrance, seeming hardly worth the while,
Yet somehow made wondrous potent, like a tender passing smile,
Fleeting, gone, and soon forgotten—yet remembered by and by
With a swelling in the bosom and a dimming of the eye.

Now my temples fast are graying and my eyes have sober grown
With the years of varied happiness and sorrow I have known;
Still I sometimes hear the echo, when the evening lights are low
And without my darkened casement ghostly breezes eerie blow,
Of the friendly, rusty rattle of the latchet as when late
In the hazy, lazy summertime we swung upon the gate.

—Lowell Otus Reese in Leslie's Weekly.

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Home Missionary Wives.

By Louise King.

There has been much discussion about the truth of the statement that all men are created equal. But no one doubts that all men, black or white, ignorant or learned, rich or poor—men of all nationalities, all degrees of civilization, all varieties of temper, I had almost said of all ages—desire helpmeets. Home missionary man is no exception. And, strange to say, in accordance with another universal law, woman, even educated woman, in spite of doleful predictions to the contrary, seems to delight in gratifying man's desires. Although she knows that life on the frontier means poverty, sacrifice and hard work, she does not hesitate to become a home missionary's wife.

In reply to her lover, who was setting plainly before her the trials and hardships of such a career, one woman said, "To do the Lord's work, I'll go with you to the ends of the earth." A little later, as her eyes, in a homesick search for the familiar New England hills, roamed over the vast expanse of prairies stretching away on every side from her Dakota cabin, she thought she had reached the earth's end. But she never mentioned that thought to her husband!

This feeling of loneliness is one trial of a woman's life at the front. Often she is the only woman of education and refinement in the little community and to live in a region of thought and feeling unknown to one's associates is to reach the extreme of loneliness. There are no lectures (save those the minister gives), no concerts, no libraries, no clubs; even her own books and papers are few. The whole social atmosphere differs from that in longer settled regions as completely as does the climate of the pole from that of the equator. Even though she loves her people, her work, her husband, her Lord, nevertheless, like other exiles, she pines for her native air.

But she endures privation also, and is fortunate if her home protects her from the cold of winter and the heat of summer. It is often difficult to find any place to live in; a dugout in a hillside, rooms over a saloon, a sod house, a hut covered with flattened oyster cans—all these serve as homes for missionaries. In one town, there was but one small house for rent. The minister and schoolmaster took it together, and they, with their families, thirteen people, lived in it eleven months. So crowded were they that the children had to climb over the headboards of their beds to get in, and all at their midsummer meals sat close to the glowing stove within and gazed at the glowing sand without. One home missionary wife kept house in the church, which was used as a parsonage because it was too cold to worship in!

Twenty Miles From an Yeast Cake.

Think, oh, housewives, of the petty trials of such housekeeping! No gas or city water, telephones or electric lights; but water in barrels or pails, to be chopped in winter before it can be put into the kettle; mosquitoes and flies in summer, so numerous that their buzzing sounds like a distant train; dust storms that fill the house with dirt, and blizzards that bury it in snow; lizards and rattlers that crawl from ceiling and walls; no laundry or bakery; often neither market nor grocery; a spool of thread, an yeast-cake, a bottle of camphor miles away.

Some of these discomforts are unavoidable; others could be removed if the homemaker had plenty of money. But this woman must not spend an unnecessary cent lest expenses and income quarrel, for her husband's salary is but five hundred dollars a year, partly paid, perhaps, in wood or potatoes. She not only denies herself the pretty things for home and children which her woman's nature craves, but arranges her table and conducts her household in the plainest possible way, that she may economize time and strength as well as money.

Only wisest planning and most judicious investment of strength will enable one woman to be cook and laundress, seamstress and nursemaid, parish visitor and pastor's assistant. The use of white oilcloth to cover her table offends her taste, but it lessens the labor of washing; the coarse laundry soap chafes her feelings as well as her skin, but it is cheap. To use the plain, the coarse, the ugly, instead of the dainty, the fine, the beautiful, is a real self-denial, if a petty one; but it brings its reward in the heightened appreciation of nature's costless beauty in flower, sky and stream.

The Happy Life.

In spite, however, of loneliness, discomfort and hard work, she is happy, happier than many women whose environment seems more favorable. Why? Because happiness is a flower of the heart, whose growth does not depend on outward circumstances, because her love and sympathy embrace not only her own family, but all the community in which she lives and works; because she is loving and giving, and the exercise of these faculties brings to a woman her purest pleasure; most of all, because she loves her Lord and rejoices in self-denial for his sake. The thought of his approval glorifies all drudgery, the sense of his presence makes up for all loss. Often, too, she enjoys the love and gratitude of those among whom she lives, and rejoices with her husband in their improvement.

Every community furnishes examples of comedy and tragedy, but in a newly settled country the stage-setting and the strong light make the comedy farcical, the tragedy heart-rending. Sickness brings anxious care, and death causes heart-break everywhere; but on the lonely prairie or in the distant lumber camp, their coming shakes the strongest hearts with a dread we can-

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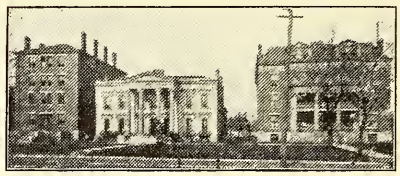
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not realize. We have doctor and nurse within call, hospital and drug-store can be reached in a few minutes. The frontiersman must go miles to the doctor and druggist, if indeed, he can find them at all. There are only friendly neighbors to help nurse the sick one, and sometimes these are more kind than skillful.

The Death Shadow.

In a lumber town near Lake Superior was a home missionary home, made glad by the shouts of four happy children. In midwinter two children were taken with diphtheria and the parents soon saw that their simple remedies were of no avail. They resolved to go to the nearest town, and walked the twelve miles through the deep snow to the steamboat station, the mother carrying one dying child, the father the other. One was dead when they reached the steamer, the other before they left it. Yet in the spring it was the mother who said, "We must go back." As another winter came on, the baby seemed to lose strength and the mother watched him gradually grow weaker, until he too, died. It was very cold and the ground was frozen six feet deep, so they buried him in the huge snowdrift that hid one end of their cabin. And in the freezing nights, when the wolves howled at the edge of the forest near by, the mother stood all night long at her window to watch her darling's grave.

Do you say that such a case is exceptional? Thank God, it is; but there must always be danger of disease in places where people live with no regard for healthful conditions, and there is always such tragedy, or worse, in the community, if not in the minister's home. Do you think it is suicide to go to such a place? Then it was suicide for the Lord of heaven to come to earth. The strain of this constant draft upon the sympathy could not be borne if it were not relieved by many comical experiences. When the minister decides to stay all night in a one-roomed cabin containing but one bed, he wonders where he is to sleep. But at bedtime his host opens a trapdoor in the floor and disappears with his family into the potato bin! "This," says Mr. Puddefoot, who tells the story, "is running hospitality into the ground." Similar experiences are not uncommon in home missionary life.

The Service of the Home.

There are home missionary wives whose homes are in cities and towns and whose hardships are not so great; but the majority are in places so small, so new, so poor, that the people cannot support their own minister. Such places are usually far from railroad and city, and not only do they need the missionary, but both he and they need his wife. Her personal influence and work are important, but even more valuable to the community is the influence of her home. What she is to the missionary he alone can tell. Senator Hoar has recently said that every man in public service needs to be supported and elevated by such companionship. If this be true of men enjoying the advantages of life in our capital city, how much more true it must be of men in small and isolated frontier towns.

Many heroic women in mining camp and lumber town, on hill and prairie, are fighting to-day for the King of kings with bravery and devotion. Though they may not themselves lead the battle-line, their courage and faith inspire the leader with fresh vigor, their tender care and wise economy give him strength for the fray. They need no monuments from us; they are building their own in the hearts and lives of men and women, in whole communities saved from civilized heathenism. "They shall shine as the stars forever and ever." But the land they save is our land, the King for whom they fight is our King. All honor, then, to our brave heroines, and may their noble self-sacrifice inspire us to like love and devotion.—*The Congregationalist.*

Agriculture the Secret of Japan's Strength.

The same diligent genius that enables a landscape gardener in Japan to compass within a few square yards of land a forest, a bridge-spanned stream, a waterfall and lake, a chain of terraced hills, gardens of chrysanthemums, hyacinths, peonies, and pinks, a beetling crag crowned with a dwarfed conifer, and through all the dainty park meandering paths, with here a shrine and there a dainty summer house, has made it possible for the farmers of the empire to build up on less than nineteen thousand square miles of arable land the most remarkable agricultural nation the world has known. If all the tillable acres of Japan were merged into one field, a man in an automobile, traveling at the rate of fifty miles an hour, could skirt the entire perimeter of arable Japan in eleven hours. Upon this narrow freehold Japan has reared a nation of imperial power, which is determined to enjoy commercial pre-eminence over all the world of wealth and opportunity from Siberia to Siam, and already, by force of arms, is driving from the shores of Asia the greatest monarchy of Europe.

The secret of the success of the little Daybreak Kingdom has been a mystery to many students of nations. Patriotism does not explain the riddle of its strength, neither can commerce, nor military equipment, nor manufacturing skill. Western nations will fail fully to grasp the secret of the dynamic intensity of Japan to-day, and will dangerously underestimate the formidable possibilities of the Greater Japan—the Dai Nippon—of to-morrow, until they begin to study seriously the agricultural triumphs of that empire. For Japan, more scientifically than any other nation, past or present, has perfected the art of sending the roots of its civilization enduringly into the soil.

Progressive experts of high authority throughout the Occident now admit that in all the annals of agriculture there is nothing that ever approached the scientific skill of sunrise husbandry. Patient diligence, with knowledge of the chemistry of soil and the physiology of plants, has yielded results that have astounded the most advanced agriculturists of western nations.—*Harold Boice, in the August Booklovers Magazine.*



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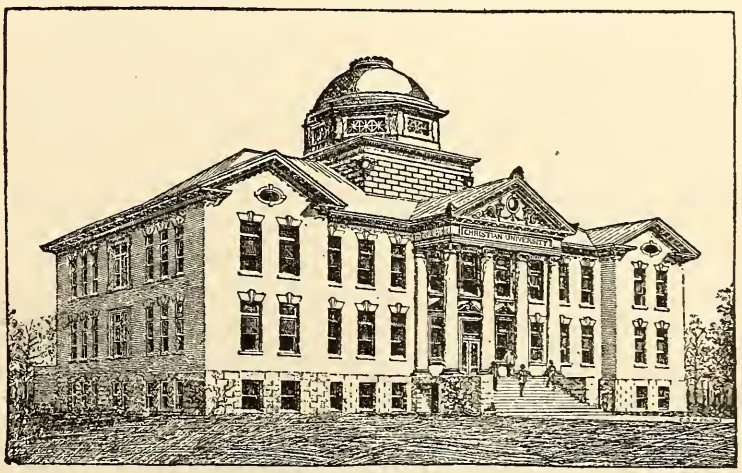
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With the Children

The Green Witch.

CHAPTER XVII.

It was eight o'clock before George was at liberty to leave Dr. Sleer's bachelor-home. The night was cold and clear, and the moonlight gave beauty to the broad street, and lent economy to the electric-light company. He was impatient to greet the Stoners though he felt sore at heart over the welcome Flora had granted him. He told himself that in her own home she would be kind and gracious, and he liked her so well that he was disposed to forgive the pride and reserve she manifested while with others of her social position. As he passed a side-street, a tall bushy-headed man joined him—a man whose joints seemed to work both ways with equal ease. George stopped abruptly as the moonlight fell upon the other's red face.

"Do I see George Clayton before me?" demanded the towering form. "Welcome back to Burr City!"

"I want no welcome from you, Mr. Hootin," said George spiritedly. "I remember too well your parting farewells."

"Now, Master George," said the other in his easy, rich tones, which possessed a musical vibration not unlike some of Marget's effects, "do not hold against me the crazy acts of that miserable night. I humbly crave your pardon for my treatment of you, and as a Christian, you must forgive me, whether you like it or not."

"I forgive you," said George stiffly, "but I do not enjoy it. So I shall not put myself in a position where I shall have to do it often."

"That ain't Christian," said Mr. Hootin, shaking his head. "I have been Christian myself, and I know it when I see it. The man that bound you with ropes that night was not the original Tuck. It was drunk Tuck that insulted you. *I* am the original Tuck, and I ask your pardon. It is all anybody could do."

"I have forgiven you," said George, impatiently; "now let us part."

"But you are going my way," said Tuck. "I will tell you my destination—Mr. Stoner's. I'm going there."

"You have guessed where I am going," said the young man flushing, "and you are following. Will you not leave me alone, Mr. Hootin? Have you not done enough to injure me?"

"I observe with pain, Master George, that you harbor an enmity against drunk Tuck. So be it. But why treat the original Tuck in this manner? Did you ever read 'Dr. Jekyll and Mr. Hyde'? That allegory covers my case. When I met you in the woods a month ago, I was out Hydeing. Now I am the Doctor. *Then*, I was under the influence. Now, I am the original Tuck. Nobody can always be his original. You can't. I can't. Why this bitterness against poor old Tuck?"

"Tell me," said George suddenly, "where is Marget?"

"She is at home, of course, where she should be," said the other, his voice changing to a threatening tone, as if it were coming "under the influence." George walked on rapidly and he was relieved to find that Tuck Hootin did not follow.

The front of the Stoner mansion was brightly illuminated. The housekeeper met George at the door. "You have been away, and you are here again," she said calmly. "How do you do, sir?"

"I am glad to see you, Mrs. Biniter."

"Are you?" said Mrs. Biniter. "I thank you, sir. You are young."

George did not know why she should remind him of that fact. He was shown to the parlor where he found Mrs. Stoner and Mr. Halway. Soon after, Mr. Stoner came from his store, followed by Spot.

"It is really too bad," said Mrs. Stoner languidly, "but Flora has some hard lessons this evening, and I told the child she must not sit up late at night as she has been doing. So you must excuse her, George."

"Certainly," said George, very much disappointed. He turned to Mr. Halway. "I think I may thank you for getting me my position with Dr. Sleer."

"No," said Flora's grandfather. "When I heard of it, I knew how glad you would be, and what a chance was opened before you. But I had nothing to do with it. In fact, I am unacquainted with the doctor."

George thought to himself, "Then it was Flora who told Dr. Sleer about me!" His heart warmed toward Flora, and he was more eager than ever to see her.

"I can't see the *chance*," said Mr. Stoner. "I confess I am greatly disappointed in you, George. I had agreed to promote you, and there was unlimited business success before you. Spot, here, has no taste for it—he'll never go into the store—or anything else but mischief—"

"Now, Mr. Stoner," interposed his wife, as she stroked Spot's curly, silken hair, "you shall not scold our boy after his just recovering from that terrible disease."

Mr. Stoner cleared his throat and continued. "A chance, indeed! You are nothing but an office-boy at a poor salary. George, what do you expect? The country is running over with doctors. They remind me of the quails since the preservation-law was passed. If we were permitted to go out and shoot some of 'em, it would be better for the race. There are half a dozen in this town, and none of them worth buttering. They can't hold their own with good stockmen or merchants. In my store you might have grown prosperous. Now you'll never be anything but just one more doctor."

"I'm not thinking so much about the money to be earned," said George.

"Well," sniffed the other, "what is there in it, or anything else, but the money to be made out of it? I never played a game of marbles in my life for fun. That's why I'm what I am, to-day."

An apt reply occurred to George, but it would not have been polite to give it utterance.

"I'm betting on George, anyhow," spoke up Spot, giving his friend a genial smile. "He'll never stop till he's one of the *big* doctors. He's got the will and the awful industry that just digs the dust out of corners!"

"It's a pity *you* haven't some of that sort," said his father bitterly.

"Oh, I'm different," rejoined Spot lightly. "I'm satisfied just to sweep the middle of the room."

The door-bell sounded. Mrs. Biniter appeared at the parlor-door and said, in a cautious voice, "Mrs. Stoner, there's a man out here wants to see you. He looks like a tramp. I don't think he's respectable."

"I'll see about him," said Mr. Stoner, and he left the room.

"I'll add my prophecy to Spot's," said Mr. Halway. "I am sure, George, you will not disappoint us. And when you have reached the top, you'll find

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much better things up there than the pile of gold."

Mr. Stoner presently returned to the room, saying to someone in the hall, "This way, then!" Tuck Hootin entered, closing the door behind him with an air of mystery. Then he bowed low to the assembled family. At sight of him, Spot turned white and started up.

"Mrs. Stoner," said her husband, "this man says he has something of importance to tell you, and he insists on telling it face to face."

"I will say good-by," said George rising with a thrill of fear.

"No, no, Master George," said Tuck genially, "as my friend, and as Spot's friend, I beg you to remain."

"Oh, Tuck!" cried Spot imploringly.

"Mr. Stoner," said his wife angrily, "why do you bring this person here? My son is not strong enough to be annoyed in this way. You will make him ill again."

"We will hear what he has to say," said Mr. Stoner, resolutely. "If I am not mistaken, you are the man who used to drive the delivery-wagon of my predecessor?"

"I am, sir. My name is Tuck Hootin. I was not always as you see me now. Drink, sir, has so sapped at my vitality, that only at rare moments can I be said to be the original Tuck. This, however, is one of those rare moments."

"We care nothing about *you*," said Mr. Stoner, who was excited by a presentiment of coming evil. "Tell us at once what you have to tell."

"It is a painful duty," said Tuck, "and if Master Spot will speak up like the gentleman he is, it will spare my feelings."

"Spot!" cried Mr. Stoner, "I have always feared something like this. Do you know what he wants?"

"You have always feared something like this!" repeated his wife scornfully. "Like *what*, Mr. Stoner? Yes, I know you have always been embittered against my boy, because he has not the heart of a—a tradesman. I know you have always expected him to do wrong, because he is a born gentleman!"

"Mrs. Stoner," cried her husband, growing crimson, "what do you mean by that?"

"She is deeply agitated, Tom," interposed Mr. Halway, soothingly, "and does not know what her words seem to imply."

"May I not go?" asked George, in deep distress. Both Tuck Hootin and Mr. Stoner stood between him and the door.

"No," said Mr. Stoner, sharply. "Since you are the fellow's friend, stand by him."

"Tuck!" cried Spot, pleadingly, "be a good fellow and go away. I couldn't help it, you know, I was *so* sick! Go away, and I'll make it all right, on my honor I will."

"Mr. Hootin is no friend of mine!" cried George.

"But you are *my* friend," cried Spot, throwing his arm about George's neck and leaning heavily upon him. "Don't leave me, George!" He was trembling violently, while his face remained bloodless.

"I've waited on you, Master Spot," said Mr. Hootin sorrowfully, "I've waited, so patient that I could give Job some points on his business. For scriptures say not that he had money owing to him which he couldn't collect."

"Does Spot owe you *money?*" thundered forth Mr. Stoner.

"A sum, sir," replied Mr. Hootin, calmly, "of five hundred dollars."

Mr. Stoner glared upon his son. "Tell him it's false!" he shouted.

"It is true," said Spot. "Go on away, Tuck, old man, I tell you, it will be all right."

"All right!" cried Mr. Stoner. "Perhaps it will be all right as to the debt not being paid. You're a minor all right, if *that's* what you mean—and he was foolish to think he could force a payment. Five hundred dollars! A half thousand! And *this* is the young man whom I named Spot Cash. You have broken my heart."

"Come to me, Spot," said his mother. "You need not go to another when you have troubles. Your father and I do not think alike. To me a debt of a few hundred dollars is not a matter to break one's heart."

Spot left George and knelt at his mother's feet. "You will forgive me, won't you, mamsy?" he asked, looking up with eager eyes.

She stroked his hair. "You have done very wrong," she murmured.

Mr. Stoner, whose face seemed cut in stone, turned to the accuser. "Tell the rest; tell it all. How came him to owe you this money? And how came you to think you could make him pay?"

"Mr. Stoner," said the other, with dignity, "upon hearing myself called a fool the original Tuck rises to trample under foot the imputation. I *will* tell you why I think that debt will be paid. Minors are liable to several things—disgrace, for instance. If you refuse to pay that five hundred the town shall know how I earned it."

"Tuck!" cried Spot, clinging to his mother.

"Ah, yes, it's 'Tuck' now," remarked that person. "Mr. Stoner, ever since you took my delivery job away from me I vowed vengeance. It was wrong, I know, but I was not myself. I was under the influence, and I thought it a good thing to get your son under *my* influence. In that way I could strike at you, sir. Remember, I was drunk Tuck at that time. Spot ran with a wild set of boys, and I amused the young blades, and made myself useful to them in many ways—breaking the whisky laws, for instance. They thought it a fine thing to toss off a glass, and as they paid for my liquor, I got them theirs. And we had high old times at cards—aye, Spot? You see, Mrs. Stoner, you let him spend as many nights as he liked with his chums, and he didn't seem to care much for his home, you know. Well, most of those nights the boys were having the time of their innocent lives in my company. I kept the score, and at last Spot owed me five hundred dollars and more. He paid the other amount. I think he borrowed it, as you, Mr. Stoner, are so close-fisted—pardon the compliment from an inferior. I made the agreement with him that if he'd walk five miles to the woods twice a week and write his name in a blank book which I bought with my own money and kept in the Tiggins cattle-shed, I'd wait on him. I did wait. One day he came to me saying that he was afraid of falling sick, so he couldn't go on his Canterbury pilgrimage. I said if he could find anybody who would go for him I'd wait.

(TO BE CONTINUED.)

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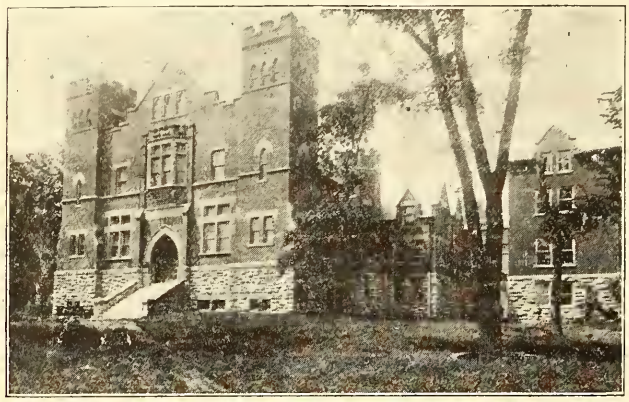
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While we are the people publishing the books of our brotherhood, will also gladly send you any other book desired, and at the price sold.

❁

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❁

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❁

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❁

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❁

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❁

One of our friends sends in an order for "enough of part one, Normal Instructor, to furnish each of my teachers with a copy." Just right he is, adding, "the Instructor is fine." Of course it is. W. W. Dowling wrote it and he is at the head of the class in that character of work, always has been.

❁

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❁

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THE CHRISTIAN-EVANGELIST

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For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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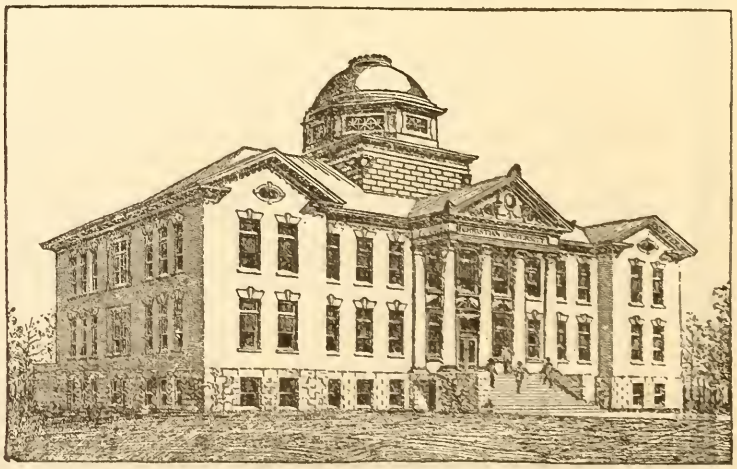
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Vol. XLI. August 11, 1904 No. 32

Current Events.

We are sorry, indeed, that the party spirit so largely controls many Missouri newspapers that immediately the fighting gets to close quarters they throw overboard all independent spirit and are servile ministers of party. The Post-Dispatch, of St. Louis, of Democratic papers, sticks to its plea for an honest and clean slate from top to bottom. The Republic has gone back to the plea, "now let us all be brethren and vote the ticket." The Globe-Democrat, from strongly supporting Mr. Folk, has come out for the Republican machine and is not only doing its best to defeat the circuit attorney, but is absolutely unfair to him. Would that it could rise above the partisan spirit—even if it must fight Mr. Folk—and like the Chicago Tribune, another Republican paper, realize that on this election depends something more than the spoils of office and the placing in power of "our man." The Tribune takes exactly the view we have already expressed, viz., that the Missouri Republicans sinned against the light when they made a party nomination for the governorship and refused to endorse Mr. Folk. "What the convention should have done," says the Tribune, "was to endorse him, not as a Democrat, but as an anti-boodler." "The boodlers," it adds, "will undoubtedly bolt Folk and vote for the Republican candidate, but for every boodler whose vote he loses Folk will gain ten ballots from honest men who had heretofore voted the straight Republican ticket, but who will, in the coming election, vote for Roosevelt and Folk. Folk will probably be elected by one of the greatest majorities ever cast for any candidate in Missouri. Which is as it should be." The press at large, all over the country, is strongly supporting Mr. Folk because he is representative of a great issue.

The Press and Missouri.

❁

We commend to Bishop Potter a little pamphlet of four pages called "Scientific Testimony on Beer," published by the International Reform Bureau, Washington, D. C. It is part of an address delivered by Senator Gallinger in the United States Senate. It does not concern itself with reform "taverns," but contains the professional opinions of nine of the leading physicians of Toledo, Ohio, as to the effects of beer-drinking on the system. The great bulk of Christian reformers are trying to curb drinking by legal means, realizing that its hold on the community is so strong that every means, not neglecting of course moral suasion—admittedly the most necessary of all—must be employed. The fact that in our homes and schools we are educating our youth into the belief that criminal conduct in the matter of thieving, outrage, murder, is wrong, does not keep us from having statute laws about such things and prisons and reformatories for punishing those who trangress. The educational is a very vital part of the solution of the liquor problem, and this little leaflet will help many a man to see wherein beer is injurious, whether sold in a "tavern" or in a saloon.

Beer-Drinking.

❁

During a recent visit to England, Dr. Pentecost asserted that Christianity has been making more rapid progress in Korea than in any other heathen country in the world. This statement has received the seconding voice of C. T. Colbjer, an English missionary, who declares that while they are not a book-reading people, like the Chinese, the Koreans readily attend upon gospel preaching. "My station is at Song-do, the ancient capital of Korea, situated fifty-four miles north of Seoul, the modern capital of the country. I went to Song-do seven years ago. At that time there was not a single Christian in that city, but now there are seventeen organized churches in and around the place, with a baptized membership of 800. Of adherents there are fully 3,000. This extraordinary growth is due to the marvelous earnestness of one particular man—my native assistant, named Kim. He was one of the native palace guards of the emperor, and has been a soldier many years. Kim was converted to Christianity shortly after the war between China and Japan. When I arrived in Korea, in 1897, I employed Kim to be my factotum. He could not read at that time, and so was not qualified to be my teacher or to preach. He and I learned the alphabet together, and then we learned to read the scriptures together in his native language. He is now recognized as the best public reader in the country, and he is a born orator. Often I have seen Kim in a very few minutes, by a few pithy sentences, gain the attention of a rough, smoking crowd, and hold them spellbound for three hours. He is now preaching over there actively, while I am in England. We have no ordained native minister yet, for we do not want to hurry the natives into the ministry. In 1895 the man I have been speaking of was a heathen." And all indications point to the fact that when the present war is settled, if it be in favor of Japan, the opportunities for missionary work will be wonderfully great.

Korea and Christianity.

❁

A new type of hero is being developed. He carries no sword, nor does he storm any citadel amid the plaudits of watching nations. He is the everyday man who meets the trial as it comes. The railroad has of late been giving scope for the exercise of this kind of heroic quality. The other day the wife of a Poughkeepsie, N. Y., paper hanger saw a tree fall across the New York Central railroad track. The Chicago limited, crowded with passengers and running at full speed, was nearly due. The woman snatched a red cloth, dashed out into the storm, ran up the track and around a bend which hid the obstruction from the train crew. Waving her signal she succeeded in stopping the train and saved many lives. She did not lose her own life; she even apologized for stopping the train, and quietly went back home after she had received the handshake of the engineer and the assistant superintendent of the road. But the woman was a heroine even if there was no sentimental demonstration over a grave. And then consider that boy who ran straight into the glare of the engine's headlight and was cut to pieces, but saved the train from a wreck and the life of his brother who was trying to get a piece of farm machinery across the track. A point of time may determine vast issues, yet the character of the hero is not built in a moment.

The Useful Hero.

❁

The Japs and Russians have been fighting for six months and the little yellow men have had all the best of it. It was perhaps natural, in view of the ease with which reports have been manufactured, that news should once more come of the fall of Port Arthur. While there has certainly been fierce fighting there the fortress still holds out. From all accounts between 17,000 and 22,000 may have been lost by the Japanese, who

Six Months of War.

show no regard for their lives when it comes to a fight. The Russians have lost heavily, too. Hai Cheng was evacuated by Kuropatkin, and his forces have been driven back almost to Liao Yang. Thus after a week of terrible reverses the Russian general, unless he can escape the lines of the three Japanese generals and get to Mukden, may be brought to a decisive battle. General Count Keller, one of the Czar's generals, was killed by a shell on July 29. The threatened international complication has perhaps passed. Russia has waived the right to send vessels of the volunteer fleet through the Dardanelles during the present war. The German steamer Thea was sunk by the Vladivostok squadron, and Berlin has asked for explanations. The prize court has decided that the Knight Commander, sunk because of lack of coal to take her to Vladivostok, was a lawful prize, as it carried railroad material for the Seoul-Yalu line.

❁

Three Little Spats.

The white ships of Uncle Sam have once again been ordered to make a demonstration against the unspeakable Turk, and another squadron may be sent to Colombia where a revolution is reported to be going on. It was only a little while ago that our government felt it imperative to put the pressure on Turkey for some of her foolishness and started the fleet which was withdrawn. But now Minister Leishman has cabled that the sultan has failed to keep his promises, and the European squadron has headed for Smyrna. About the time it gets there Mr. Turk will have brought out his peace pipe and we shall have burnt a considerable amount of coal and accomplished—nothing. In Colombia the trouble arose through a majority of the congress deciding that the election of General Reyes as president should be annulled. Thereupon he rallied the army to his support. The American consulate is said to have been stoned, but the state department has no news to that effect. But in the matter of the seizure by the Venezuelan government of property said to belong to a New York company the state department is preparing for quick action, if the reports from the United States minister, which are hourly expected, shall justify it. Thus we are threatened with three little spats, for war is too serious a word to apply to such conditions.

❁

Will the Scotch Revolt?

The latest sensation furnished by the British Parliament is a recent decision in the House of Lords affecting the ownership of a large amount of church property in Scotland. In 1900 a union was effected between the Free Church of Scotland and the United Presbyterian Church. It appears that twenty-four Free Church ministers opposed the union and through the Scotch courts and House of Lords have fought their claim to the whole property of the Free Church. While the decision of the courts has been adverse to their claim, the House of Lords, by a majority of two, has reversed that judgment and rendered a decision which places in the hands of these twenty-four Free Church ministers, the majority of whom have small Gaelic congregations in the Highlands, funds amounting to over $5,000,000 and church property valued at nearly $50,000,000. This action has produced consternation in Scotland, as might be expected. The immediate outcome of it remains to be seen. The ultimate outcome, if we have any prophetic vision, will be the abolishment of the House of Lords, as at present constituted. Ireland is chiefly Liberal, when the Irishmen are not working to get something for themselves. Wales is almost wholly Liberal, and Scotland is more Liberal than Conservative. Such a decision will turn many Scotch Conservatives against the Upper House idea, and in view of the educational policy of the British government, which has caused such men as John Clifford and Thomas Champness and Dr. Fairbairn to be fined or imprisoned, together with the dissatisfaction incident to the results of the Boer war, will almost certainly produce such a revulsion of feeling that the Liberals will go into power. We have not yet seen the argument, but those who know the situation will have no hesitancy in believing that the decision is due more to religion than to law. The United Free Church far overtops the old Scotch Kirk, and this, of course, is displeasing to the English Churchmen, who for the most part compose the House of Lords. In the olden days such a decision would have sent every true Scot to the border with his oat-cakes and his claymore, to hack and to hew the heart out of the base Southron. The "Wee Frees" have secured the decision, which is a great blow to the cause of Christian union from the standpoint of machinery. But will Scotland stand for such an unjust decision?

❁

A Catholic Fete.

The Roman Catholic church continues to cater to the childish element in man. Every year in Chicago there is an annual fete of "Our Lady of Mt. Carmel," patron saint of Italy, and some 15,000 Italians have just been celebrating it. Mass, of course, was celebrated, and after the sermon the saints' statues were brought from the church and placed upon platforms, shaded by silk and gold-fringed canopies. Past them filed the people pinning to the dress of the female figure bills ranging from one to twenty dollars in value. After this there was an auction in which the privilege of carrying the statue in the parade was sold to the highest bidder. Sixty-eight dollars was the price paid this year. One is not surprised that lotteries and wheels of fortune are accessories to the fete. Drunken, though not with wine, are these deluded folk. If the church of Rome only dealt with the living temple as it does with its buildings how much more powerful it might be. It hunts for great stones and precious marbles for its edifices but chloroforms the souls of its followers with illusions.

❁

King and Purity Princesses.

The German ladies who have embarked upon the difficult task of making a great nation moral must not be discouraged at the rebuffs they are getting. If the white-ribboners in our own country and in Great Britain have had much to discourage them in their efforts at putting man and woman on the same plane morally, we may expect that continental women will have a still harder task to persuade their men folk that vice is not a man's privilege but a sin against both nature and the state, as well as against God. It has not been many years since in even Christian England the "age of consent" for girls could only be raised to sixteen years, and it took a great fight to get it advanced so that a girl has to be eighteen before she can consent to her own undoing. The titled German ladies must therefore continue their crusade without faltering, for it is only through such women that we can hope for any improvement in the ideals of German men. The annual congress of the legion of German women for combating immorality has just been held and some discussion arose as to whether the league should give its efforts to the morals of the community at large, especially of the working classes, or confine its attention to the aristocracy. The latter class, to reach which the league was originally founded, has been far from cordial. The king of Saxony has given a direct rebuff to the good princesses. This is not a matter of surprise. The average man, unless inspired by an active Christian conscience, does not want woman interfering in these questions of morals. And yet who is so much concerned as women?

❁

The week has brought the sorrow of great railroad disasters. A dozen minor ones have occurred, some with and some without loss of life, but there were two big ones. The Cape May Flyer was wrecked in the east, and the World's Fair flyer on the Denver & Rio Grande plunged through a trestle near Pueblo, Col., carrying to death over a hundred persons. Two cars crowded with passengers were engulfed in the torrent, but fortunately two sleepers and a dining car remained on the track at the edge of the abyss. These repeated accidents make the control of railroads by a central authority more and more imperative.

Divine Authority and Human Freedom.

The able writer, Auguste Sabatier, in his work on "Religions and Authority and the Religion of the Spirit" is a noteworthy contributor to the age-long problem as to how human freedom in the realm of religion can be reconciled with divine authority. That in both the Roman Catholic and Protestant systems there has been undue reliance upon external authority, will be freely admitted by many of the ablest thinkers in the evangelical school of thought. Such books as that of Sabatier are evidences of a revolt against too much externalism in religion, whether it be in the form of an infallible church or pope, or the letter of an infallible book whose forms of revelation, as well as the revelation itself, have become an external authority from which there is no appeal.

It is not improbable, in view of the tendency of thought to swing from one extreme to another, that we shall see an extreme movement set in against all authority in religion. Sabatier does not go to this extreme, but many of the readers of his late book are likely to do so, if history is to repeat itself. It may be questioned whether the very title of Sabatier's latest book does not favor the extreme view, as well as certain of his positions. It is not, as it seems to us, a proper antithesis to put the religion of the Spirit over against the religions of authority, for the religion of the Spirit is not, of course, without its authority. It seems to us the issue is rather between the *kinds* of authority which should govern us in religion. Is it external in the sense that it is not mediated by our own moral judgment and consciousness, or is it internal in the sense that it appeals to the moral sense and reason in a way that we cannot be true to our higher self and repudiate it? To believe certain doctrines and to observe certain rites and ceremonies simply because they are imposed by some external authority, as an infallible church or an infallible book, when such doctrines or ordinances meet with no internal response, is certainly not Christianity. Christ made his appeal to that which is within man as an essential part of his nature, and expected his message to meet with an answering response from men. Nothing less than this would comport with the nature of man and with the nature of God. In emphasizing this truth Sabatier has rendered splendid service to religion.

There is, however, in every discipline, whether it be education, especially that of child-training, apprenticeship at any trade, or religion, a period when the learner must, in the very nature of the case, rely upon the superior wisdom of his teacher in many things which he cannot, for the time being, understand. You may call it the authority of love or of wisdom or experience, but it is authority, nevertheless. We know how true this is in the training of children. They cannot be expected to understand the meaning of all that we require of them. The effort of every wise parent, however, is to transfer as rapidly as possible the seat of authority from his own mind and heart to that of the child or growing youth, to the end that he may be governed by his own sense of right and obligation. Who can doubt but that this is also the divine method? We see the childhood training of the race in the Old Testament, and we are conscious of something very different when we come to the New Testament. There is as much authority in the New Testament as in the Old, but it is of a different kind, and is mediated to us in a different way. Instead of being written on tables of stone it is written, as Jeremiah had long ago predicted, by the Spirit of God in the "inward parts"—that is to say, on the mind and heart.

There are always some, however, who do not respond to the appeals of God to man's higher nature. They are not subject to the law of God, neither indeed can be, while they are thus under the dominion of the flesh. But they also must needs be under authority. Herein is the necessity for human governments. They exercise the only kind of authority and in the only way which this class of people will respect. A resident of one of our most enlightened cities said to us a few days ago that if the police force were removed from his city it would become the scene of violence, robbery and lawlessness to such an extent as to be uninhabitable by peaceable, law-abiding people. Just as fast as men can be brought under the dominion of moral law, written and engraved in their hearts, the pressure of external authority in the form of human government, and otherwise, may be removed. This is why a free republican form of government, like our own, did not come into existence earlier in the history of the world. The people were not prepared for it. Our own government may become much freer still by the moral and spiritual development of the people so as to recognize the moral law of God, and thereby become self-governing.

But we must remember all the while that this internal moral law is but a transcript of the law of God, and to be governed by it is to be governed by the authority of God. From these considerations we can see that only those are free indeed who are under divine authority, for this divine authority is one with the moral law which God has written in our moral nature, obedience to which is the essential condition of freedom. God's rule over man is through his conscience or moral nature, and any form of religion which ignores that medium is a religion of purely external authority, and is not the religion of the Spirit.

How to Prevent Strikes.

The present labor disturbance growing out of a disagreement between the packers and their workmen, and the threatened trouble in New York, call attention once more to the matter of some wise legislation looking to the avoidance of such strikes and their ruinous consequences. Pending the matter of such legislation, however, much can be done by the exercise of good common business sense, tact, and the right sort of a spirit on the part of both the employers and the employes. Mr. Willard White, who has himself been a large employer of labor and who has succeeded in avoiding strikes, has a letter in the Chicago Record Herald which sets forth very clearly, as it seems to us, the causes of the present trouble and what might be a remedy in most cases for such troubles. The letter seems to us so timely and so sensible that we incorporate the substance of it herein, as follows:

It would seem to an unprejudiced, fair-minded man, who stands outside of both of these relations, that in the case of the present unfortunate and wholly unnecessary condition at the stockyards President Donnelly was too hasty in calling the strike in the first instance. To the credit of both sides a proper spirit was apparent in the speedy adjustment of their mutual relations, but the lack of courtesy, fairness and kindness on the part of the packers when the men returned to work, according to all accounts, was as plainly in evidence as the nose on a man's face, and wholly inexcusable.

The "disruption of their business," of which the packers speak, is altogether too thin an excuse for taking back such a limited number of men. At least their methods in doing this, everything considered, were neither judicious, businesslike nor kind.

How easy it would have been, without the loss of any dignity or self-respect, to have said: "Well, boys, glad to see you back. We may have both blundered and it will take several days before we can use you all, but just as fast as our business operations will permit we are going to take you back, all of you, and I hope it's the end of all differences between us." Oh, how easy!

These men of large affairs have gone through a long course of training, experience and discipline which should fit them to deal with men upon whom they are largely dependent for at least the accumulation of their fortunes.

Educated by these means, they should be able to deal rightly with great bodies of men, many of whom are doubtless their superiors in very many respects, but lacking the education, the discipline, the experience, to adjust themselves as readily to perplexing situations when they arise. Herein lies the gist of the whole question, which necessarily reverts back to the single reason referred to at the outset.

"To whom much is given much will be required," which does not mean of charity in its usual acceptance, nor of money, nor of gifts, but of that "charity which suffereth long and is kind."

Employers of labor and labor leaders may profit by the wise suggestions which Mr. White makes in the above letter. It is not necessary, as he says, to wait for the millennium to get rid of these labor troubles; "it's just a lack of common, every-day horse sense on the part of either the employer or the employe, or both, each time a strike is insti-

tuted." If not included in this "every-day horse sense," we add, as another element that is too frequently lacking, the spirit of fairness, or the willingness to look at the question from the other man's point of view. In this readjustment between labor and capital, which is now going on, there is needed not only the qualities mentioned, but great patience in arriving at a permanent solution of this problem. Meanwhile, is there not something which legislation can do to facilitate progress toward this happy consummation?

Editor's Easy Chair.

Last week in our Pentwater musings we spoke of the view from the eastern slope of the hill on which our cottage is located, in which the little lake of Pentwater and the town, together with the country beyond, constitute the principal features. We have already named it the "Mount of Vision," and hither we come, not for the view alone, but for protection from the western winds when they are too strong or cool, and for reading and meditation. The quiet of the place is absolutely unbroken, save by the deep diapason of Lake Michigan on the other side of the hill, or an occasional bird-note from some solitary songster of the woods. Away from the world's busy life—its noise, its tumult and its strife—one has time and opportunity to look beneath the surface of things—the things which pass away—to the things that abide. The very stillness invites one to self-examination and introspection. In other words, one has time to find himself. It is a great thing, occasionally, to pause long enough from the world's busy work to locate oneself. It is vastly important to understand one's moral geography. There are a few fundamental questions which everyone is bound to ask himself occasionally, lest he miss the purpose of his life. "For what purpose came I into this world?" "What progress have I made in attaining the real purpose of my life?" "What influences hinder my progress, and how may I escape them?" If one's vacation gives him opportunity for the quiet and serious consideration of these questions, it will have served a high moral purpose. And to such meditations one is wooed by these surroundings.

That little land-locked lake, lying down there beneath us so quietly and placidly in the morning sunlight, on which we were angling for bass at 4 A. M., is a type of many lives, hemmed in by the walls of circumstances which protect them from the larger ambitions and enterprises which engage the thoughts and energy of others, and which find peace and contentment within their narrow spheres. But the roar of the billows that reaches our ears from the Lake Michigan shore shows that it is otherwise with the larger body of water. Somewhere on its broad surface the winds are blowing, and great waves traverse its bosom and break on its shores. It is the penalty it must pay for being a large lake. How like those lives of larger capacity and world-wide enterprises! If one becomes an interested actor in great world-movements; if his heart be set on the civilization and Christianization of all the tribes and peoples of the earth; if his sympathies and interest go out toward every reform movement; if nothing that has to do with the welfare of man is foreign to him, it must be that such a life will be far more tempestuous, because it covers so wide an area, touches so many interests and is subject to so many temptations, trials and disappointments. This is why our Lord and Master was "a man of sorrows and acquainted with grief." He bore on his great heart the world's sin and sorrow. We cannot be his true disciples without entering into "the fellowship of his sufferings," and bearing something of the burdens which at last broke his loving heart. And yet men have uses for Pentwaters as well as Lake Michigans. Yesterday when it was rough weather out on the great lake, some vessels came in through the channel to find refuge in this quiet harbor. If our lives cannot be a great lake, able to float ships of commerce and to lave the shores of great states, they may at least be quiet Pentwaters offering shelter and repose to the storm-tossed mariners on life's wider sea.

Speaking of angling reminds us that a personal friend writes a word of good-natured caution against large fish-stories. The advice was well intended, no doubt, as was the act of the colporteur who handed a tract against dancing to a wooden-legged man. But in both cases the aim was misdirected. So far, we have had no occasion for telling large fish-stories. The few spare hours we have had for angling have been in the nature of a reconnaissance. We are studying their habitats and habits. The fish that live in this little lake are the wily sort, which it requires skill to catch. They *can* be caught, however, by such men as Judge Montgomery, of the Supreme Court of Michigan, one of the old-time resorters here, and Mr. Girard, an old-time resident of this place. They know where to find them and how to capture them. We are taking lessons from them, and Brother Muckley's advice may be needed later on. We have been trying our luck a few times in the early hours of the morning. It is worth while to go bassing at four o'clock in the morning, which at this date is the early dawn, just to see the strange and beautiful phenomena of the morning twilight. Some bird-notes are caught at that hour alone. There is a peculiar freshness of the air at that early hour also. And the rosy dawn in the east, at sunrise, which so few people see—what a picture for the artist's eye! But the sweetest note that breaks the stillness of the morning, to the fisherman's ear, is the splash of a black bass as he leaps out of the water, chasing the minnows for his early breakfast. When he hears this sound he knows that the fish are there and that something will be doing before long. In Pentwater Lake there are the small mouth bass, calico bass, rock bass, pickerel, a few wall-eyed pike, perch, sheep's head, a genuine specimen of which, weighing four pounds, we captured yesterday. One who wishes, therefore, to mix a little angling with his other recreation will find ample opportunity here for cultivating the art, which is one of the fine arts. Fishing furnishes opportunity for cultivating patience, skill, and tact, besides being the best sort of rest for those who wish to turn their mental energies into new channels.

We find it very quiet and restful here, but by no means lonesome. We had a call last week from two of our friends from Grand Rapids—Bro. L. C. Stow and Brother Muir. Brother Stow will perhaps return again for a few days' rest and fishing. We are expecting visits from some of our friends from Macatawa Park during the season. Mr. Westervelt, chief owner of the park, was one of our first visitors here. Bro. Z. T. Sweeney is expected to visit Pentwater soon. The only St. Louisan we have found here, except ourselves, was our young brother, Frank Wilcox, who has now returned to his work. We are on the great highway of the steamers here, which pass from Chicago and other ports south of us, to the resorts of the north. There are daily boats from Chicago, leaving here at night and reaching there in the morning, or leaving there at night and reaching here in the morning. Besides, the Pere Marquette railway has two trains daily from Chicago to this place, which is the terminus of this branch of the line. So we do not feel that we are out of the world, while rusticating and resting under the pines of Pentwater. Certainly the great interests of the brotherhood seem very near to us, and press continually upon our minds, even in this secluded spot. We are wondering about the visitors to the World's Fair pavilion, and whether the brethren have sent in sufficient funds to pay for it, and what preparation is going on all over the country for the great convention of the Disciples of Christ in St. Louis in October. We can at least, while gaining a little rest, stir up the pure minds of our brethren concerning these interests. And this we shall do from time to time as the Spirit may move us. And other matters, we shall speak of, too, in this and other columns, as we shall be able to see them from this "Mount of Vision."

Pentwater, Mich., Aug. 5, 1904.

Notes and Comments.

"We admit," says a writer in the Pacific Christian, "that there are Christians in Babylon, but such are not the unimmersed, for the latter are not citizens of the kingdom of God at all." Compare that with the statement of Alexander Campbell that as between two persons, one of whom had been immersed, and the other sprinkled, where the latter yielded a more general obedience to all the requirements of the gospel than the former, he would regard the latter as the better Christian, and that he would be a sectarian not to do so, and we may judge how much some of us lack of measuring up to the spiritual stature of the fathers in our movement.

❁

Our business in the world as reformers is to restore certain neglected or perverted features of the New Testament church, in order to promote the unity of Christians and to make the church more efficient as an evangelistic agency in extending the kingdom of God. This work does not require us, nor permit us to become bigots, sectarians, or little popes, issuing bulls of excommunication against those who manifest the fruits of the spirit, and whose lives are dedicated to the service of Him whose kingdom we are seeking to advance. It only requires us to be true to the doctrine, the ordinances and the life of the New Testament church, as God has enabled us to understand them.

❁

The Word and Way says that "noble manhood, virtuous citizenship and clean personal character are exemplified in three men who are now in the public eye." This trio consists, according to our comtemporary, of Theodore Roosevelt, W. J. Bryan, and Joseph W. Folk. It is not the political theories of any of these men that are endorsed, but their clean, moral manhood and strength of character. Most people will agree with our neighbor in this tribute to political honesty, courage and manliness, based on reverence for God and sacred things. So far as we know the Democratic nominee for the presidency is the same type of man, and there are many such in less conspicuous positions. May their tribe increase!

❁

A writer in a late number of the Central Christian Advocate says that prohibition in the Indian Territory, where he resides, is much more effectively enforced by the United States government than it is in any state. "Some liquor is smuggled into the territory," he says, "but no man makes a business of it, doing it for a profit. Occasionally a newcomer, accustomed to violating the liquor laws in other parts of the country, tries to enter into the business of smuggling; but a term in the penitentiary usually enlightens his mind to the dignity of the law as enforced by government officials." This is a sort of object lesson as to what the United States government could do, if it should try its hand at prohibition.

❁

Bishop Merrill, writing on the late general conference of the Methodist Episcopal church, says: "I am always gratified when I can feel that the general conference has closed its work without inflicting serious damage on the cause for which the church exists." This implies that the general conference, as an instrument of power, may be wielded for the injury as well as the weal of the church. We often hear people express gratitude that congress has adjourned, on the ground that no bad law can be enacted by that body during its adjournment. We suppose this is the ground on which Bishop Merrill is gratified at the close of the general conference. It ought to be a source of gratification, then, among us, that our general conventions have no legislative power and can pass no law binding the churches to any course of action. The church does not need legislation, but education, inspiration and edification.

❁

A Baptist paper contains the following remarks on faith, in its exegesis of the Sunday-school lesson for Aug. 7:

"Have we caught the idea of true faith? We talk so much about it as a kind of abstraction, balancing nicely the relative merits of faith with other virtues—do we really comprehend it after all? Read again your eleventh of Hebrews and see that that eloquent exposition of faith always connects it with something that somebody actually did when under severest trial, not what he imagined he felt when lying at his ease when all was well."

It has taken the religious world a good while to distinguish between the doctrine of justification by faith without the works of the law, and justification by faith as the principle of obedience to the gospel. At last, however, theologians are coming to see that no obedience which Christ requires of those who would become his disciples, can be excluded from the faith which justifies. The faith of the New Testament, of which salvation is predicated, is a repentant, obedient faith, which unites the soul to Christ.

❁

Referring to our comment on Bishop Warren's prayer at the opening of the Methodist Episcopal General Conference, that the Lord would fill the Methodist machinery with divine power, in which we pointed out that the New Testament method was to get the divine power first, and let it create the machinery to express itself, as life everywhere forms its own organism, our esteemed contemporary, the Western Christian Advocate, says:

"But the CHRISTIAN-EVANGELIST is quite in error if it imagines that in the Methodist church life has not formed the organism. The machinery in it did not antedate the spiritual power. Is it not a matter of history that Methodism arose out of a great revival, which was the product of a remarkable exhibition of the power and inspiration of the Holy Spirit? The organization came afterward. But in every church there must be watchfulness lest methods and programs stifle the inner life."

That last sentence expresses about what we had in mind. The spiritual life should have free course to run and be glorified, aided, but not hampered, by ecclesiastical machinery.

❁

A writer in the Standard (Baptist), of Chicago, having recently suggested the idea of "Associate Membership" in the Baptist churches in small towns where there are Pedobaptists without churches of their own—a question recently discussed among us—the Watchman, of Boston, says:

"If Baptist churches stand for enough that is peculiar and right to justify their existence they should stand exactly by their principles. If there is not enough that is special to them to justify their standing firm on the basis of their peculiar principles, they should be given up entirely. The arguments of the writer referred to, if carried out to their logical conclusion, leave no grounds on which the existence of Baptist churches can be defended."

The CHRISTIAN-EVANGELIST has more than once pointed out a method by which members of other religious bodies who are prohibited by conscientious convictions from becoming members of the church near them, may be accommodated with religious privileges without change of membership, until such time as they may have a change of mind. The Standard is right. If a congregation stands for certain definite things in a community, it cannot afford to compromise its mission by attempting to find room for all sorts of people holding all sorts of ideas and scruples.

❁

The Western Christian Advocate has the following on vacations:

"Take a vacation," says one of our exchanges, and it gives this advice to various parties:

"Saloonkeeper, close up and go to a watering place.

"Judge of the divorce court, get down off your bench and stretch your legs in the woods for a month or two.

"Quarreling husband and wife, give yourselves a rest.

"Machine politician, take a cruise on some far, far away sea.

"News reporter, give your imagination a few weeks off.

"Some several of the poets, go where the wild waves sing, and stay a long time.

"Man mad at the editor, go up to the North Pole and sit in its shadow until you cool off.

"Critic of the Bible, give Moses a rest, and take one yourself."

Another class of our fellow-citizens that might be spared for a good long vacation is the "walking delegate." And the bossy employer. Then laboring men and the public might have some needed rest.

Great Predictions of the Soul's Enduring

By Geo. H. Combs

III. The Moral.

The body is a compound and so must go the way of all the earth. But the indivisible, the unresolvable, I, abides. Science tells us that the unit is never destroyed. Of life in its uncompounded forms it refuses absolutely to prophesy death. Physics know of no annihilation of the original which is the ultimate. "Life ceases and the elements fall asunder like the particles of the desert sand-pillar when the revolving wind subsides." But the self conscious, self determining "I" is not thus compound and unstable; it is absolutely one and simple. What becomes of it? Is it annihilated? Science knows of no annihilation, only change. All the analogies and presumptions of Nature point to its indestructibility.

The moral argument is more convincing than the others as its confirmations are gleaned from wider fields and partake of the suasiveness of the heart. We do not merely apprehend them, we feel them. The strands of it are many, only a few of which we may weave together.

1. The universe is of God, there is rationality and love here, but if so human life is not merely an enigma but a blunder if its ongoing stops at the grave. The life that is affords no opportunity for the full development of the highest. Great powers are revealed, but with no scope for their exercise. Blossoms put out, only to be nipped by death's frost. All things else here come to maturity, to fullest development. The horse meets the end of his being and shows no signs of ability to progress further. The earth worm finds here a sufficient world for its activity. The tree yields no hint of higher capabilities. These can go no further. All the ends of their being are met *here*. But the creature Man is capable of infinite progression. Not *here* does he learn all that he can learn, do all that he can do. In no sense does he come to bloom and flower, at best only an undeveloped bud. Theodore Parker dying said to Francis Power Cobb, "I am not afraid to die, but I wish I might carry on my work. I have only half used the powers God gave me." And this is the consciousness of the race. If then this life affords not sufficient opportunity for man's growth and development, there must be elsewhere a world for its unfolding. Thus reasoned Emerson. In one of his sunny letters to Carlyle he writes: "What have we to do with old age? Our existence looks to me more than ever *initial*. We have come to see the ground and look up the tools." This life *initial*. If not, then Nature in all her analogies is false.

2. Man is the only earth being dissatisfied. The ox seems content with his lot. The butterfly sports on the breeze, the lark sings in the window with no sense of incompleteness. But man recognizes his incompleteness and the unsatisfyingness of all that is. The world cannot satisfy him. Forever at the heart of him is there a lurking sadness. The infinitude of his thirst is not met by earth waters. "The eye is not satisfied with seeing, nor the ear with hearing." A sadness broods over all the hearts of men. Is there then no satisfaction for man? Is the want of all other created things to be met and his want eternally disregarded? If there is no perfect happiness for him here, may we not look for it in a life which is yet to be? So dare we to hope. The Vanitus, Vanitus, is not to be forever in our ears. Logic drives us, and love, to the apostle's dream, "We shall be satisfied when we awake in his likeness."

3. God's ways cannot be justified if immortality be denied. If this life is all, then eternal justice is a cheat and lie. In this world vice is often crowned, virtue too often in rags and tatters. Here is one without conscience or regard for rights, forging ahead to triumphant success, here a good man beaten down as he journeys, coming to most heart-rending failures. The renegade not seldom prospers. The villain lives in the sun. The martyr dies in the dungeon or on the rack. On the whole, so far as this life goes, Judas fares almost as well as John. There is no full play of justice *here*. But the heart cries out that God must be just, protests against the injustices it sees and feels. If this life is all, the moral government of God cannot be justified. We know that justice is not rightly meted out here. But is not God just? Courage! The other life holds for this life the justification.

4. Immortality is a moral necessity. We cannot live without it. Morals cannot come to fullest development without its quickening inspirations. A man cannot make the most of himself without its strength. The power of an endless life is a necessity of progress. It is what the great German calls a postulate of reason. We must have moral freedom, immortality, God, this deep thinker says, not because we can prove them, but because we cannot do without them. Without this the soul dies of asphyxiation. "The righteous man," he declares, may say, "I *will* that there shall be a God; I *will* that, though in the world of natural necessity, I should belong to a purely intelligible world of freedom, finally I *will* that my duration should be endless. On this faith I insist and will not let it be taken from me."

5. The deep seated longing for immortality. We hate death. We love life.

> "No life that breathes with human breath
> Has ever truly longed for death."

It is not death but life, "more life and fuller that we want." We shrink from the thought of life's *end*. Said W. E. Forster to Harriet Martineau, "I had rather be damned than annihilated." Tell the soul that it must die, and in horror it cries out, "Anything, anything but that!" In rarest intervals we hear the sullen song:

> "To thy dark chamber, Mother earth I come,
> Prepare my dreamless bed for my last home;
> Shut down the marble door
> And leave me; let me sleep;
> But deep, deep,
> Never to waken more";

but we know that this is but the unmeaning plaint of a bitter and passing mood. The race has ever longed for life. Races come and go, generations are born and die, nations flower and fade, kingdoms rise and fall; but through all the wilderness and the plains thick-sown with the dust of men, the hope of immortality flows like a river with its song—

> "Men may come and men may go,
> But I go on forever."

We bring our loved ones down into the shadow, but we will not let them go. Love cannot bring itself to say farewell, and in the eternal refusal of the heart to say "good-bye" there is the message of hope and cheer. Nor can this longing for life, this resolute refusal of love to admit man's mortality, be regarded as without meaning. Must not the eternal longing as well as the eternal necessity be rooted in truth? Can the Infinite have implanted this intuition, this longing, this assurance in the breasts of men to mock it for evermore?

Says Emerson: "The implanting of a desire indicates that the gratification of that desire is in the constitution of the creature that feels it. The Creator keeps his word with us." Every instinct, hope, feeling in the human heart must be accounted for. They did not spring causeless out of nothing. If there is the hope of immortality, there must be something corresponding to this hope. "We know that light, for example, has created the eye through long periods of time. There was a time, far back in the distant past, when the rudimentary eye was only a little spot, just a bit more sensitive, somewhere along the line of the rudimentary nerve. There was no clear vision, only this rudimentary sensitiveness. Light called and the eye came out to see. . . . So through the ages sound has created the ears. There was a call from the infinite and this curious mechanism came out to listen." Thus the eye, the ear, was created by a pre-existent something without. Here is the sense of immortality, an intuition, a hope. How came it here? Was not this longing created by an external and corresponding verity? We so hold. Emerson was right when he declared,

(*Continued on page 1022.*)

Marie Corelli and Archdeacon Sinclair

By William Durban

This article will mainly deal with my own native London, which is such a "cosmos" in itself that one might write about its interests forever. I do not, however, overload my kind American readers with too many allusions to the vast British Babylon, so that if on this occasion it almost monopolizes attention I hope London will not be a burden on the minds of my friends. I hope, indeed, some who have never visited us will be stirred to a resolve to come and see our metropolis.

Prelude.

I have just a word to say first concerning another preacher who is coming to England to be a brother among us. The church of Christ at Birkenhead has called to the pastorate D. R. Moss, of Bluefield, W. Va., who will have landed at Liverpool by the time these lines appear. He is an Englishman by birth, and was many years ago a member of the City Temple, London; but early in life he went to America, united with the Disciples of Christ, decided to enter the ministry, studied at Hiram college, and was graduated from that institution in 1897. Brother and Sister Moss are sure to receive a cordial welcome from the Birkenhead friends, who are a warm-hearted people, as well as from our whole brotherhood. It may interest friends in the far west to know that at this moment we have with us in London Brother McReynolds. This young Californian preacher brought with him letters from Bro. Paul Moore and other kind friends. He spent half a day at my house, to my great delight. He is going for two months to Paris to study French, and then returns to spend two years at Oxford university.

Is London Pagan?

That very hysterical genius, Miss Marie Corelli, is in hot water again. She likes the water to be scalding, but not so much for her own ablutions as for the aspersion of other people. This extraordinary lady has only recently emerged from her quarrel with the local authorities and from a lawsuit in which she was awarded a farthing damages, which she sarcastically sent to one of the hospitals to start a new fund! That row was concerning certain alterations at Stratford-on-Avon (where she has her home), which she thought derogatory to the memory of Shakespeare. The lively lady has now turned the batteries of her derision on all London, but especially on its clergy.

I yield to no one in my admiration of Marie Corelli's talent. In some respects she stands without a rival. Her combination of imaginative plot with the rhetoric of the strangest mysticism accounts for the fascination of her unique style. Her books are very unequal! Nothing could be more realistic than "Vendetta"; more ingenious than the "Sorrows of Satan"; more delightfully descriptive of Norway than "Thelma"; or more pathetic than "Barabbas." But "The Mighty Atom" was a petty libel on the non-conformists and the board schools, and Miss Corelli's latest books have shown a deterioration of style and a tendency to wearisome rhetorical abandonment. Moreover, other writers have appeared, on both sides of the Atlantic, who have somewhat eclipsed her as a romanticist. Her new use of her pen is creating a stir which her latest novels failed to produce. It is a testimony to her power that she has been able to constrain dignitaries of the proudest church in Christendom to enter into the polemical arena for a very lively controversy. Her assertion is that London is a truly heathen city and that the clergy are mainly responsible for its awful condition. But singular incidents have happened as the outcome. The most singular thing of all is that the archdeacon of London, a very popular and influential member of the class attacked, actually plays into the hands of the clever lady. She has been answered by a whole batch of ministers of all denominations, who all felt that they were being hit indiscriminately by Miss Corelli's diatribes.

The Worldly Parsons.

Miss Corelli's delineations are prolix and protracted. Space does not permit quotation, but she seems to have conceived profound contempt for nearly all Christian ministers, and as the Anglican clergy are the most influential in this country, she is especially hard on them. According to this pitiless critic they generally indulge in all the luxuries of every season, care nothing at all for the miseries of the common people, and are little better than a horde of lucre-lovers and mammon-mongers. She is of course sweeping and universal in the application of her humiliating characterizations. Miss Corelli does not deal in modifications or exceptions for the sake of charity. She appears never to have heard of any of the multitude of poor beneficed clergy and their pitiful genteel penury, or the overworked and miserably underpaid curates who are the helot army of the Anglican church, or the thousands of consecrated ministers of the other denominations. At any rate the irate lady of Stratford does not condescend to mention any of these classes. No, the age is pagan, London is an earthly inferno, and the parsons are the culprits who are to be condemned for this massive heathenism! It is a singular indictment, from a singular source.

The Archdeacon in the Trap.

In an interview with a London pressman Archdeacon Sinclair talked mildly, through ironically, of Miss Corelli's attack on the clergy, good humoredly treating her philippics as coming from the lively imagination of a gifted authoress, unacquainted with the conditions of actual life and, above all, ignorant of the experiences of the clergy. But, to the amazement of all his friends and admirers, and to the consternation of the majority of the people of the great city, he has himself taken up the same strain, and almost outdoes Corelli in his denunciation of London. He does not like the assault on his own order, and treats it with quiet disdain; but he hurls anathemas of his own manufacture against London and its citizens. This was not expected from London's own archdeacon. But it must be frankly admitted that curious things do from time to time emanate from St. Paul's Cathedral. Dr. Sinclair bases his furious charges of paganism and infidelity on the fact of widespread neglect of public worship. That is his criterion. Now, it is perfectly true that many churches in London are very poorly attended. But I do not know of a single case where the vicar or rector is a really good preacher where the congregation is scanty. In all England the case is the same. The clergy in this country possess an ecclesiastical paradise. They enjoy popular preference. Fashion is entirely in their favor. The majority of the people are still prejudiced in favor of the National Church. So that as a rule an empty Anglican sanctuary means a poor clergyman in the preaching capacity. And the majority of the clergy are miserably poor preachers, though they are scholarly gentlemen.

Non-conformist Preachers.

Now let me make a distinction. The position created by an Established Church is fearfully unfair to all those whose consciences constrain them to keep apart from the system. They are social pariahs, or if they are treated with any respect it is through an insolent toleration. The "Churchmen" and "Dissenters" in England are like Jews and Samaritans. Only if he is a first-rate preacher can a Free Churchman be popular. All the natural conditions are at war with him. Fashion, pride, custom, social caste, the aristocracy, the wealth and power of the land, especially the influence of upper-class womanhood, are vehemently opposed to non-conformity, and they pamper any clergyman who is at all fluent, especially a handsome young curate of "good family," while they are so many elements of hostility which it is difficult indeed for a non-conformist minister to meet with success. Some of my American brethren who have devotedly tried the position of the non-conformist minister here know all that I mean and all that is implied.

London, July 16.

As Seen from the Dome

By F. D. Power

"Thalassa! Thalassa!" the sea! the sea! I am shouting to-day with Xenophon's ten thousand. "Launch out into the deep and let down your nets," was a word of Christ to Simon. Shallowness is a vice of this age. It is an ever-moving, ever-changing, ever-talking generation and it does not pause long enough to sound the depths. Skin-deep education, skin-deep principles, skin-deep religion everywhere. Men skim the surface, dabble in the shallows, know little of the quiet, the fruitfulness, the majesty and safety of the great deeps. We need to let down the net of our thought, our interest, our inquiry into the still depths of first principles, unchanging laws, eternal distinctions between right and wrong.

To find the cool spring water one must sink the well deep. When the water is within a few feet of the surface all the wells are shallow and the water is warm and flat. You want a draught from way down, the water that wells up from the deep, hidden recesses of the rock. To draw from the earth her treasures you must burrow with the shaft far below the surface. The coal as well as the diamonds is well down in the earth's bosom. Only now and then is a nugget found near the top. Miners must blast the rock, explore the caverns, crush the quartz. To get the value of the ocean for the great purposes of commerce, or to reap the fruits that may be gathered from its vast resources, we must launch forth into the deep. Sweeping the coast with their vessels, or the shallows with their nets, men toil all the night and take nothing.

Here is the business of government. How much of shallow statesmanship do we find? Great principles of statecraft, great qualities of statesmanship which fear not to touch the mainsprings of the mightiest national evils and to rise superior to party and shallow traditions, great national reforms lie in the deep waters out far beyond the nets of the time-servers and surface politicians. The little Solons bump about among the shallows and spend their wisdom on the petty interests of party, while the vast questions of education, of moral evil, enduring and wide-reaching issues that touch not this generation only but generations yet unborn, are lost sight of. The deep waters are unstirred by any hand.

Take the matter of education. Was there ever so much shallow reading and thinking? Newspapers with shallow criticism and surface judgment and no high editorial purpose, by the million; light literature, chaffy, feathery, gauzy as a cirrus cloud, by the ton, if it be possible to weigh that which is so gossamer-like; opinions, opinions, opinions, from every shallow-pated thinker, flying on every wind of heaven and falling on every possible landing place, while the great, quiet, majestic deeps of the human mind, of the unveiled wisdom of ages, and of the mysteries of nature and of God yet veiled from human vision are seldom touched because no man launches out into the deep.

In religion the vice of shallowness shows itself everywhere. "Is modern Christianity a failure?" men are asking. Christianity knows no failure—genuine, original, unadulterated Christianity. The religion of Jesus Christ is all the world needs. "Modern Christianity" may be quite another thing. When Christian governments tolerate the rum traffic, the opium trade, the paganism of sectional hatred, maintain standing armies, legislate for classes, protect social vice, ignore ignorance and poverty—it does not look as if they were careful of the teachings of Jesus. If a Christian man will spend $5,000, as in a recent instance, for flowers for his ball room, who will not give five dollars for the work of saving the heathen world, or a Christian woman, like Mrs. Lars Anderson, will decorate herself with a five-hundred-thousand-dollar dress for the queen's drawing room and not give a dollar for her wretched, enslaved sister in India or Africa, it does not seem as if the principles of Christ had gotten hold of our heart-strings.

What is the trouble with our religious life? We are playing in the puddles. We launch not out into the deep. We are content with sweeping the shoals. We lack enterprise and great faith and mighty undertakings, and the end is a night of toil and an empty net.

We should launch out into the deep because the depths are quiet. The shallows are noisy. Men who spend life skimming the shallows are always chafing and fretting. They never get out from among the shadows and shams. All life to them, all being, all principles and actions are superficially understood. So they worry and fret like the shallow water over the stones. The deep inner world of God and the soul is beyond them. The calm and quiet of eternal assurance are out in the depths. You do not find men who deal with the great mysteries of God, and the soul, and human duty fretting over trifles. Life is too serious; God's goodness too great.

Then the deeps are fruitful. Casting the net close to shore there is little to reward us. Only little fish in the shoal waters. Commerce was a small business when the galleys of Egypt and Greece and Rome made their way timidly along the shores of the Mediterranean on the Nile, but when the mariner's compass came into use, when the waters of the Atlantic had been cut by a Spanish keel, when steam had revealed its power and men launched out into the deep, commerce meant immeasurable wealth to the nations. We are never going to have a full net until we launch forth into the deep. We can never be fruitful, useful Christians until we get away from the shoals and work out the great problems that are found in the depths of Christian experience, and throw ourselves in contact with the deep things of God's power and God's mercy, of man's need and man's pricelessness, of heaven's glory and heaven's rest.

The deeps are majestic also. It is a trifling thing for a creature born for immortality and eternity to be playing away the time here in the shallow places, as little children take off their shoes and stockings in summer and dabble in the ocean's foam on the beach. The dignity and glory of life are found in struggling with the breakers. The majesty of the contest is in the fact that we wrestle with principalities and powers, with the rulers of the darkness of this world, with spiritual wickedness in high places.

Still more, the deeps are the place of safety. Shoals are perilous things. Reefs, quick-sands, snags, all the dangers of a lee shore are in the shallows. The vessel is safe in the deep water. There is no reason to hesitate when the Master commands, "Launch out into the deep." The hand that holds the reins of the storm and of the ocean alike will safely guide. Has it not guided the ages? Does it not guide the bird in its flight?

"Whither, midst falling dew,
While glow the heavens with the last steps of day,
Far, through their rosy depths, dost thou pursue
Thy solitary way?

"Vainly the fowler's eye
Might mark thy distant flight to do thee wrong,
As, darkly painted on the crimson sky,
Thy figure floats along.

"There is a power whose care
Teaches thy way along that pathless coast—
The desert and illimitable air—
Lone wandering, but not lost.

"He, who from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone
Will lead my steps aright."

Great Predictions of the Soul's Enduring.

(*Continued from page 1020.*)

"We carry the pledge of immortality within our own breasts." Joseph Cook was right when to a thousand critical listeners in Tremont Temple he declared, "Nature makes no half hinges. Our constitutional instincts rouse no false expectations. Conscience tells us no Munchausen tales. The structure of the universe is not an organized lie." We take our stand with these. "The Creator keeps his word with us."

The Church in The Plains

By Charles L. Loos

In the autumn of 1837, after some eight or ten weeks of the usual catechetical preparation by the minister, Mr. Herbruck, I was confirmed in the Lutheran Church, at Paris, Stark Co., Ohio, some five miles from my home. I was then in my fourteenth year. No one could have been more religiously earnest than I was at that time.

The next spring I made my first acquaintance with the Disciples, through the schoolmaster at New Franklin, where our family lived. This man had taken a special liking to me, and took me now and then to the meetings of the Disciples at Minerva, some five miles south of New Franklin, and at other places in the neighborhood. There were but few Disciples near us.

Being of a thoughtful and religious disposition, my attention was soon arrested by the questions of baptism, creeds, the Bible alone as the law of faith and practice, and the free examination of the Holy Scriptures by all. But that which most interested and excited me was the great idea of the full restoration of apostolic Christianity in doctrine, ordinances and life. It broke upon me like the bright dawn of a new and glorious day.

I pursued my very youthful but intensely earnest inquiries into these questions from day to day without remission and with increasing ardor. Before many months I had come to decided and correct conclusions on all these important points.

In October, 1838, I was baptized at Minerva during a protracted meeting. My sense of the duty to obey this holy ordinance had become so intense that on that Sunday morning I thought I could not walk fast enough the distance of five miles to the church, and accelerated my speed every moment. My joy of obedience when I came up from the water was very great. All my family, and the community in which I lived, with few exceptions, were bitterly opposed to me. Many of our neighbors were Europeans, and in the old churches of Europe it was regarded as a very disreputable thing to "change one's religion."

The meeting house of the Minerva church, of which I was now a member, as I have already said, was about five miles from my home. Minerva was a village of considerable note; but, as was not unusual in that day, the meeting house was not in the village but some two miles to the east in The Plains, in a fine valley skirting Sandy Creek, a rich plain then covered with a dense growth of scrub and hazel bushes. The churches then, in small towns and villages, often fixed their places of meeting in the country, to accommodate—I might say to please—the members scattered over these rural districts. For a long time any suggestion to "move to town" was met by serious resistance from the prejudices of "the country brethren." The Disciples in this respect only followed the habits of the churches generally in those days. I could cite some very remarkable cases illustrative of this feeling. The Washington church, in Washington county, Pa., where Thomas and Alexander Campbell began their reformatory effort, had its meeting house for many years but a short distance from the flourishing town of Washington, the county seat. This congregation lost a great deal by staying so long in their little brick meeting house "out of town." The townspeople and the ruralists in many places for a long time nourished this delicate question of controversy between them.

For two years after my baptism it was my habit to go afoot to the assembly of the brethren on the Lord's day in the meeting house in The Plains. I did this in bad as well as good weather, and it was a great enjoyment to me. The apostolic word, "Forsake not the assembling of yourselves together," was fervently esteemed and insisted on by us in those primitive days; and the duty to reverence sacredly the Lord's supper was a supreme thought with us. I have never ceased to thank God for this feeling and habit in the church.

My religious life now rested on the foundation of the clearest and strongest convictions, and it has so remained unchanged to the present hour.

The brethren from Minerva and from the country, for miles around, came in wagons and buggies, and on horseback, and many on foot, to these assemblies on the Lord's day. I have never in my life witnessed more hearty enjoyment on the part of the church in its public meetings, than during these years in the old meeting house in The Plains. For these were the golden days of our early love for the great cause we cherished in our hearts—the cause of the restoration of New Testament Christianity. The enthusiasm and the devotion awakened in us for so lofty and so holy a purpose, only those can know whose souls were won by them.

The location of The Plains meeting house was an ideal one. On all sides, except on the south, this simple but large building was surrounded, as already mentioned, by the thick, as yet almost unbroken, growth of hazel and dwarf oak. The little graveyard was in front of the church across the road that ran past it. On the south was a ridge of low hills.

The seats of our sanctuary were of the primitive sort—benches; the front ones only had backs. The pulpit was not the regulation box, but a platform, some ten feet in length, provided with a plain bench, and an equally plain board, about a foot wide, the whole length of the platform, for Bible, hymnbook, and the preacher's hands.

I have no recollection of any night-meetings in The Plains; these were always held in the commodious schoolhouse in the village, on Sunday evenings and during the weeks of protracted meetings. Conversions were abundant, and the church grew constantly.

There was at that time no meeting house of any kind in Minerva. For many years no denomination could gain any foothold in the town. The Methodists had a station there, but very few members, and preached in the school house. The Disciples had taken the place bodily, and for years kept it. It was known throughout the whole country that Minerva belonged to the "Christians," for this was the name by which these apostolic reformers had designated themselves in this region from the beginning of their history, and they were so called by the people; the appellation Disciples came into currency in later years.

The church met in The Plains on every Sunday, preacher or no preacher. But there never was any lack of edification; there were always present brethren who gave good scriptural instruction and earnest exhortation.

The Minerva church was then the center, the rallying place of the reformation in the Sandy valley and the surrounding region; it was our Jerusalem for a large district of country. There lived at times five or six "preachers" in the village who had been drawn thither by the fact just stated. And these were all good preachers; most of them pursued other callings for the support of their families; some were doctors—of the reformed schools, of course, but few devoted themselves entirely to preaching.

The church of Minerva was for years really a country church, but it was intelligent and strong. The great idea of the restoration of primitive Christianity was the cardinal thought of this excellent congregation. The Bible was cherished with intense affection by all; it was read and studied with diligence by old and young. This strong country church sent out large colonies during the forties to Illinois.

Hallowed to me as long as I live are the memories of the church in The Plains—its joyful meetings, the ardent, loving words of instruction and exhortations I received into my mind and heart there as a boy, the zeal of all for the word of God and its victory on the earth, and the sincere fraternal love that pervaded our hearts and made our communion a foretaste of heaven.

I have no fellowship of mind or heart with those among us, of later birth, to whom what we learned and believed and taught in those golden days are now "antiquated traditions."

Orchard Island, Mich.

The Message of Jesus to the Farmer

By WILLIAM WINSTON WHARTON

The Master had a message for every man. Nevertheless, knowing man's tendency to specialization, he spoke to the classes in a language of their own. Furthermore, understanding the psychology of the crowd, he coined a message for it. All this, that he that hath an ear might hear and understand. His word to humanity in general was: "I will give you rest"; this appealed to each weary and heavy-burdened man and they "heard him gladly."

In appealing to the classes or professions, he cried: "Lay up for yourselves treasures in heaven where moth and rust do not corrupt nor thieves break through and steal," or as in the case of the brokers and commission men, he threw about them the parables of the talents. The result was that they said: "Never man spake as this man."

Again, when standing facing the hill-built amphitheatres about blue Galilee and beholding the eager countenance of the multitude, he gave the epigrammatic beatitudes or stirred them to thought by appealing to their revered prophets of the past, by eulogizing Moses, their final legal authority, or by holding up a common coin, he kindled their latent fires of patriotism, preaching them a sermon on its superscription. And let us not forget that it was the multitude that escorted him into the Holy City shouting, "Hosannah to the King!"

The Savior had but one message for the whole world. This he set forth on one occasion in the parable of the prodigal's father, commonly called "The Parable of the Prodigal Son." He gave his life in justification of that message, that there might be the full assurance of faith on our part. However, this one message had its special adaptations and phases. His illustrations and parables were drawn from every walk of life, but they were most generally from the farm and the life of the laboring man. These were in close touch with nature and had ready ears for the message from nature's God. Furthermore, he hinted that the eternal life would be a life of service and not idleness, a life of achievement, and it was but natural that he should appeal in particular to those who labored. He said, "My father worketh hitherto and I work," and "He that hath been faithful in few things I will make ruler over many." Hence, "the man with the hoe" was good soil that would bring forth "thirty, sixty and a hundred fold."

Among the sons of toil the farmer seemed to be the sturdiest of soul, and when the Master held up the ideal and said, "He that hath seen me hath seen the Father," he beheld his likeness to his Creator and took courage for the fray.

When desirous of setting forth the providence of his Father he said, "Consider the lilies how they grow," or to illustrate the necessity of the preparation of the soul for the reception of the message he bore, he gave them the parable of the "sower that went forth to sow." The love of God, he said, was like a shepherd that left the ninety and nine and braved the storm and the steep mountain to find the one that was lost. He said he was the way, the truth, and the life, and that no one came unto the Father except by him, and elucidated the statement with the parables of the sheepfold and the vine and the branches. Individual responsibility he emphasized in the parabolic form of the keeper of the vineyard, who kept back the vintage thereof. The Christian's reward was portrayed in the parable of the laborers, each one of whom was paid as promised.

All of these and a volume of others are pictures from farm life, and hence make the Master's message clearer to the farmer than to the cliff dwellers of the city. In them has he wrapped his message from the throne of grace, and the men of the hills and plains, whose manner of life Jesus made the lens through which they could discern spiritual things, understand him more easily and accept his message more readily and completely, than those of other walks of life.

The Master's message to the country people was that

"Honor and shame from no condition rise,"

but that they lie in the domain of supreme service.

At the time of his teaching the peasant and the farmer were looked down upon and they were unable to rise above their humiliation. They had few of the advantages of their day. The Master startled them by crying, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." Two laboring men, immediately dropping their tools, followed him and he made them fishers of men. He came to demonstrate that the man with the hoe was a prince and, despite popular opinion and prejudice, he should be exalted. If the Almighty suffered not a sparrow to fall without his notice, he would much more care for them.

The Reception.

This has already been hinted at. It was received like water by the thirsty and bread by the hungry. This is evidenced by the fact that most of his followers and apostles were from the laboring classes. In fact, his life and doctrines proved a divine answer to a human cry. The inspired history tells us that "the common people heard him gladly."

The result can be seen in any farming community, especially in our own beloved land. The farmer has become the leader. He has all the advantages of the times, such as schools and telephones; the free rural delivery gives him his mail daily; he has all the latest machinery and holds in his hands the temporal welfare of the world. Intellectually the farmer has profited, too. Most of the great statesmen, orators, preachers and leaders are farm-bred.

The spiritual profit is notable also, for a large per cent of the farming class is Christian. The city church is built up and like the city itself is given new life and blood by new recruits from the rural and crossroads communities and churches.

The Message To-Day.

It is the same. He that is and does God's will shall be the greatest. God needs sowers of the seed to-day—men of strength, faith and courage for his service. Have you answered the "muster call"? "The fields, farmers, are white unto the harvest."

"Are you sowing the seed of the kingdom, brother,
In the harvest fields so fair?"

OLD FASHIONED

But Still in the Fashion.

It is an ever new and interesting story to hear how one can be entirely made over by change of food.

"For two years I was troubled with what my physician said was the old-fashioned dyspepsia.

"There was nothing I could eat but 20 or 30 minutes later I would be spitting my food up in quantities until I would be very faint and weak. This went on from day to day until I was terribly wasted away and without any prospects of being helped.

"One day I was advised by an old lady to try Grape-Nuts and cream, leaving off all fatty food. I had no confidence that Grape-Nuts would do all she said for me, as I had tried so many things without any help. But it was so simple I thought I would give it a trial, she insisted so.

"Well, I ate some for breakfast and pretty soon the lady called to see her 'patient,' as she called me, and asked if I had tried her advice.

" 'Glad you did, child, do you feel some better?'

" 'No,' I said, 'I do not know as I do, the only difference I can see is I have no sour stomach, and come to think of it I haven't spit up your four teaspoons of Grape-Nuts yet.'

"Nor did I ever have any trouble with Grape-Nuts then or any other time, for this food always stays down and my stomach digests it perfectly; I soon got strong and well again and bless that old lady every time I see her.

"Once an invalid of 98 pounds I now weigh 125 pounds and feel strong and well and it is due entirely and only to having found the proper food in Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

Get the little book, "The Road to Wellville," in each pkg.

The Value of Arbitration.

By A. B. Farquahar,
Of the National Association of Manufacturers.

To every citizen of the Union it is important to substitute pacific methods and international law for warfare and preparations for war, but to manufacturers it is peculiarly so. Some of us can make a comfortable profit from government contracts, doubtless, and a few others can gain more from increased prices of goods sold than is lost on materials bought; but as a rule our prosperity or adversity is a reflection of the prosperity or adversity of our customers—the great public—and we suffer by any cause that makes our fellow-citizens less capable of spending. Where much is wasted, many may find a chance to realize something, yet the rule is that waste makes want and that want cuts down demand. People buy when taxes are low and risks are small; they try to save all they can when pinched by the exactions of war expenditures, and when life and property are imperiled. Let those who will, then, deride the move to replace hostilities by peaceful settlement of misunderstanding as impracticable; the thoughtful man of business knows that nothing is more truly practical.

The opposition relies on sneers, not arguments; no one dares to come out openly against arbitration, and thus be met, overcome and disarmed in fair encounter, but, like the famous lawyer whose rule when he had "no case" was to "abuse the plaintiff's attorney," our antagonists pay more attention to us than to our cause. Who is there, whose opinion is worth noticing, who fails to acknowledge the superiority of arbitration to arms? It is safe to say, none, and yet there are many who will do nothing to establish the better method because they profess to fear that somebody else is going to refuse to follow it. This is the spirit of the priests of the Middle Ages, who never shed blood themselves, but when they had a victim to dispose of, simply withdrew from him the protection of the church and "turned him over to the secular arm." Or of the strike leaders, who claim that deeds of violence against non-unionists are not done by strikers themselves, but by some conveniently unidentifiable "sympathizers." Or of some whom we knew half a century ago, who insisted that the growing hostility between the sections was due not to slavery but to "the unnecessary agitation of the slavery question." Or, in some degree, of everybody everywhere who persuades himself that somebody else, somewhere else, must make the beginning when a needed reform is to be introduced. I do not regard this spirit as practical. The practical advice to every nation and every citizen is that coming to him in the words of the prophet of old: "Thou art the man!" If there is a call to any people on earth to work for the prevalence of universal arbitration, that call is to us as Americans, to us as individuals.

The New Testament "Believe."

By R. J. Campbell.

Preachers are charged with being remote from life in their message, speaking it as if they did not believe it; churches are charged with want of sympathy with the great movement for the uplifting of the people; Christians generally are charged with inconsistency, with believing one thing and living another. All these charges are in a measure true.

One of the greatest wants of the English language, the lack of which has done much mischief, is the want of a word other than "believe" to express the meaning which is contained in the New Testament word "faith." To believe a thing may mean to give intellectual assent to it; it may mean that as an opinion you find no fault with it; but to believe as John believed, as Peter believed, is quite another thing. It means that your whole life is given over to truth, is bound up with it, and, if necessary, you are prepared to sacrifice life for it. When a man believes with all his might, even in a crude statement of truth, people somehow find out that he believes it, and they are moved by his experience, and by the value thereof as it relates itself to them.

Wherever truth is present in a man's life as a living, burning reality, informing his experience, stimulating his affection, we can relate it to the things of time just because it is eternal. Stating the truth is not doing the truth; affirming the truth is not living the truth. I could do with a very small theological kit from either minister or layman if what he says he believes he does believe with all his might and main, and lives it. It is just the same with some professing Christians. They persist in asserting that it matters more that a man should hold correct opinions than that he should live a good life. I am not of those who think it matters little what a man believes; I stand at the other extreme; I believe it matters everything what a man believes, really believes. But a man's true creed is the expression of his character, as his character is the expression of his creed. It is uttered in his conduct. It is not only in church, when he turns his face to the east, and says, "I believe in God the Father Almighty," that that man is saying his creed; he is saying it behind the counter; as he adds up figures; as he looks his fellows in the face; in the straightness or the crookedness of his deeds. Very often the man who can say with eloquence and expression and even devotional feeling, "I believe in God the Father Almighty, and in Jesus Christ his only Son our Lord"—pardon me, he is a liar, in the apostle's sense of that word; he does not the truth. For that same man is a bad father—hard, miserable, selfish, cruel; or in his business he cannot be trusted. What is the worth of his creed? His real creed is something else; if it were written down on paper it would look very bad, and he would shiver at it. Oh, how easily we are self deceived, how ready we are to make allowance for our own sins, and how slow to make allowance for the same sins when we see them in somebody else! It is all a question of name. A man may believe more or less of what is eternally true, but what he believes he lives.

A prosperous member of a church in Scotland was often besought by his pastor to give to the work of evangelizing the poor in Glasgow, but would always reply: "Na, I need it for mysel." One night he dreamed that he was at the gate of heaven, which was only a few inches ajar. He tried to get in, but could not, and was in agony because of his poor prospect. The face of his minister appeared, who said: "Sandy, why stand ye glowering there? Why don't ye gae in?" "I can't; I am too large and my pocket-book sticks out whichever way I turn." "Sandy, think how mean ye have been to the Lord's poor and ye will be small enough to go through the eye of a needle." He awoke, and began to reduce his pocket-book by giving to Christ's cause.

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GOT IT

Got Something Else, Too.

"I liked my coffee strong and I drank it strong," says a Penna. woman, telling a good story, "and although I had headaches nearly every day I just wouldn't believe there was any connection between the two. I had weak and heavy spells and palpitation of the heart, too, and although husband told me he thought it was coffee that made me so poorly, and did not drink it himself for he said it did not agree with him, yet I loved my coffee and thought I just couldn't do without it.

"One day a friend called at my home—that was a year ago. I spoke about how well she was looking and she said:

" 'Yes and I feel well, too. It's because I am drinking Postum in place of ordinary coffee.'

"I said, 'What is Postum?'

"Then she told me how it was a food-drink and how much better she felt since using it in place of coffee or tea, so I sent to the store and bought a package and when it was made according to directions it was so good I have never bought a pound of coffee since. I began to improve immediately.

"I cannot begin to tell you how much better I feel since using Postum and leaving coffee alone. My health is better than it has been for years and I cannot say enough in praise of this delicious food-drink." Name given by Postum Co., Battle Creek, Mich.

Take away the destroyer and put a rebuilder to work and Nature will do the rest. That's what you do when Postum takes coffee's place in your diet. "There's a reason."

Get the little book "The Road to Wellville" in each pkg.

Sunday-School.

August 21, 1904.

ELIJAH ON MOUNT CARMEL.—1 Kings 18:30-46.

Memory Verses, 36-39.

Golden Text.—If the Lord be God, follow him.—1 Kings 18:21.

Before Ahab could recover from the shock of his first surprise at the sudden reappearance of the prophet and his bold counter charge that he, the king, was the real troubler of Israel, Elijah had a proposition to make which appealed at once to Ahab's fancy. It was a proposition to put to the test the powers of Jehovah and Baal, to give a visible demonstration of their respective abilities.

The idea of a contest between gods was not a new one. In the early days, when the pagan divinities were considered not as figments of the imagination, but as real beings whose power and moral worth were so far inferior to Jehovah that they were not worthy of Israel's worship, a battle with a foreign tribe was commonly considered as a contest between the respective gods of the participants. In the present day we are suspicious of such attempts to apply the experimental method to the power and mercy of God. Some years ago a scientist proposed to test the efficacy of prayer for the sick by dividing the inmates of a certain hospital into two groups, so that the number of patients and the apparent chances of recovery would be equal in each, and then arranging for the whole Christian world to concentrate its prayers on one group to the exclusion of the other. The relative mortality in the two sections would give, said the scientist, an accurate determination of the efficacy of prayer as a curative agent. The proposition was laughed at and dismissed. But such a proposal could not be treated so lightly in Elijah's day. If the scientific method in general was less in vogue, the practice of putting one's gods to the test was far more in vogue, and neither Ahab nor the priests of Baal could refuse to come to the test.

The story is a familiar one. As Baal was supposed to be the god of fire, Elijah generously permitted the test to assume a form in which that element would be involved. They were to build their altars on Mount Carmel and pray to their gods to send down fire to consume their offerings. The pagan priests made all their preparations and threw themselves into their supplications with a frantic zeal which told how desperate was their situation. Elijah mocked at their discomfiture when no response came to their fervent appeals. "Cry louder! Perhaps he is deep in thought, or has gone on a journey, or is asleep." With such words he satirized the anthropomorphic notions of his pagan contemporaries, who conceived of their gods as subject to the limitations which hedge about the activities of men. Israel's own idea of God had not always been free from this human and bodily element, as for example when Moses' intimacy with God is expressed by saying that "Jehovah spake unto Moses face to face as a man speaketh unto his friend" (Exod. 33:11). Probably we shall never be able to conceive of the personality of God without attributing to him some human qualities, and it is much better to think of him as real and personal, even at the expense of a degree of anthropomorphism, than to allow our thought of God to grow vague and nebulous in the fear that we will make him too human. But the worshipers of Baal attributed to their god the vices of men as well as their bodily qualities. Elijah's mockery was a satire upon their mean conception of God.

The appeal to Baal failed, of course. Elijah followed with prayer to Jehovah and fire came down and consumed the drenched sacrifice and even the altar and the water which had been poured upon it. Jehovah had won in the trial by combat. Ahab had no further use for Baal and his prophets. What he wanted was a god who could and would give him what he wanted, and he did not care any longer to maintain the worship of a divinity who either could not or would not come to the rescue of his followers in such a dire emergency. So, at the word of Elijah, he had the four hundred and fifty prophets of Baal taken down to the brook and murdered. Israel was converted to Jehovah again and, since the purpose of the drought had been accomplished, the drought itself was now broken by a refreshing rain.

Ahab's allegiance was transferred from Baal to Jehovah, but the change had no religious significance. He was simply following the strongest. It is so whenever any man becomes a follower of the Lord from selfish motives. Let us see to it that we put a large and rich content into the word conversion. It must mean larger views of life and duty. It must mean a more spiritual view of God and a greater readiness to be used by him for the accomplishment of his purposes—not an anxiety to use him for the accomplishment of our purposes.

DOWN TO DATE

In all else, why not in the Book of books? It should be so of us as a religious people above all others.

WE ARE IN OTHER THINGS, why not in the Bible we use?

THE STANDARD AMERICAN REVISION HAS COME TO STAY, and we ought not to "follow," but always "lead the procession," and in doing this, the true teaching of the Word is brought to the common people. We have them with or without the helps, as you may prefer, and in prices from 45 cents to $18.00, the highest priced book issued by the Nelsons.

Let us tell you about some of them and in the size type printed:

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2177,	like 2174, only Sealskin	7 75
2177X,	like 2177, only India paper	10 00

Patent Index for any of above, 35 cents additional.

For any of above, or other Bibles, write

CHRISTIAN PUBLISHING COMPANY,

1522 Locust Street, St. Louis, Mo.

Midweek Prayer-Meeting.

August 17, 1904.

KNOWLEDGE AND RESPONSIBILITY.

"If ye know these things, blessed are ye if ye do them."—John 13:17.

An Object Lesson. Jesus had just given his disciples a lesson in a symbol. It was his custom to adapt his teaching to the understanding of his disciples, and he often taught a general principle by a concrete illustration or object lesson. In this instance he had girded himself with a towel and washed his disciples' feet. Peter had first protested against the Master's performing this menial office for him, but quickly yielded when Jesus told him that otherwise he could have no part with him. Without the spirit of mutual helpfulness which this act symbolized, he could have no place in the work which Jesus Christ came to do for the world.

Its Significance. "Know ye what I have done to you?" Of course they knew the outward act he had performed, but did they understand the meaning, and grasp the lesson which it was designed to convey? Perhaps not. So Jesus explained it. "If I then, the Lord and Teacher, have washed your feet, ye also ought to wash one another's feet. And I have given you an example, that ye also should do as I have done to you." The disciples could hardly have understood that this act meant anything more than that they were to wash each other's feet. This was but a symbol of that mutual service to each other, which they were to gladly render in view of their relationship to each other, and to a common Master. Incidentally, the equality of all the disciples before the Lord, is taught. Nor is any act to be regarded as menial, that serves to express brotherly kindnees, and to minister to the real needs of our brethren. What an effectual remedy this lesson would be against all hierarchy in the kingdom of God, and against all caste and racial prejudices, and all alienations and strifes between brethren, if it were only heeded!

Knowing and Doing. Having explained the nature of this act which he had performed, Jesus said to them, "If ye know these things, blessed are ye if ye do them." There is no blessedness in the simple knowledge of duty, unaccompanied by obedience. The object of knowing duty is the doing of it. What the world needs, and what the church needs, is not so much more knowledge of what is right and duty, as greater fidelity in doing what we know to be rigth and duty. The highest blessedness possible to anyone in this world comes from the consciousness of duty faithfully performed. Earth has no happiness to be compared with that which results from the sense of oneness or harmony with God. This can only come to him who knows, and to the best of his ability does, the will of his Master. That Christian Endeavor pledge which promises the Lord Jesus that we will strive to do whatever he would like to have us do, is in the exact line of this lesson.

The Application. If we have caught the real meaning of this lesson, we will make it an object to ascertain what acts of kindness and brotherly assistance, whether in the way of hospitality or otherwise, we can render to our brothers and sisters, and we will omit no opportunity to render such service, no matter how lowly, in the name and in the spirit of our Master. We will regard the humblest disciple of Jesus as worthy of any kindness we can bestow, and we will despise none for whom Christ died.

Prayer: Oh, Lord, our Example and our Master, as Thou didst stoop down to the lowliest service, even to the ignominy and suffering of the cross, for our redemption, may we, Thy disciples, be so imbued with Thy spirit that we may render to each other such acts of kindness as will show the world that we have been with Thee and have learned from Thee. For Thy name's sake. Amen.

Christian Endeavor.

By H. A. Denton.

August 21.

STANDING ALONE FOR GOD.—Rom. 8:31-39.

For the Leader.

We are now coming to study that more heroic phase of discipleship, standing alone for God. That is to say, standing without the help and sympathy of anyone of the earth in our struggles to do the right. Many are the friends ready upon most occasions to help the distressed follower of the Lord. We should not be too ready to accept the stories about the world's being a lonely place, and that there will be no friends to sympathize, no friends to help us bear the heavy load of life. There will be friends almost everywhere. Not often in this land do we go long without the kindly voice and the kindly handshake. We all get more help than we give, counting everything. But there will come times when we must stand alone. And while these times will not be often in their appearance, yet they will be, in all probability, turning points, crises in our lives. The tempter will take us when we are alone and unassisted. So we see the need of being able to stand without the help of any fellow disciple. In a new country, in a place where there is no church of simply Christians, in a company where we are the sole representatives of the Lord's cause. If we go down then great and humiliating and far-reaching will be the fall.

For the Members.

1. The apostle Paul had a security in these trying times in his assurance that the Lord would be his helper. And it would be well for us to remember that we are never standing alone in the sense that we do not have the presence and help of our heavenly Father. This talk we sometimes hear about God's going off and leaving his children to test them, and that he lays great loads of loneliness upon some for the good of others, and all such doctrine, I care not a straw for. To me it is bad theology, bad ethics, bad politics, and unworthy of a lofty consideration of our Father.

2. Then there was that noble determination of the apostle: "Who shall separate us from the love of God? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . . Nay . . . . for I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God." Is it any wonder that a man who felt that way was able to accomplish the most heroic work of the ages? No. He must succeed.

3. But someone says, "How about this? Does it mean that God will let us go so far off that we will be lost? Does it not place us where can go free in sin and all moral license?" God is not going to let us be lost. No, indeed, I do not think it means this. It means—and now read it again—that Paul was not going to let any of these things mentioned drive him from God. How is that? Is it not the case that some get on very well until some one or more of the things Paul mentions gets in the way, and then they fall? I think so. No one will care to combat this idea. See, then, Paul says that he is not going to do this way. He is determined to stand notwithstanding all opposition.



Christian Colonies ...IN... California

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Full bearing orchards in best part of Central California, sold in 10-acre lots, on time. Splendid opportunity. Exclusive control for a limited time, so if you are interested write quickly for information. (Mention the CHRISTIAN-EVANGELIST.) Address,

J. P. DARGITZ,
63 Flood Building, San Francisco.

4. Further, what Paul says about the love of God always following a man, no matter what happens, no matter what depths he may reach in moral degradation, that is beyond question also. That is what Christ came to show us. God will ever love us. We can never become too poor. We can never become such a vile sinner but that God will love us, and that the gospel will not apply to us in the fullness of that expression, "Whosoever will." But that by no means guarantees salvation to us. The other contingent in salvation is, What are we going to do about all this love of God and the free gift of his Son for everyone? If we despise that, there is no salvation for us as persons made in the image of God. There can be no such thing as a coerced salvation. We are not automatons.

Quiet Hour Thought.

Oh, Lord, help me to know that I have a regard for Thy truth above all doctrines and persuasions of men so that I can stand for Thee alone in the hour of trial.

DAILY READINGS.

M.	Courage in God.	2 Kings 18:1-8.
T.	Strength in battle.	Deut. 20:1-4.
W.	Alone at home.	Matt. 10:17-21.
T.	David's confidence.	Ps. 27:1-6.
F.	"A certain young man."	Mk. 14:43-52.
S.	Paul's courage.	Acts 21:7-14.
S.	Standing alone for God.	Rom. 8:31-39.

Do You Suffer From Hay-Fever or Asthma?

If you do, you will be interested in knowing that the Kola Plant, a new botanic discovery found on the Congo River, West Africa, is pronounced an assured cure for Hay-Fever and Asthma. Most marvelous cures are wrought by this new plant, when all other remedies fail. It is really a most wonderful discovery.

Mr. J. B. Ayle, Estherville, Iowa, writes, Feb. 28th, was cured of Hay-Fever and Asthma after 28 years' suffering, could get nothing to even give relief. **Miss Eva Preston,** Petersburg, Ind., writes March 8th, suffered beyond words for 18 years with Hay-Fever and Asthma until cured by the Kola Compound. Physicians told her she could not be cured. **Rev. S. H. Eisenberg, Ph. D.,** Centre Hall, Pa., a very bad case was permanently cured of Asthma after many years' suffering.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1168 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of the CHRISTIAN-EVANGELIST who suffers from any form of Hay-Fever or Asthma. This is very fair and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

Our Budget

—"The Country Church number idea has in it great possibilities." So we believe, and we hope to work them out.

—The Church Extension number next week will call attention to one of our greatest and most important enterprises.

—August is one of our most glorious summer months, with opportunities for outdoor life and grove meetings and restful vacations.

—We look to our readers to keep our special offers before their neighbors who do not take the Christian-Evangelist. The remainder of the present volume of the paper will be brim full of interest.

—There are a few Disciples of Christ in Pentwater, Mich., and the Editor of this paper had the privilege of meeting with them last Lord's day morning at the house of one of their number, Brother Alderson, whose brother was our late lamented missionary in Monterey, Mexico. It is their plan to meet each Lord's day at 9:30 A. M. to read the scriptures, and break the loaf and exhort one another.

—D. B. Titus will begin work at Lexington, Neb., next Sunday.

—R. H. Lampkin begins work next Lord's day at Wolcott, Ind.

—T. J. Head's meeting at Naylor, Mo., closed with 36 additions.

—F. M. Rains sails from Liverpool for home on the 13th of the month.

—Excavation for a new $25,000 church has just began at Canton, Ohio.

—H. H. Moninger will conduct the yearly meeting at Hopedale, Aug. 12-22.

—R. H. Cartwright has closed work at Walla Walla, Wash., and begun at Silverton.

—J. S. Beem, Bethany, Neb., will again enter the evangelistic field. He has had good success in the past.

—J. V. Coombs, of Indianapolis, Ind., has been secured to hold a meeting at Athena, Ore., in November.

—W. B. Crewdson has been lecturing at Prescott, Ia., on the "Place and Power of Christian Endeavor."

—R. E. McKnight, though offered a number of fields, has decided upon Saratoga, Cal., because of its health qualities.

—N. E. Cory has been asked to serve the church at Mt. Sterling, Ill., another year, which will make his fifth year there.

—G. Wilton Lewis' office, 14 Beacon St., will be open to comrades of the Disciples of Christ visiting the Boston encampment.

—J. M. Morris reports that the membership at South Haven, Kan., has outgrown the present quarters and a new building must be started.

—In our Lexington News letter will be found a suggestion that might be carried into effect by churches in other cities during the hot weather.

—E. E. Faris, of Africa, reports twelve baptisms on the Congo. The outlook for the work in that part of the field is bright and full of promise.

—It is hoped that the cause may be established at Melrose, near Chetopa, Kansas, as a result of the meeting begun by Brother Scrivner, of Girard.

—The missionary year closes on the last day of September. Those who are planning to do anything for the cause this year should see to it that their offerings are in hand by that time.

—Sister Garst addressed the members of the Central church on Lord's day and Bro. J. W. McGarvey those of the First church. Brother McGarvey held a family reunion at St. Louis, twenty-five of his kinfolk coming together.

—The church at Colusa, Cal., has granted R. W. Tener a vacation during August, and he is spending the time at Fouts Springs, hunting and fishing and enjoying real camp life.

—R. H. Emberson, an elder in the Columbia church, has been chosen assistant state superintendent of schools for Missouri. Brother Emberson is a devoted Christian and a competent school man.

—The Boston church is located at 18 St. James St., Roxbury, Mass. Anyone knowing of Disciples in that city, or who contemplate locating there, are requested to notify A. L. Ward, the pastor.

—Among the entertainers announced on the program of Fountain Park assembly, Remington, Ind., who belong to the Christian church, are Z. T. Sweeney, J. E. Powell and wife and Mrs. Princess Long.

—J. S. Hughes of Chicago, whose teaching on John's writings continues to attract attention, has just closed a week of lectures and institute work on John's Gospel and Revelation at the Assembly Park, Harrisonburg, Va.

—The Missionary Intelligencer for August is devoted almost entirely to China. The cover is yellow, as that is the imperial color. In this number there is a full account of the work of the Foreign Society in China.

—Through H. A. Denton, pastor at Maryville, Mo., the people of Nodaway district are cordially invited to attend the convention at Maryville, Aug. 30 to Sept. 1. Lodging and breakfast will be furnished by the church.

—The church at Palo Alto, California, where Chas. L. Beal ministers, has just completed the seating of its new church with pews. The aid society lately presented the church with a new pulpit. All departments are doing nicely.

—A Methodist theological school in India is using the entire set of books prepared by the Baptists for their similiar school in Ramapatam. The community of interests in the denominations on the mission field could have no better proof.

—The Christian church at Athens, O., having been closed for repairs during the first two weeks of August, the Presbyterian church, the pastor being absent, requested our brethren to meet with them and Bro. T. H. Lowe to preach.

—Frank Allen, of Columbia, Mo., was a World's Fair visitor this week and made a pleasant call at the Christian-Evangelist office with his son and daughther, for whose benefit educationally Brother Allen went to reside at Columbia.

—An aged Creek Indian, who failed in learning to read, has committed to memory, through repeated hearings, the 14th, 15th, and 16th chapters of John. There is no danger of his lacking matter for communings with his own heart on his bed.

—The illustration on our cover page this week represents the Christian church at Hamilton, Ohio. It is a handsome building and shelters a working church. Bro. A. M. Growden is now the pastor, and there are accessions at nearly every Sunday service.

—"The Christian-Evangelist is growing better as time passes. You are giving our people a paper worthy of what we stand for. You are true to old landmarks and are at the same time progressive and up to date. I wish you the abundant success you deserve.

Rushville, Ind. "William W. Sniff."

—E. N. Phillips, of Iola, Kan., paid us a pleasant visit last week and justified entirely his resignation of the pastorate and his entry upon the Y. M. C. A. work. Brother Phillips believes he can do a wider work through this channel and not lessen his interest in the work of the local Christian church.

—Last week the Foreign Society received $200 on the annuity plan from a sister in Virginia. An additional gift of $50 was also received from a brother in California on the same plan. It is hoped that many friends will remember the work in this way before the year closes.

—During S. D. Dutcher's two months' work as pastor of the First church of Omaha, Neb., about 25 persons have been added to the congregation from various sources. On last Sunday an offering for local work was taken amounting to more than $2,200. The largest amount given by any one person was $100.

—At Steubenville, O., H. H. Moninger has ordained two young men as ministers. J. W. Kearns, a former pastor, was present and preached. The young men were Cyrus Yocum, Jr., pastor at West Middletown, Pa., and Edgar Salkelt, pastor at Homestead, Pa. They graduated in June from Bethany and Hiram respectively, and enter upon their work with a hopeful outlook.

—The Bismarck avenue Christian church, Indianapolis, was reopened on Lord's day. It has been enlarged and reseated. A. L. Orcutt preached on this occasion. J. M. Canfield, who has been pastor for three years and a half, will enter the evangelistic field immediately. During his pastorate there were 166 additions to the church.

—The national missionary conventions will be held in St. Louis, beginning October 14 and closing on the 19th. We expect that this will be the largest convention in the history of our people. The day after the convention closes, that is, the 20th, is to be devoted to seeing the World's Fair. There will be special services on the grounds. There ought to be at least 100,000 Disciples of Christ in St. Louis on that occasion.

—G. L. Wharton now expects to leave this country a month earlier than originally intended, in order that he may spend that time in visiting the English brethren who have requested his presence among them. He will thus be able to be present also at their annual convention. He will be joined in London by some of his party and by others at Port Said. Brother Wharton has just returned from the Nebraska state convention, making a farewell call upon his two brothers on his return to Hiram.

—The tenth anniveraary of the organization of the church was held at New Zion, O. T., six miles east of Chandler, on July 24. A great crowd was present, many coming from distant towns. Several speeches were made by pioneers, who gave thrilling accounts of the struggles and triumphs of the church through its eleven years of history. The anniversary sermon was preached by John T. Owens, of Chandler. After a bountiful feast Pearl Brown, who is the present pastor, spoke on the subject of "The Communion."

—L. J. Marshall closed his second year's work with the church at Independence, Mo., July 31. During the past year there was a net gain of 39 members. The church gave to educational, missionary and benevolent enterprises $3,200. The congregation supports its own foreign and home missionaries. Harmony prevails and the church is happy in its enlarged work. Brother Marshall has accepted a call from the church for an indefinite number of years, and after a month's rest will resume work Sept. 1.

—The Christian churches of Jackson county, outside of Kansas City, held the second annual convention July 21, 22, at Blue Springs. The attendance and interest were good. The smaller churches were shown to be in better condition than last year. The following officers were elected: President, M. F. Redlein, pastor at Hickman's Mills; vice-president,

A. M. Woodson, Independence, Mo.; secretary and treasurer, W. M. Trigg, Independence, Mo. The C. W. B. M. held a profitable session and elected Mrs. W. E. Moore, of Independence, county manager.

—A bit of missionary life in Tsuchiura, Japan: "Imagine me," says the missionary, sitting on the floor, with a little table three feet square and a foot high, and a little charcoal fire with an oven on it, on one side. I was giving a cooking lesson to six Japanese ladies." The lesson was on stuffing and baking mackerel and on making sponge cake. After the lesson in cooking came a Bible lesson. What was the missionary's reward? Three of the women of the cooking class have already become Christians!

—J. P. Rowlison, pastor of the Christian church at Tampa, Fla., writes us that they are about to begin work on the chapel of their new church building there. He was just starting on a tour in Kentucky, Ohio and Indiana in the interest of this enterprise. It is known that Tampa, aside from Jacksonville, is perhaps the most important city in Florida. The young mission church there has given great promise of strength and usefulness under the administration of Brother Rowlison. They have been meeting for some time in a barn-like tabernacle, and a new church building is absolutely essential to any permanent success of our cause in that city. We commend the enterprise to the brethren and to the churches throughout the country.

—B. J. Pinkerton, of Lexington, Ky., last week visited the office where he formerly wielded the shears, blue pencil and other dreadful paraphernalia of the assistant editor and pointed out to the present incumbent of the chair the pigeon holes, drawers and other receptacles he so thoughtfully provided for the use of his successors. Brother Pinkerton failed to reveal, however, any hidden place in the office from which we could draw a supply of the "wit and wisdom" that went into his paragraphs. All he would do was to tell some tales on our "dear old daddie" and his courtin' days which we shall spring on him some time if he ever takes us to task for keeping Her up too late.

—"The third annual county meeting of the churches of Clay county was held at Missouri City. The attendance was not large, owing to rainy weather. W. A. Moore and W. T. Henson were the guests of the convention. Steps were taken to perfect the organization and to secure more accurate reports and a more representative attendance. An executive committee was appointed to have oversight of the work during the year. This committee hopes to arrange for some meetings at needy places in the county. The following officers were elected: E. B. Land, president, Lon B. Darby, vice-president, Chas. Smith, secretary, T. H. Frazier, treasurer. The meeting next year will be held at Smithville. The hospitality of the Missouri City people was generous and whole hearted.

"Robert Graham Frank."

Liberty, Missouri, August 2.

Ministeral Exchange.

J. T. Ogle, who has been pastor of the church at Guthrie, Oklahoma, will close there at the end of the summer and desires to hold some meetings before locating again.

C. P. Evans, late of Bartley, Neb., is now open for work. Address Arapahoe, Fumas Co., Neb.

Mrs. Sadie Hamilton is now ready to make engagements after October 1. Address, R. F. D. No. 3, Des Moines, Ia.

P. E. Cheek will leave Birmingham, Ala., on account of health and will be glad to correspond with a church in the west or northwest. Address, 320 N. 20th St., Birmingham, Ala.

The churches at Stillwell and Loraine, Ill., wish to secure a minister (middle age preferred). Salary about $600. Address, J. W. Tanner, Stillwell.

A competent Christian young man desires work with some pastor or evangelist as chorus leader for a limited time. Address, G. F. Bradford, Eureka, Kan.

Wanted—in Louisiana—one young single man and two married men to take charge of three of our churches. Write with references, etc., to W. O. Stephens, Baton Rouge, La.

Wanted—A general evangelist for south Kentucky. A man of experience, energy, business ability, and strong social qualities. Good salary for the right man. Address, enclosing stamp for reply, R. H. Crossfield, Owensboro, Ky.

No Intoxicants Sold.

It has been loudly boasted by pro-liquor advocates that no eating place can be successfully conducted on the World's Fair grounds without the liquor selling attachment.

Such impudent assertion is a challenge to temperance people, and they ought to take pains to see that the stamp of falsity is placed unmistakably upon it. It is also a great error to believe that lunches and meals cannot be had on the grounds at reasonable prices.

All that is necessary to obtain good food at fair prices and in places uncontaminated by any connection with the liquor traffic, is to use just a little care in selecting the place.

We take pleasure in calling attention to the advertisement of the Barbecue Catering Co., which appears in another part of this issue, and recommending our readers to patronize their lunch stands when visiting St. Louis and the World's Fair.

Stone-Laying of the Bible College.

The corner stone of Lowry Hall, the new building of the Bible College of Missouri, was laid on Sunday, with impressive ceremonies. A goodly attendance of the citizens of Columbia honored the occasion. The stone bears a simple monogram consisting of a cross and the Greek letters Alpha and Omega. In his introduction to the occasion Dean W. J. Lhamon spoke as follows:

"Our movement looking to the adjustment of a Bible college to an institution controlled by the state should be of greater interest by far than pertains to the people directly connected with it. We earnestly desire other religious peoples and the public as a whole to be interested in our attempt. More and more general education must be cared for by the state. More and more religious education must be cared for by the church. An adjustment must be found. Should we even in a modest way assist in discovering it, our efforts will not have been in vain. Other states and peoples are watching us with eager eyes. It will be a blessed day for state universities when the ideal of Thomas Jefferson shall have been realized, when those devoting themselves to general education shall be surrounded and fortified by the strongest and most effectual Bible colleges and theological seminaries that the forces of Christendom can command."

Representatives of other religious bodies, and of the university, and of the various schools of Columbia were present and brought helpful greetings. Prof. Elwood, representing the university, said that the Bible college would stand as the complement and completion of that institution. He asserted that he had reached the conviction that the salvation of the state and nation is to be found in the teachings of Christ and in Christly institutions.

Dr. W. T. Moore made the concluding speech in his usual happy vein. After the setting of the stone containing in a sealed box certain historic records, and the reading by Dean Lhamon of the sublime words in Rev. 1:8, while he smote the stone three times with a gavel, the meeting adjourned with the singing of the doxology, and the invocation of the benediction by Brother Otto of Shelbyville, Ill.

The Bible college has the promise of a growing work and a bright future.

The Christian Church and the World's Fair.

Only $1 was received by the treasurer during the past week—from H. Frank Smith, Russellville, Ark. Bro. J. H. Allen writes: "It takes six cents to collect this dollar, besides the stationery, and two letters from me and one from you. I do wish people would send in their subscriptions so we can close up this matter." It is a marvel to us that the churches and the brethren are not more concerned about this matter. Its great value is recognized by all who visit it, whether of our church or others. Witness the following just received:

"Quincy, Ill.

"Dear Brother Garrison:—The Disciples' cottage is a credit to our brotherhood, and a place of rest. Brother Hoffmann told me that as many as 1,000 had called in one day. It speaks much for our people, and *all* should contribute their mite. Edgar S. Retter."

A Truly Great Book.

To his long list of books Dr. W. T. Moore has added another, entitled, "Man Preparing for Other Wolds." This is the author's greatest literary production. It is the gift to the world of the life's fruits of a gifted man of God, whose life's experiences have been wide and varied in the Master's service. Both in this country and in England he has stood in the front rank of all the enterprises of the Christian church. His voice has been heard in all of her councils, and his influence has been felt in shaping all her aggressive movements. Dr. Moore has been associated with the great men of his generation and has known personally and intimately the master minds of the church of the last half century in this country and in Europe. In addition to his knowledge of men, he has been a great reader of the best books of the best thinkers of his day. All these things have contributed to this work, which is the best presentation of the author's various gifts and his literary researches.

"Man Preparing for Other Worlds" is a cientific and biblical presentation of God's dealings with the human race, and man's struggle after righteousness and immortality. It is a book for the age, by one who is alive to the needs of the age and the great problems that confront the leaders of the church militant in preparing men for "Other Worlds" than this.

While it is a book that all thoughtful Christians will enjoy and profit by reading, it is essentially helpful and suggestive to the ministry. It abounds with homiletical material. The exegesis of difficult passages of scripture and the literary and scientific setting given to these scriptures will be of great help to preachers who have not had access to the great libraries that have been at the author's command. We commend this book to the careful study of ministers. It will ground them in the truth. It will make them think.

Kansas City. J. J. Morgan.

If you are interested in college matters, or know of a young man or woman who ought to be interested, write to W. E. Garrison, Indianapolis, Ind., for a copy of a handsome booklet entitled "Reasons." It will be sent free.

NEWS FROM MANY FIELDS

Georgia.

E. L. Shelmuth, W. A. Chastain and wife and Miss Cook form the invincible evangelistic quartet for the great Appalachian range. They opened their campaign at Blue Ridge in the "Temple of Justice." Many auspicious omens encourage them, yet misrepresentations by preachers who are still in ignorance and sectarian bigotry intimidate the masses. This vast Appalachian range that sweeps the borders of several states, presents a study problem for our more favored sections. It is sparsely settled by the posterity of the best Scotch-Irish aborigines of America. The people are honest and frugal and withal over-zealous in defending the religion of their fathers. The scenery and climate are as enchanting as that of sunny Italy. But ignorance is bliss. Many huts of one room with mother earth for a floor have from four to ten occupants. On a tour through these countries two years ago the writer found boys and girls fifteen years of age who had never seen a school house or a book or newspaper. In some counties that I could name illiteracy ranges 16 1-10 to 23 7-10 per cent among the white voters. We who have assumed the responsibility incident to our advanced step among religious bodies should ponder well our obligations as touching these conditions. Our American board should have $300,000 instead of $200,000 this year.

That inimitable veteran, R. Lin Cave, pastor at West End, Atlanta, has been conducting a series of meetings at Tallapoosa under the state board.

S. B. Moore, First church, Atlanta, is on his annual vacation. He supplies the pulpit at Oklahoma City, O. T., during his vacation. In his absence Geo. W. Mullens, Dr. E. B. Thomas, A. E. Seddon, F. L. Adams and F. M. Foster will fill his pulpit.

J. E. Spiegel assisted G. R. Cleveland in a meeting at Sylvania and is now with Dr. E. A. Harris at Midville.

A. R. Miller, the efficient pastor at Savannah, says: "We are making great preparations for the best convention in our history in November." A. R. Miller, R. Lin Cave and W. J. Cocke have under consideration the program.

Howard T. Cree, pastor of First church, Augusta, is on a vacation of three months. He will visit awhile in Kentucky, take in the great Exposition and do some special work at Chicago university.

J. H. Wood, Second church, Augusta, will conduct meetings at Bethel and Corinth, two of our best country churches.

The Griffin district has bought the Macon tent to be used at Griffin, Monticello and other points by their district evangelist, F. G. Cuthrell. The writer has been invited to help organize a good church at Monticello in August.

Many other good reports must come later. The writer goes to the springs this week for a short rest.

That educational number of the CHRISTIAN-EVANGELIST was a gem in high class religious journalism. ERNEST MOBLEY.

Rome, Georgia.

Sample Bible Lesson Free.

Ask for one. Come to the college or take correspondence course and enroll at once. Next term at the college opens Sept. 12. Large three-story building newly papered. For announcements, write C. J. Burton, Christian College, Oskaloosa, Iowa.

Kansas Letter.

We wish to announce to those readers of the CHRISTIAN-EVANGELIST who are subscribers to the Kansas Messenger that they will have to be as patient as possible with us for the month of August. Brother Simons, who has been publishing the paper for six months, and who was to have gotten out the August issue, finds that owing to unlooked-for complications he cannot well do so, and asks the state board to take immediate charge. The board has assumed this responsibility, but is compelled to take a little time in getting matters in shape for the year, especially selecting a printer or publisher and determining what the size of the paper shall be, etc. Watch the next issue of the CHRISTIAN-EVANGELIST for further announcements.

The superintendent has not been in the field a great deal of late, owing to the fact that his presence was needed in the office preparing for the state convention. It is no small task to get ready for a gathering like a state convention. It requires a great deal of planning, thinking, writing and not a little worrying, unless one is so constituted that he can throw care aside whenever he desires to do so.

Our state convention at Paola was thought by many to have been the best and strongest in years. One remarkable feature, as well as a most encouraging one, was the small number of vacancies on the program. The committee on order of business had practically nothing to do.

The convention was progressive in its plan of work for the coming year. We present herewith a synopsis of the committee on future work. In addition to this report, the convention decided to take steps toward the raising of an endowment or permanent fund, and a special commission was elected to have charge of the new enterprise in our state.

We are quite sure that a convention was never more systematically cared for than was this one. Brother Lockhart and his corps of assistants had every detail anticipated and met every emergency without a tangle or jar so far as we could learn.

The next convention will be held at Eldorado September, 1905. Each speaker from abroad filled his place with credit to himself and to the brotherhood. One unique feature was the presence of the secretaries from Missouri and Iowa, T. A. Abbott, of Missouri, and B. S. Denny, of Iowa, who were on the program, to the delight and edification of all.

REPORT OF COMMITTEE ON FUTURE WORK.

We, your committee on future work for the state convention of 1904, submit the following recommendations:

I. *As to Finance.*

1. That we adopt the watchword of $7,000 for Kansas missions for the ensuing year; 2. That the apportionments of the churches and departments be revised and adjusted so as to be made equal to $7,000, the watchword for the year; 3. That Kansas day (November 6) be made as nearly as possible the greatest day of the missionary year; 4. That hereafter our state board in its report to the state convention state the actual existing condition of its financial affairs, whether in debt or not, without considering unpaid pledges as cash in hand; 5. That the "League of 1,000" be pushed to completion; 6. That the state superintendent or treasurer send to each church and department a statement of the apportionment at least one month in advance of Kansas day, and each quarter thereafter until paid; 7. That each pastor be responsible not only for the raising of the apportionment of his own church, but that he be responsible for that of another church indicated by the superintendent.

II. *As to Evangelization.*

That the plan used last year be followed, namely, that there be one evangelist working on a guaranteed support, and that the board use such other evangelists as can be used advantageously. And that the board ask the churches to send their pastors to hold at least one missionary meeting each under the direction of the state board.

III. *As to the Kansas Messenger.*

We recommend that the publication of the Kansas Messenger be left in the charge of the state board to do with as the board deems best, except in our judgment they should not purchase a printing plant, and that moneys collected on delinquent subscriptions be placed to the credit of Robert Simons to the amount of $97.50 to reimburse him.

IV. That W. S. Lowe be continued as superintendent of Kansas missions.

V. That three members of the state board be selected by the board to be a committee on finance to assist the superintendent in the work of raising funds.

WM. IRELAN, chairman.
W. H. SCRIVNER, secretary.

Howard C. Rash, of Salina, was selected by the convention to take charge of the Bible-school department for the coming missionary year. Brother Rash was at the head of our Bible-school work in Kansas for twenty years, laying it down about five years ago because of his increasing business cares and limited physical strength. He now brings to this work a ripe experience, mature wisdom and an indomitable energy. We sincerely hope that he will have the hearty good will and co-operation of our entire army of Bible-school workers. Watch for his letters and also receive kindly and sympathetically such as he will write you in a personal way.

W. S. LOWE.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 183, Notre Dame, Ind.

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The Secretary at Kirksville.

It was a real delight to spend a Lord's day with the church at Kirksville, because it is one of the great churches in the state. Some churches are blessed—sometimes because of the wealth of their membership, others are blessed because of the character of the men and women who compose them; while still others are blessed because of the unsurpassed opportunities God gives them for helping their fellows. The church at Kirksville is not great on account of its wealth, though it is not poor, but the men and women that make up its membership and the vast opportunities that have come to it for blessing others have made it a truly great congregation.

Here is situated one of the great Normal schools of the state, where thousands of young men and women—they of the brawn and the sinew, the brain and the push—come to fit themselves for the profession of teaching. Here also is located the great school of Osteopathy, with its infirmaries and hospitals to which hundreds of men and women come to be instructed in the healing art. What an opportunity! To send out Christian teachers to train the young; to send out healers who put their trust in the Great Physician; surely here is such privilege, such opportunity that a congregation of pigmies might thereby be transformed into a band of giants. But these were not pigmies, but men and women of God, and the church at Kirksville has known of her day and, seizing it, has grown to be a mighty power.

Back in her history she has had men of power of which time would fail me to tell. When I first knew the church it had for its leader Simpson Ely and he led it well. He was followed by that prince of evangelists, H. A. Northcutt. These were both great reapers in the harvest field of God, and when the time came that Brother Northcutt resigned many of us said, "Who is sufficient for this work?" But surely if ever God's providence watched over a people it was here, for in the selection of G. W. Thompson one was found who could not only hold the ground gained but lead to larger victories. Young, strong, vigorous, cultured, resourceful, a born leader of men, with the help of his wife, a true helpmeet, he is doing a marvelous work.

He has a great Bible-school. Brother Holloway is its efficient superintendent and he has a corps of splendid teachers. The Christian Endeavor has some of the finest young men and women it has been my privilege to meet. If some able preachers of the word, missionaries at home and abroad, do not come from that society I shall be disappointed.

It is no wonder that, with such a leader and such a church and such efficient adjuncts, when the plea for state missions was presented they more than doubled anything they had ever given before. They gave between $60 and $70 and it will not surprise me for them to make it $100.

While at Kirksville the sad word came of the death by drowning, near Canton, of Bro. A. C. Hitch, one of the brightest young preachers we had in the state. Intellectual, cultured, genial, industrious, spiritual, by the tragic death of this young man of God the whole church in the state has suffered. And what shall we say to the other sad word that has just reached us of the death of Brother George Darsie? Missouri has an especially sad interest in this sad word, for among the last, if not the very last, public works of our gifted brother was the great speech on Church Extension, delivered at the state convention. Never did the splendid qualities of this man shine with greater brilliance and power than in that memorable address. It does not seem possible that this sad word can be a true one. Dead? No, not that, for, "He that liveth and believeth on me shall never die," and George Darsie lives forever.

What is to be the future of a cause that has or its heritage the memory of such men as these? Nay, that has the active co-operation of many such. Can it be small? Surely not. It must be in harmony with the great plea, its divine leader and its masterful and divine purpose.

T. A. ABBOTT.

311 Century Bldg., Kansas City, Mo.

Ohio Letter.

Geo. A. Ragan has left Ohio for California. He has been acting as state evangelist for some time and has done good work. We cordially commend him to the brethren of California as a thoroughly reliable and efficient man. We are very sorry to lose him, but he will be a strength to the cause on the Pacific coast.

J. N. Johnson has been secured by the state board and the Coshocton church to take charge of that mission. Brother Johnson would seem well qualified to meet the demands of that field and we shall expect the church to grow and prosper.

Ohio is glad to welcome back to her ministerial ranks J. N. Scholes. He will come to Wayne street, Lima, September first. Lima has a good church of some 500 members, and will soon enter upon a building enterprise. We know of no man better fitted to undertake this task than Brother Scholes. We bid him a hearty welcome and congratulate Lima and Ohio.

The forty-first annual meeting of the eastern Ohio ministerial association will be held September 6-8. Ravenna will furnish the church, beds and chicken. The program is now in process of formation and is about ready for the printer. It will be a good one. A new feature will be introduced this year. On Wednesday night there will be a sermon by someone picked by lot at the meeting. After the sermon there will be a chance for the rest to criticise. So every preacher who goes must take his best sermon and be ready to preach at a moment's notice and then be pulled to pieces. Ravenna is easy of access and centrally located, and herefore, ought to draw a large attendance.

The Sunday-schools at Canton and Steubenville are in a six months' contest as to attendance. This began July first and will close at the holidays. They are both running near the 550 mark with Steubenville a little in the lead the first month.

Millersburg will dedicate their rebuilt house of worship on August 21. State Secretary Bartlett will preach the sermons.

Percy H. Wilson has left the evangelistic field under the state board and will begin the pastorate of the South Akron church September first. This church is the living link of the High street church, Akron, and Brother Wilson goes there at their solicitation. He is an untiring worker and will win.

The fall conventions in the several districts in Ohio will soon be on. These conventions serve several ends. They arouse new interest in state missions, foster fellowship among the brethren and stimulate Sunday-school and Christian Endeavor work. They ought to be made much of and thoroughly worked up in each district.

Vacations and picnics are the order of the day just now. Are not both becoming too much of a fad? If Rains had the vacation money of the Disciples of Christ, he would come up to St. Louis with $500,000 on his banners. The vacation is all right, but the way in which many spend it seems somewhat prodigal.

C. A. FREER.

Collinwood, Ohio.

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A Missionary Conference.

One of the latest and best agencies devised by the church is the young people's missionary movement. It was called into being just two years ago. It is not an independent organization, but is a federation of the missionary departments of the young people's societies and Sunday-schools of all churches. Its missionary interest is neither home nor foreign, but both. Each summer this movement holds three conferences, one at Winona lake, Ind., one at Lookout mountain, Tenn., and one at Lake George, N. Y. This year it was my pleasure to give a daily Bible lecture to the conference at Lookout mountain. While there I attended a meeting of some kind during every hour of the conference and studied it at close range.

The conference was made up of about 130 delegates and leaders. They met hour after hour for ten days, in groups or all together, for normal training in the best methods of missionary activity. They heard reports of the best things devised and done in the most successful churches. They studied the latest and most comprehensive charts, maps, books and leaflets in the missionary exhibit. They were inspired by able missionary addresses by home and foreign leaders. They went down from that mountain top with a new vision of the world's need and of their relation to it. Some had consecrated their lives to hard service in needy places at home or abroad. All went back to their homes to inaugurate a new era in the missionary activity there.

The conferences in Indiana and Tennessee were near the centers of our power as a people. What an opportunity for our local and state and national leaders! It was a chance for chairmen of missionary committees in the Christian Endeavor and for superintendents in the Sunday-schools who have reached the end of their resources in missionary development. It was a providential opening for state secretaries who are at their wits' end for some way to secure needed funds and workers. It was a new day of grace for national secretaries who have grown thin and gray trying to bring a numerous and wealthy people to a realization of their opportunities and obligations concerning our home and foreign work. How did we improve our opportunities?

The C. W. B. M. had its national superintendent of young people's work present at Lake Winona. The A. C. M. S. and F. C. M. S. each had a representative at Lookout mountain. So far so good. But beyond that there was just one single delegate of our people at one of the conferences. Yet we had churches within a stone's throw of these places and thousands of people within reach of them, and hundreds of local, district, state and general leaders who needed to be there.

Other religious bodies saw to it that their young people were present. The leader of one of the southern denominations told me that 5,000 letters had been sent out to work up their delegation to Lookout mountain. As a result, their delegation comprised more than half the conference. As a further result new life and achievements will be manifest in all their churches. We cannot afford to lose such opportunities. We need the help of the young people's missionary movement. And if our vast brotherhood is of any importance in the religious life of the world, the movement needs us.

It is not too early to begin to plan to attend one of these conferences next year. No more delightful vacation could be thought of. No better investment of time could be made by Sunday-school and Christian Endeavor leaders, pastors and state workers. I have promised myself and the leaders of the movement to do what I can to secure adequate representation of our people next year. I hope to undertake that later. Meanwhile let all resolve to labor to the same end. W. M. Forrest.

University of Virginia.

Thos. Penn Ullom and New Christian Church at Traverse City, Michigan.

The newly dedicated Church at Traverse City, Mich., is a beautiful building, carrying out both in its exterior and interior arrangement a harmony of design and color. It is constructed of cement brick. Two years ago it was a small mission church without a home. Under Thos. Penn Ullom's capable leadership the audiences outgrew the town-hall and then the opera-house and now have a $12,000 house more than paid for.



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Illinois Notes.

At home a few days in Eureka. Improvements are moving along vigorously about the college. By the liberality of the brethren we hope to have Eureka college enter the fiftieth session of work with better and larger possibilities than it has yet enjoyed. One good brother told me recently, however, that if Eureka was about to die he would help it some, for he did not want it to die. The less the emergency, the easier to decline service, no doubt, but is it good business policy to try to keep either college, church, or horse, as near the dying point as possible?

The writer was much refreshed by a good visit from his daughter, Mrs. Melvin Menges, and her two boys, who have a few weeks' rest from their hot, hard work in Matanzas, Cuba. The mission is in much need of a teacher and she found Bro. Rosco Hill and his good wife willing to take up the work. He is a graduate of Eureka college, a practical teacher and a good preacher. He is of the Mackinaw church which immediately pledged $300 for his support. This was supplemented with something over $200 pledged by the Eureka church, with Stanford yet to hear from. We hope the arrangement can be completed and a splendid school established in the island of Cuba.

The church at Tallula is one of the substantial congregations, the former home of our lamented Mrs. Kate A. S. Judy, so well and favorably known as a public-spirited, generous helper in all our good works. Here also H. O. Breeden began his regular preaching after leaving Eureka college. J. W. Battenfield has recently taken up the work here with good promise. The church has suffered many losses by deaths and removals but stands firm for the old faith.

I dropped in to see W. M. Grove at Petersburg, who is ever busy in the King's business. We sadly missed Judge Blane, for many years a pillar in the church and a patron and contributor to Eureka college. He has entered into his rest, as have several other members recently, of the Petersburg church. But the rest are loyally filling up the ranks and will be well represented in the souvenir calendar of Eureka college, for 1905.

Brother Anderson and his good wife are holding the fort at Mt. Auburn where a faithful congregation is doing splendid work.

At Taylorville we sadly miss our faithful sister Cordelia Hoover, so widely known for her public spirit and benevolence. She rests from her labors. Bro. Z. Moore, the new pastor, is getting a fine start in his excellent field.

The church at Smithboro is resting at present, but we hope by fall it will be planning for vigorous business.

Bro. M. R. Shanks divides his time between the churches of Mulberry Grove and Woburn. Both places have comparatively new houses, the one at the latter place just dedicated this summer. By proper co-operation and vigorous effort these churches have a bright future before them.

The Greenville church, where Jesse E. Story ministers, is in a prosperous condition. Like many other churches this one is much stronger than it knows. It has been ministered to by such men as J. Carroll Stark, H. R. Trichett and other strong men. Its house is elegant and modern with a most intelligent membership.

The church at Walshville, which once numbered 200 members, has been almost depopulated by removals and deaths. The final stroke was the burning down of their house of worship. While few country churches are failing, it is chiefly because the members are removing and strengthening other places and not infrequently forming the charter membership of new churches under more favorable conditions.

J. G. Waggoner.

Lexington, Kentucky, News.

The grounds upon which the Kentucky chautauqua is held year by year have recently been purchased by the city and set apart as a public park. They are beautiful and characteristic of the bluegrass region both by reason of the grass and the splendid old oaks and elms. As a resort they are growing in favor. In fact, as such they are superseding the cemetery, which has heretofore been the only public breathing place in the city. The place, now known as Woodland park, is free from games of chance and other objectionable features.

Seeing an opportunity to proclaim the gospel message to many who would not sit in a church on a hot Sunday evening, our four churches here arranged to hold a union service at the park during July and August. Three meetings have been held thus far with an attendance of upward of a thousand each time. Bro. Mark Collis has preached once and Bro. I. J. Spencer twice. Each one preached on the subject of "Christian Union," and the third sermon was on "The Simple Gospel as God's Message for All."

The sermons have been well received. The city papers have given much space to reporting them. And the Morning Democrat has had an editorial on Christian union suggested by them.

Another movement in which the four churches are united is that of carrying on work at mission points in the city, and to that end the Lexington Christian mission board has been organized. Its officers are W. H. Allen, president; Mark Collis, vice-president; Barclay Meador, secretary; and W. E. Hibler, treasurer. Each church has two representatives, and the College of the Bible two on the board. Four points are now being sustained, at one of which, known as Arlington, a lot is now owned; at another, known as Irishtown, a lot is now being paid for by our Christian Endeavorers. This movement looks to the unifying of the cause in Lexington, to the building up of churches at available points and to the sustaining of mission stations in sections of the city otherwise destitute of Christian influence.

Barclay Meador.

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Missouri Bible-school Notes.

Eagleville wants a meeting this fall. It's a splendid field. Write Jas. Miranda.——Representatives of Sullivan and Putnam counties met in a most enthusiastic convention July 20. They organized for work.——C. C. Dobbs leaves Bigelow to attend Drake. He continues to preach at Palestine one-fourth time and will give half time to Ravenwood.——Will D. Alkire, Maryville, writes: "I am greatly interested in state work"—and a lot more good things. His school gave us $100 this year.——Wm. C. Perkins says: "I hasten to make apologies for Plattsburg's tardiness and to announce that we make our regular pledge of $50." And it really was not their fault at all. Who is next to apologize?——O. A. Lee, Wilson, Ind., uses our campaign buttons and says: "School has increased from 50 to 93 and still growing." The buttons are 80 cents per hundred.——J. E. Roudebush, Gentry, writes of a wide-open door at that place. What church will permit the pastor to hold them a short meeting?——Brethren, write me when you have something helpful for others or when we can help you.——"How can we hold the boys in the Bible-school?" is asked. How many postal card answers may I have?

Mexico, Mo. W. A. Moore.

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Kansas Christian Missionary Convention.

Paola, Kansas, is forty-three miles south of Kansas City. It has a population of nearly 4,000. It is one of the wealthiest and most moral county seats in the state. The people seem to be thrifty and wide awake, full of business and energy. The Christian church stands well in the community and they have a capable and active man in Bro. W. S. Lockhart as pastor. He is doing a good work for them and the church seems prosperous.

It was the happy privilege of the Kansas state missionary convention to meet with this church. I never attended a convention that seemed to enjoy these pleasant surroundings more than they; in homes and meals and care and constant attention, the delegates had all that heart could wish. Brother Lockhart and the good people among whom he labors deserve great praise for their care and splendid management of the convention.

The convention was well attended. While it was not large in its delegate representation, it was a representative body and did good work in all its departments. The church building was too small for its audiences and the meetings were held in the opera house, which was kindly tendered by the city Commercial club. This was highly appreciated by the convention.

The program was full and there were but few absentees. The addresses and discussions were of a high order and presented by a vigorous, growing ministry. Both our sisters and brethren in Kansas are capable and true to the spirit of the Master, and all the addresses indicated this. Some of the discussions were especially vigorous. The representation on the program from outside of the state was also strong. Harry G. Hill, Indianapolis; G. W. Muckley, Kansas City; G. L. Snively, St. Louis; T. A. Abbott, Kansas City; A. McLean, Cincinnati; B. S. Denny, Des Moines; Miss Mattie Pounds, Indianapolis; and Geo. B. Ranshaw, Cincinnati, all delivered addresses. Such an array of talent must of necessity make a convention interesting. It brought good audiences to every meeting and thoroughly filled the opera house every night.

The reports indicated a good year's work. There were thirty-nine workers employed in the state who gave more or less of their time to the evangelistic work. There were forty-two meetings held, twelve churches organized and 1,002 additions. The contributions to this work were $4,383, and the funds developed by these evangelists were $19,026. These reports clearly indicate that Brother Lowe is doing a good work for state missions, and the work in Kansas is growing: The reports of the C. W. B. M. organization also indicated that our sisters were alive to every opportunity to enlarge their work.

The Methodist Episcopal church has 101,000 members in Kansas; the Baptists have 42,892; the Congregationalists have 15,000, and the churches of Christ have 42,389 reported in our churches. These are the leading Protestant churches in the state, and there is no reason why the churches of Christ should not increase rapidly and become the leading religious body in the state. The population of Kansas must rapidly increase and with this increase many Disciples of Christ will come to strengthen our old churches and build up new ones. The convention seemed to realize this, and the addresses, as well as the business discussions and plans for future work, all seemed to indicate that this will be an epoch-making convention. The incorporation of a board, the preparation for legacies and permanent funds, the more perfect organization of the district work and a number of other matters of like import, all were full of promise for the cause in the near future.

CONVENTION NOTES.

Hon. Milton Brown makes a dignified presiding officer and the convention honored itself by his re-election. F. E. Mallory was re-elected vice-president. The committee on resolutions recommended that W. S. Lowe be re-elected as superintendent of state missions. This recommendation will doubtless be adopted. Miss Rosalea Pendleton was also re-elected as office secretary. This is well deserved. She is a painstaking, efficient worker and has become a necessity in the Kansas work.

Christian University, Canton, Mo., represented by E. M. Carr, Christian College, Columbia, Mo., by W. S. St. Clair; Drake University, by Joel Brown and Cotner by J. Edward Clutter, all seemed to be encouraged by promises of students for the coming year.

In addition to the Missouri preachers mentioned above, we met J. R. Frank, Liberty; J. D. Greer, Pleasant Hill; J. W. Baker, Joplin; J. W. Strawn, Moberly; J. B. Lockhart, Carrollton; adding to these the many Missouri preachers who are laboring in Kansas and becoming acclimated, it seemed very much like a Missouri convention.

Taking the convention all in all, it was a great gathering of a vigorous young ministry in the service of Christ. The convention seemed hopeful and expected to reap a great harvest. They seemed to expect that the Lord would be gracious to them and fulfil his promise in them by giving them "many souls for their hire." May God bless them and prosper them, and may their motto, "Kansas for Christ" be fully realized. G. A. Hoffmann.

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On That Manufacture of Infidels.

In Briney's Monthly of June, 1903, appeared an editorial in which the writer stated that he had received a communication from a certain minister of the gospel who stated that to his certain knowledge nine young men had become infidels after attending the Missouri state university. To my intense surprise, the editorial comment on the statement agreed that the fault for the defection of the young men alluded to lay in the institution itself, and that therefore the institution should be deprived of support from public money. When I say surprised, I use the word advisedly. I had thought that of all public writers, the editor of Briney's Monthly would have been the first to label such a proposition as absurd, illogical and inadmissable of the serious consideration of thinking men. Moreover, I had been a student at the university for some time, and it was there where I had received my best incentives for practical, working Christianity, and where my faith had received such encouragement and fellowship as to strengthen it for the daily needs of a young man who was striving to live a clean life.

But I was unwilling to form too hasty an opinion on a matter upon which the judgment of so clear a reasoner as the editor of Briney's Monthly had been passed, and I set about investigating for myself the conditions which exist, from a sane and conservative standpoint. And I believe I have found the following to be true:

At Missouri university there is a larger percentage of active, consecrated, intelligent, *working* Christian young men than can be found at any other institution in Missouri—theological seminaries and sectarian schools not excepted. At Missouri university the percentage of unbelievers is smaller than that in any city or village in the state. At Missouri university the only student activity outside of regular lines of scholastic work which receives financial aid from the faculty and from state appropriations is the Young Men's Christian Association and its auxiliary, the Young Women's Christian Asssociation. With about ten exceptions, I think, the entire faculty is composed of professing Christians who regularly attend some place of worship.

When a man enters Missouri university the first man to greet him will be wearing a Y. M. C. A. badge. The first printed matter he will receive will be a handbook telling him where he can find his church and the association of God's people. When he makes out the necessary entrance blanks to the university he will state his religious preferences, and the pastor of his church will be notified so as to properly look after him. The first student gathering he will attend will be one given by the Christian young men of the university, in a university building, and there he will be made to feel that he is among Christians who believe in applied Christianity. Every morning before he goes to his class rooms he will be given an opportunity to attend a prayer-meeting in a university building. Every Sunday afternoon he will be invited to attend a meeting of devoted Christian young men, both faculty members and students. Every night there is a class in devotional Bible study somewhere about the university, at any of which he will be a welcome visitor.

And so throughout his student life. If he will observe he will see that Christian men hold the places of honor in every department of student activity. He will soon discover that the most potent factor in student advancement is the Young Men's Christian Association. And in all this the idea of sectarianism will be carefully eliminated. He will see "Our Plea" for united Christian effort actually working and accomplishing things. He will be taught to render his first religious duties to his church and all others to his fellow student.

Of course it cannot be denied that men go up to the university and while there get away from the faith. The university does not claim to take a spineless church member, crate him carefully and deliver him right side up with care at the gates of the New Jerusalem. Every man who goes into the institution will seek his own level and will find it. But that is equally true of any church, congregation or assembly of people under the sun.

As to the nine men who went astray, it seems very probable. But without any bombast or self-assertiveness, the writer of this will undertake to find fifty men who have gone into the university unbelievers and have come out of it Christians for every man who entered a Christian and came out of it an unbeliever. Furthermore, he will agree to give any inquiring persons the names and addresses of the Christians referred to, and will allow them to speak for themselves. And for every man in any religious or theological school in the state who has volunteered to go into the foreign missionary field the writer will also undertake to forward the names and addresses of two men from Missouri university who have done the same.

Missouri university has been maligned in this respect. Unthinking people accuse the institution of the responsibility for individuals who have attended it going wrong. Before they condemn, it would be competent for them to show any other gathering of 1,800 students every year with as small a percentage of infidelity as can be found at Missouri university.

This is written not from a spirit of criticism, but because the writer believes that it will not do for Christian people to allow narrow prejudices to blind them to the truth. If every loyal Missourian would see to it that the truth is known about his state's institutions, there would be less idle talk about reckless expenditures of state moneys and more talk about building up the manhood of young Missouri.

JAMES E. CRAIG.

The Round Table

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C. W. B. M. in Missouri.

Nodaway county meeting at Barnard was a fine one. C. W. B. M. hour was well used. The district manager, Mrs. F. B. Elmore, and state recording secretary, Mrs. H. A. Denton, attended. Barnard auxiliary was reorganized.

Mrs. J. L. Moore has just returned from a field trip of 31 days. She visited and helped at several places, and organized at Clearmount with six members and three Tidings; officers, Mrs. Flora Newland, Miss Rachel Grimes and Mrs. Jameson.

Hopkins was also organized with six members; officers, Mrs. Sallie Chaney, Mrs. S. E. Wible and Mrs. J. C. Pistole. Pickering promises to do better things. That this may be realized is our earnest hope.

Jackson county meeting at Blue Springs resulted in the election of Mrs. W. E. Moore, of Independence, as manager. We know Jackson county is in good hands and thank Mrs. M. A. Fowler, the manager of Clinton district, for "finding" her.

Who wants a visit from our missionary, Mrs. Cora E. Alderman, of Monterey Mexico? Write at once to, MRS. L. G. BANTZ.
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Missionary Co-operation for Weak Churches.

ALABAMA'S PLAN.

The first attempt at general state organization for co-operative missionary work by the churches of Christ in Alabama was made about nineteen years ago. The first meeting was called at Selma and the work began, and has continued ever since, holding a convention annually.

This work, up to about three years ago, was done principally by a corresponding secretary between the conventions, followed by a mass meeting in a convention. Some of these conventions were well attended and fine showing of work done, with the small funds at the command of the corresponding secretary was shown. At other times there were but few people who either contributed to the support of the work or who attended the convention, and had it not been for the subscription from the A. C. M. S. annually the whole work would have been abandoned.

About three years ago the whole plan of our work was changed. By a special act of the Alabama legislature we secured articles of incorporation and a constitution was adopted, and the work placed in the hands of an executive committee of nine, principally business men. This plan we find works most admirably, for this committee looks out for the work to be done, and as the funds placed in their hands enables, then responds.

Our plan is to employ one man as state evangelist and organizer, whom we try to have go into the needy fields, hold meetings, talk organization and the support of said work. Find two or more weak points and assist those points in securing a minister. While he is instructed to do all that he can to stir up the brethren along the financial line, still we do not send him out to the stronger places to hold meetings and spend his time in trying to collect his salary. That work is done by the local preacher and the executive committee.

Then we have what we call located evangelists. These are placed at different points and certain fields are given to them to work. By the supplement of from five to fifteen dollars per month we locate men who get the remainder of their support from those fields.

With all of our evangelists we have written contracts as to their work and remuneration, and require written reports monthly of where they have been and what they have done; also a statistical report of the churchces that they have visited. In turn, the executive committee sees to it that the evangelists get their pay monthly. The co-operation being an incorporated body are enabled to borrow what funds, from month to month, may be needed to meet their pay-roll. We feel that it would an injustice to our evangelists to require them to wait till the end of the year, when all of the pledges are paid, before getting their pay.

This plan both pleases the evangelist and the contributing brotherhood. In the first place, those who contribute to the support of the work see that their money goes for truly missionary work and is not going to pay a man just to be running around to the stronger churches, trying to collect his salary. The stationary preacher knows and feels the responsibility of seeing that old pledges are collected and that new ones are made. The executive committee keep up an active campaign for funds and hunting for new places to help. Each evangelist goes on to his work, knowing that his promised support is sure to come and that he is free to press forward in his work.

Three years ago our convention attendance numbered about forty, and the collections were too small to employ a man for all of his time, so the funds at our command were used to supplement weak points. Two years ago we had 66 delegates and the funds raised enabled us to employ an evangelist all of his time, and also to supplement some weak points. One year ago, at the Selma convention, our delegation ran up to 100, and enough funds were raised to increase our support to our state evangelist and to employ two other located evangelists. At our last convention at Bessemer, we had 175 delegates and raised enough funds to have a state evangelist and five located evangelists. These men are all actively and aggressively at work. Our state evangelist is now in a meeting at East Tallassee, with 83 additions to date, at an unorganized point. Other good work has already been done by him. The fine work that is being done by our located evangelists is sending a thrill of joy to our whole brotherhood in the state.

We need money to support a great number of men in fields that are now begging for preaching. It takes only a small amount of money to enable us to supplement the new fields and enable them to have regular preaching all the time.

The A. C. M. S. and Church Extension Board have been liberal in assisting us. Had it not have been for the aid of these two societies much of our work would of necessity have been left undone.

Our executive committee have their regular meetings and the state auditor makes his regular reports, showing what has been done with all the moneys that pass through the executive committee's hands.

I want to say right here that the churches of Christ are awakening to a sense of their duty and privilege, and in the name of their Master are determined to press forward. Alabama and the whole world for Christ is our watchword. Come over and help us is our cry.

E. C. Anderson.

❁ ❁

Conditions Reversed.

The history of the restoration movement is, that we first entered the country and established and built up the country churches, and in them trained men to serve as elders, deacons and preachers and workers generally in the city churches, which were not established for years after the country churches had come into existence. We have exactly the reverse of this in the Indian Territory. Cities have sprung into existence throughout the Indian Territory like magic, while the country has in the past been held back by the fact that the lands were not on the market. For many years other religious bodies have carried on "Indian missions." We, as a people, neglected to send men and money to convert the Indians. Hence we have practically no representation among the "natives." The population of the country, other than the natives, are about all renters and lessees. These people seldom feel that they are settled, and their feelings seldom deceive them, for they rarely spend more than three years in a locality. Such people seldom take an interest in church matters, especially when large sacrifice is involved, such as is necessary to build churches and support preachers.

It is not strange, therefore, that the work in the country in the Indian Territory has been and is now peculiarly difficult. Appreciating these past and present difficulties, and knowing that the conditions relative to the country are soon to be modified, and restrictions in a measure removed, we have been devoting our energies to building up churches in the towns and cities. We believe that the quickest and shortest road to the country is through the cities. There is probably no section where work in the country is so uninviting just now as in the Indian Territory, nor is there any section where mission work in towns and cities is so productive of results, and so full of

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WANTED—A young man to labor as evangelist in the Provinces of New Brunswick and Nova Scotia for nine months, beginning September first next. A college graduate preferred. When applying, send references and state salary expected. Address, L. A. Miles, 50 Queen St., Saint John, N. B.

promise for the future. We must work to capture the towns and cities in this territory, and by and by when the restrictions are removed, and the lands in the country fall into the hands of permanent and thrifty farmers, as is sure to be the case, we will be in a position to capture the country also. In the meantime no opportunity should be slighted of sowing seed or laying a foundation for future work in country districts. If any brother residing in the country within the Indian Territory, who may chance to read this article, should desire to have a meeting held or to have the members in his community rallied and organized, and will communicate his wishes to the writer, we will give prompt attention to the matter, and if possible (and it generally is possible), we will arrange to send a preacher, and see that he is sustained until a reasonable effort shall have been made to establish the work. We will cheerfully respond to all such calls, and help to the extent of our ability.

Occasionally preachers straggle into the Territory and begin meetings in small towns and country places, and after one or more week's service they induce the church to appeal to our board to "pull them out of the hole." We cannot obligate ourselves to answer such appeals. We have but a limited amount of money to use in building up the waste places. We regard every dollar of money placed at our disposal as a sacred trust. The contributors of these funds have consecrated them not to *help preachers* but to *advance* the cause and save souls. Hence, the thing that we have to consider first of all is the advancement of the cause and the salvation of souls. If, incidentally, we can help preachers, we cheerfully do so. But we must look out those fields where greatest results can be obtained with smallest expenditures. S. R. Hawkins, Cor. Sec.

A Word to the Churches.

All churches not having remitted their offering for home missions, are urged to do so at an early date. Our missionary year closes Sept. 30, and it is necessary to have all funds in hand on or before that date to be included in this year's receipts.

If your church has not helped in the effort to raise "$200,000 for home missions in 1904," it is not too late now to take up the matter and press the cause of winning our home land to Christ upon the hearts of the people. Remember, our success or failure may depend upon your efforts.

Let us pray earnestly for God's blessing to rest upon this work. Let us give our love, our service and our means, remembering that to reach the $200,000 means so much more than simply the raising of the money, that it means the bringing of the gospel truth to the hearts and lives of so many in our own home land where waves the flag of the free.

Remit all offerings for home missions to

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Oklahoma.

The brethren at Ames, Woods Co., have just completed a house 32x40 feet. The memorial church to the memory of Hiram Griffin, five miles east and three miles north of Carmen, Woods Co., is being roofed. Mrs. M. E. Griffin, the widow of the deceased, gave $1,000. The brethren at Byron, Woods Co., are building; the foundation is in and the house will be enclosed next week. We held an eleven days' tent meeting eight miles east of Noble, Cleveland Co.; organized with 29 members; the meeting is still progressing. J. G. Ethridge, who lives in the neighborhood and is a good preacher, is in charge. We look for great results. Brother Ethridge made this meeting possible by paying the most of the expenses. The Cleveland county brethren have bought a big tent for county use; a good move in the right direction.

R. S. Smedley,
Living Link Evangelist.
Geary, O. T., July 29.

Dedication at Ulysses, Kansas.

The 17th of July marked the successful conclusion of the efforts of the Ulysses Christian church to fit themselves out with a creditable and well located building. Bro. T. A. Maxwell, the pastor, has been quietly working for several months past, and the work was practically completed for the day appointed. E. B. Widger, of York, was present and preached to large and interested audiences morning and evening. After the morning sermon the amount necessary to complete the improvements and to pay all indebtedness was pledged; $845 was raised during the day, practically all of it in the morning. At the afternoon service a short sermon was preached by the state secretary and communion service was held. This was also a delightful and well attended service. In the evening another full house greeted Brother Widger, and immediately afterward the house was dedicated to the Lord's service. The brethren here have long looked forward to this day, and were very happy in this satisfactory conclusion. The house is in the form of a cross and will be seated with hardwood circular pews and heated with a furnace. The baptistery is a work of excellence, being made of brick and cement. A good sized lecture room is at the rear that can be divided by movable partition into two rooms for baptismal or class purposes. This gives the church a location and equipment that will be equal or superior to any in the town, and will make the work less liable to fluctuations. It is a notable fact that only a small part of the gifts came from outside the church. Brother Maxwell continues his ministry there another year, and is well beloved by the church and highly esteemed by the people of the community without regard to religious affiliations. W. A. Baldwin.

MARRIAGES.

HILL—CLAY.—At the home of the bride's mother, near Rinard, Ill., May 3. Rev. D. Hill, of Eureka, and Miss Maude Clay. He is a faithful and able minister of Christ having served as eighth district evangelist, pastor at Pratt, Kan., and Cairo, Ill. The bride is from the old Henry Clay blood.

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

FLEMING.

G. R. Fleming was born Aug. 3, 1822, in Indiana Co., Pa., and died in Los Angeles, Cal., July 21, 1904, at the ripe age of 81 years and 11 months. He was married to Miss Rebecca Gaily, April 20, 1852. To them five children, four daughters and one son, were born; all of whom except one daughter are left to mourn with the mother, their father's departure. Brother Fleming lived a Christian life for 60 years, adorning the doctrine of our Lord by a beautiful life of service. After the funeral services the body was carried back to Macon Co., Mo., for interment, where for many years the family resided.

Los Angeles, Cal. J. P. McKnight.

MARTZ.

Harvey J. Martz was born near Richmond, Va., May 5, 1848, and died at his home near Liberty, Neb., July 31, 1904, aged 56 years, 2 months and 26 days. He had been a faithful member of the church of Christ for over 36 years. He came to Nebraska in 1886. He held a large place in the affections of all who knew him. This was shown by the large number who followed him to the silent city, where he sleeps awaiting the resurrection of the body. The procession was said to be a mile long. This was the more remarkable when it is remembered that it was in the midst of harvest and thrashing, the most pressing time in the farmer's life. Some came 12 miles to attend the funeral and do honor to this good man. He was an elder of the congregation at Pleasant Hill, also superintendent of the Bible-school. In both church and school he will be greatly missed. He leaves a wife and three sons, all members of the church, who mourn their loss. The writer conducted the funeral services at the home. Happy are the dead who die in the Lord. Wm. Sumpter.

Bethany, Neb.

VAN VOORHIS.

Peter Kinney Van Voorhis was born in Stark county, Ohio, on Nov. 27, 1847. In 1871 he was married to Margaret Squires, to which union there was one son. After an illness lasting nearly five years and which was very painful at the last, he died on July 5, aged 57. He was a constant and consistent member of the Christian church. T. A. Fleming preached the funeral sermon in Indian Run church.

THEY ARE FOR 1904

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ALABAMA.

Plantersville.—O. P. Spiegel and wife and Miss Norma Schooler, of Birmingham, held a good little meeting, with seven baptisms. He is preaching a week for the new church in Valdosta, Ga., and will begin a two weeks' meeting at Lake Park, August 7.—R. J. Smith, pastor.

COLORADO.

Rocky Ford, Aug. 4.—One baptized into Christ last evening and three last Lord's day.—M. M. Nelson.

DELAWARE.

Bethany Beach, Aug. 5.—I am here for a little rest and to fill several places on the program. This is our first visit to this new and rapidly growing resort, but we hope not to make it our last. Our work at H street is getting along nicely. Four accessions last Lord's day—two confessions and baptisms and two by letter. All are thoroughly united, and victory seems assured. Our greatest need at present is a new building.—J. Murray Taylor.

ILLINOIS.

Ramsey, Aug. 1.—Miss Poake, of Staunton, Ill., has been with us two Sundays and delivered four or five favorable gospel discourses. At these two appointments there were four added and the church has been aroused to more zealous and active work. We called Brother Jett over from New Douglas, who labored with us throughout the week, closing last night. Five were added to the church. We feel that a vast amount of good has been done in these meetings and feel encouraged to a greater effort in the future than in the past.—F. M. Bolt.

Kewanee.—Forty-eight added up to this writing. Now over 250 members here in less than four years.—A. C. Roach.

Fisher, Aug. 1.—One was added last night from the Baptists. Just completed a series of evening sermons on "What must I do to be saved as answered by New Testament Conversions?" Largely attended. Brethren are asking us to remain third year. It is probable we will remain.—S. Elwood Fisher.

Arcola, Aug. 1.—Two from Methodists, by baptism, last night, one from Baptists, one reinstated and three by confession and baptism not previously reported.—L. T. Faulders.

INDIANA.

Fort Wayne, Aug. 12.—The tent meeting I am holding for our East End mission starts off well. Five confessions at the beginning.—E. W. Allen.

Rushville.—I am engaged in a meeting at the Center church, Rush county, with good success. J. C. Hall, of Carthage, preaches here once a month.—W. W. Sniff.

IOWA.

Alburnett, Aug. 3.—One added by statement last Lord's day at Lafayette. We expect to begin a meeting there Aug. 14 with F. W. Mutchler, of Urbana, assisting.—B. F. Shoemaker.

Oelwein, Aug. 1.—Fine audiences yesterday. Two confessions. This makes 16 in last three weeks. Our thought is to double our membership this year. The prospect is fine.—J. T. Shreve, pastor.

Des Moines, Aug. 1.—South Side Church, Last Lord's day we closed a two weeks' meeting on the south side. We had 10 additions. The pastor, Mrs. America Lee, is doing a good work and the people are working forward to a new church home.—Sylvia Keener, singing evangelist.

KANSAS.

Eureka, Aug. 4.—Three added at Eureka since last report, two by letter, one from the Freewill Baptists.—G. F. Bradford.

Burlingame, Aug. 6.—I am in a tent meeting here with Bro. Clayton Gall. This is a new field but we are having large audiences and much interest is being manifested. Prospects are bright for a good meeting. My permanent address is Benkelman, Neb.—Chas. E. McVay, singing evangelist.

South Haven, Aug. 5.—A summary of our second year's work with the churches of South Haven and Hunnewell, ending with June, shows: For South Haven, sermons, 82, received into the fellowship of the church by baptism, 57, otherwise, 30. For Hunnewell, sermons, 72, received into fellowship by baptism, 48, otherwise, 27. For the two points there were 105 baptisms, otherwise received, 57, total, 162. Money raised by different departments for home work, $1,181, plus $300 paid on indebtedness at Hunnewell. Raised for various missions and benevolences, $175.44. At South Haven we have outgrown our present quarters and will be obliged to build. We begin our third year full of hope.—J. M. Morris.

KENTUCKY.

Walton, Aug. 4.—Just closed a ten days' meeting at Bethany. Brother Ellis, of Cynthiana, did the preaching. The results were five confessions and one from the Baptists.—J. W. Rogers.

Eminence, Aug. 6.—We had two confessions lately at our regular service. One of them was my only son. It was a happy day for us.—Ernest W. Elliott.

MICHIGAN.

Saginaw, Aug. 4.—Three confessions at midweek meeting last night. Splendid interest during summer months.—J. S. Raum.

MISSOURI.

Budd Park, Kansas City, July 25.—One confession at the evening service yesterday.—E. H. Williamson, pastor.

Shelbina.—One from Baptists, July 31, at Spalding. This is one of the points supplied by Brother Hitch, who was drowned. His memory is held very dear.—Claris Yeuell.

Ash Grove, Aug. 2.—We just closed a sixteen days' meeting with W. B. Young and the church at Ash Grove. There were 25 additions: 13 by conversion, 1 reclaimed and 11 by commendation.—Simpson Ely, Joplin, Mo.

Cedarville, July 30.—Our meeting goes on; twenty-seven additions to date; five more additions yesterday, two by statement, one reclaimed, one from Baptists, one confession. The house was filled to overflowing. We have been rained out three nights. We will continue indefinitely.—E. W. Yocum.

Garden City, Aug. 2.—H. A. Northcutt recently held us a short but deeply interesting meeting. He is an evangelist of the New Testament order. Thirteen were added to the church.—R. M. Shelton, pastor.

Flemington, Aug. 6.—We closed a good meeting at Weaubleau Aug. 4. The meeting continued 18 days and closed with a good interest and 12 added to the church; eight of these were by confession, two from Primitive Baptists and two by statement. One Methodist lady put on Christ in baptism. Eld. Jos.

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Gaylor did the preaching and did it well. He also gave a lecture on temperance and organized a temperance union with over 100 members pledged to fight the liquor traffic. And already it is almost put down here.—S. E. Hendrickson.

Butler, Aug. 6.—We have had no meeting, but have enjoyed a good growth in all departments. During the past six months I have delivered 72 sermons and addresses, had 27 additions by letter and statement, 13 confessions and baptisms, making a total of 40, and our net gain has been 31; our present membership is 330.—H. James Crockett.

NEW YORK.

Niagara Falls.—One baptized here July 24 and one on July 31. Summer interest good.—J. A. Wharton.

OHIO.

Canton, Aug. 1.—Average attendance at the Bible-school for June and July was 595; 21 added to the church at regular services in the two months. Begin excavating to-day for a new house of worship which will cost about $25,000.—P. H. Welshimer.

Bellaire, Aug. 1.—Four young women baptized last night. I have a call to remain here another year.—Sumner T. Martin.

Martin's Ferry, Aug. 1.—Four added since last report, two by statement, one from the Baptists and one by baptism. All the departments of our church are kept going this summer, and with splendid interest.—G. F. Assiter.

OKLAHOMA.

Agra, Aug. 3.—Bro. Oscar Ingold has closed a very successful meeting of three weeks' duration. The result was 34 additions to the church, and much good done in many other ways. During the progress of the meeting a Quaker took some exceptions to some things that Brother Ingold said regarding baptism, and forthwith challenged Brother Ingold for a debate and the evenings of Aug. 1 and 2 were spent in discussing the subject. Brother Ingold proved himself a fine reasoner, and defended the truth with great force. At the close of the debate an invitation was given and six came forward: two from the Baptists; two by statement, and two by confession. Then the next morning at the water's edge another one came forward for baptism. These, added to the 34 already gained, made a total of 41 additions. Brother Ingold and wife during their short stay in Agra made a host of friends whose hearts and prayers go out to them in their noble work of saving souls.—J. W. Coats.

Chandler, Aug. 2.—We have engaged Bro. E. L. Frazier, of Indianapolis, Ind., with H. A. Easton as leader of song, to hold us a meeting, beginning Sept. 3, 1904.—John T. Owens, pastor.

PENNSYLVANIA.

Canonsburg, Aug. 1.—I closed a three weeks' meeting here last night. There were 15 added, 12 by baptism. Bro. R. G. White is pastor here. It has been a blessed fellowship.—F. A. Bright, evangelist.

SOUTH CAROLINA.

Sumter.—The "Martin meetings" closed with 126 confessions and 94 baptisms. Three of the young men converted will prepare at once for the Christian ministry, one young lady will become a medical missionary and one brother, by name B. C. Butler, who is a fine personal worker, a singing evangelist. The Martin family went to Bethany Park, Indiana, where Brother Martin preached the assembly sermon on July 31 and delivered the assembly lecture Aug. 3, his family furnishing a concert program the same night in the pavilion. The e w open dates may be secured by addressing them soon at Chicago, Illinois, General Delivery.

SOUTH DAKOTA.

Lead, July 31.—At the close of eleven days' revival the Christian church at Lead numbers 21 baptized believers. On account of difficult circumstances it is thought best to close now and begin again Aug. 21.—W. J. Dodge, evangelist.

TEXAS.

Newhope, Aug. 1.—I began a meeting here last night. Had two reinstatements and two confessions. Prospects are good for a great meeting.—Chas. Chasteen.

Athens, Aug. 1.—Held a short meeting at Walnut, near here, with one converted and baptized and a New Testament reading circle organized.—Thos. J. Easterwood.

Manor, Aug. 1.—Our meeting here, aided by local forces, closed last night, after a two weeks' vigorous campaign. Thirty-three added, 24 by confession and baptism, the rest by statement and reclamation.—H. R. Ford.

WASHINGTON.

Walla Walla, Aug. 2.—I closed my work with the Christian church at Walla Walla July 31. Two added by statement and three baptisms that day. I have accepted work with the church at Silverton and I am to begin the first Lord's day in August.—R. L. Cartwright.

Changes.

C. A. Donnelson, Bloomington, to Orleans, Ind.
E. S. Conner, Los Angeles, Cal., to Knightstown, Ind.
E. E. Farris, Bolengi, Congo, Africa, to 791 San Jacinto St., Dallas, Tex.
D. B. Titus, Dewese, to Lexington, Neb.
R. E. McKnight, Santa Cruz, to Saratoga, Cal.
A. Immanuel Zeller, Marshall, Okla., to West Bay City, Mich.
J. H. Lacey, Michigan City, to Macy, Ind.
Chas. L. Wheeler, Madrid, to Pulaski, Ia.
J. F. Ryan, Bethany, W. Va., to Malvern, O.
C. W. McCreary, Chillicothe, O., to 605 N. 11th St., East St. Louis, Ill.

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In Summer-Time.

Our hearts go out in summer-time,
When earth is glad with life,
And balmy whisperings of love
Have stilled all wintry strife,
To him who made the sunshine bright
With wakening power ablaze,
Who clothed our land with verdant down,
And filled the skies with praise.

Our hearts find rest in shady vales
Where tuneful streamlets run,
And velvet banks so soft and green
Invite the weary one;
Where smiling sunbeams shyly peer
And heavenly songsters dwell
In sight of him, their songs to sing,
Who doeth all things well.

New strength we gain in summer-time
From sunny, breezy height,
From joyous earth and gleaming sea,
All beaming with delight;
So fresh and free, this bracing breath
New hope and ardor gives
To serve with praise, when, summer gone,
The deadening autumn lives.

Our hearts go out to God in praise,
A paradise is here;
And we are his and he is ours—
Our Savior ever dear;
Yet brighter glory reigns beyond,
This, too, our eyes shall see,
For all is ours, both there and here
And through eternity.

—*G. W. Keesey.*

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Biddy.

By David Lyall.

Biddy observed that the family were in desperate straits. The story of Biddy's transplantation to a London street was in itself a bit of tender romance. She had been unearthed, at a cabin door in Wicklow, by a honeymoon pair, who out of their own overflowing happiness would have blessed the world.

Katherine Warner, wife of Gerald Warner, a cashier at St. Mary Axe, began her married life, as most young housekeepers do, brimful of ideals, prepared to regenerate the whole system of housekeeping and relegate it to its fit and proper place, which is the background of human affairs. Years had worn the ideals a little thin, realities had pressed, but Biddy had never failed. Regarding her Katherine had made no mistake. Behind the merry mask and the bewildering Irish eyes, her fine perception had discerned the heart of gold. And not only discerned, but touched and kept it in allegiance to herself.

It was a Monday morning, and the atmosphere in the Warner household was distinctly Mondayish. Biddy polished the children's Sunday shoes and set them in a shining row. When she heard the hall door shut with a quite distinct bang she ran to the open door, and up the three steps. From the fourth she could see the street, and obtain what she at the moment most desired, a view of her master's retreating figure. And when she observed how bent were his once fine shoulders, how listless his step, she wrung her hands under her apron and twisted her mouth. Then she went back to her own domain, took up an empty tray, and proceeded upstairs. It was a narrow London stairs, but to Biddy O'Shea it spelled home with a capital letter. It stood in a quiet green square in the northern latitudes betwixt Highbury and Islington, within comfortable reach of Broad street trains. At the beginning of things, the young couple had fully considered these advantages, while intending it only as a temporary home. For Gerald would rise, of course, and they knew of an old-fashioned, country-like cottage on the edge of Hampstead Heath which was the ideal home. But after ten years it was further off than ever.

Biddy slipped into the dining room and beheld her mistress standing still, staring vacantly into the street. The attitude and expression smote terror to Biddy's soul; she rattled the cups to attract attention.

"Biddy, shut the door! Something very awful has happened."

"I felt it in me bones, ma'am," said Biddy, and her voice trembled.

"Your master had a letter from his firm this morning, and they have given him a month's notice."

"To lave?" queried Biddy, curtly. Her mistress nodded.

"What has masther done?"

"It's his eyes, Biddy; they say he can't do his work. I suppose it's right from their point of view, but for us it's cruel hard."

Her composure suddenly gave way, and covering her face with her hands, the slow tears forced themselves between her fingers that had worn themselves thin through much labor of love.

It was more than Biddy could stand. The next instant she was on her knees.

"Och, shure, my swate lamb, don't go fur till cry out yer purty eyes. It'll come all roight fur shure, only don't cry. I've niver seen nothing in this wurrild, no niver, nothing worth cryin' about."

"But we are so poor, Biddy—even we owe money. It has cost so much for doctors lately, and somehow the children are needing more. I am afraid you'll have to leave us, you dear, faithful soul. We shall not be able to pay you any wages after this quarter."

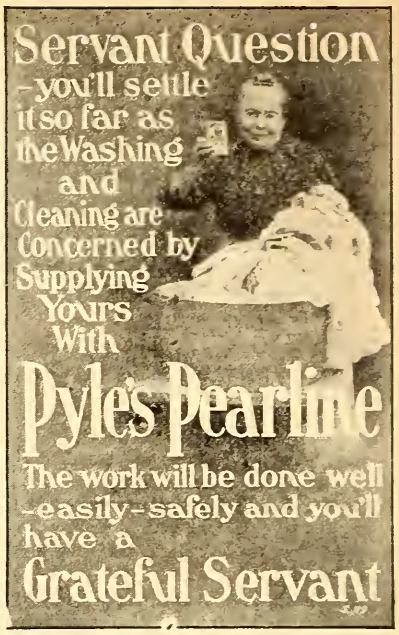
"Is it Biddy O'Shea you're talkin' to?" asked Biddy, in high scorn. "Then plase to hold your tongue, beggin' yer pardin, ma'am, fer moi impidence. There's a way out ov this misery, and Biddy shall find it."

Now that day fell Biddy's monthly half holiday, and she departed punctually at 2 o'clock, somewhat to her mistress's chagrin. Biddy had a mysterious, important look as she left the house, and on her merry Irish face there was that suggestive droop of the lips which in a person of finer quality would have been termed the hall-mark of the artistic temperament. In the little Irish girl, however, it was only Biddy's way.

In St. Mary Axe the great house of Mornington, Mornington & de Silva was not difficult to find. After a timid glance at the swinging mahogany doors, and a murmured prayer, she marched boldly in. She was at once barred by a pert boy, who ruthlessly inquired her business.

"Made a mistake, miss; this isn't a draper's shop."

"It's your master I'm afther seein' an' will see, if it be his pleasure."



"'Ere 'e comes, Duchess, shall I present yer?"

A neat brougham drove up to the door, and a young lady alighted, followed by an elderly gentleman. Biddy's face paled as the swish of silken skirts smote her ear, but hers was a desperate case. So in front of Alice Mornington she stopped and dropped a little curtsy she had learned in the green lanes of Wicklow.

"Why, what's this, papa?" asked the girl, smiling as she regarded with favor the sweet Irish face, whose roses and lilies ten years of London smuts had scarcely dimmed.

"Beggin' yer pardin, swate lady, but it's the gintleman I want to see; an' plaze, me business is important."

"Take her into my room, Alice; I'll follow you presently."

Biddy followed the silken skirts, violently conning her plea as she walked. But when the rather stern-faced old gentleman faced her, demanding her business, she went all of a tremble.

"Och, sir, it's for my masther, beggin' yer pardin. Don't put him away, sor. It'll break my mistress's heart, an' the childer not strong, an' the trouble they've had, an' the kindness they hape on iverybody, bar thimselves. Och, kape 'im on, sor, an' give his pore eyes a chance."

"What is she talking about? Who is your master, my girl?"

"Misther Warner, sor, ov nineteen Barham Square, Islington."

"Warner! But who has paid him off?"

"It's thrue, sor, an' oh, if you'd let him have a holiday for his pore eyes. It's overwork an' worry an' anxiety about the childer that's done it, an' 'im a saint from the blissid heaven, if iver there was wan on this ould earth."

"Did they send you here?" asked the old man, bending his brows suspiciously.

At this Biddy clasped her hands in despair.

"Och, sor an' Miss, niver a bit ov thim; it's afther killin' me they'd be if they dreamed ov it, bein' rale quality

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an' moighty proud, but the childer must have bread to eat."

"Papa," said Alice Mornington, in a low voice, "this is interesting; you'll inquire into it, won't you?"

"I will, Alice. I begin to understand it; it's de Silva's doing, of course—the new broom sweeping clean. He told me the other day that Warner was not worth his wages, but he has served us well, and we can't throw him over like this. Go home, my good girl, and rest assured I will inquire into the matter, and that the fair thing will be done. And you can tell your master and mistress that so long as they have a champion like you they can't be quite forlorn."

"Och, sor, plaze to say nothing. If they knew I'd come it's afther killin' me they'd be, bekase ov their proide. But it's me loife I'd lay down for thim an' the childer any day."

Tears welled in her honest eyes, and with another trembling curtsy she shut the door and went her way. That night Gerald Warner came home an hour earlier than usual, and there was much wonder and rejoicing in the little home. But Biddy held her peace until she was putting little Pat to bed.

"Patsy, d arlint, pray God bless the good ould gintleman an' the purty lady."

"What good old gentleman and what pretty lady? I don't know any, Biddy."

"Special frinds ov Biddy's, darlint; come, pray hard, there's a dear."

"I'd rather God bless Biddy; the gingerbread was lovely. When'll you make some more?"

Biddy hugged him again, and tucked him in safe and warm.

As she passed the sitting room, on her way to her own domain, she heard a low laugh through the half-open door.

"Biddy, me jewel," she whispered under her breath, "plaze God they'll niver know."—*The British Weekly.*

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Fraudulent Advertising.

Take the Sunday edition of almost any great metropolitan newspaper and study its advertising columns. Leaving out of account the department store announcements and the want columns, consider what a large part of the remaining advertisements bear the mark of almost obvious fraud. During the past few flush years these papers have been crowded with alluring advertisements of corporations with enormous capitalization, whose stock is issued, generally in small denominations, to place it within the reach of "small investors"; tempting gold and copper mines for the discontented janitress and ambitious elevator man, corporations with new processes and machinery to revolutionize the manufacture of houshold articles or necessities, corporations exploiting startling inventions calculated, on paper, to reverse the ways of commerce. An investigation would probably show that a majority of these companies are created solely for the purpose of selling stock, and without the slightest intention on the part of their promoters or officers of doing any legitimate business with the money acquired. So accustomed have we grown to these companies, with their prospectuses full of fradulent misstatement, over-valuations, and over-estimates, that they long ago became a popular topic for our shiftless American humor. A problem in America has to begin by being a jest, and we laugh at our troubles long before we think of doing anything about them.—*George W. Alger in the August Atlantic.*

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Portable Cottages.

A great advantage of the portable house for summer outings is that it can be used every year in a different place. A family may have a change of scene every season.

The cost of a portable house varies from $50 to $500, and is about one-third less than that of a house of the same size built by a carpenter.

As summer cottages, they meet the needs of those who want to spend the summer in the country, but who cannot afford to own a house and lot, nor to rent an expensive country home. It is an easy matter to hire a small plot of ground, either at the sea-shore or in the mountains, at a low cost, and spend the summer in one of these houses. The cost of transportation by freight is not great for they can be packed into a small space, each part being flat. They are not so plain as one might suppose, for many of them have piazzas, or wings, which may be added if desired.

I know of such a house in which a family of four have spent their summers at the sea-shore for several years. The house is divided into five rooms—one used as a living-room, three of the other as bedrooms, and one as a kitchen.

In the first place, the house cost them about $200, the transportation about $10, and they pay the land-owner $50 a year for the privilege of putting up the house for the summer. They find it much cheaper than boarding, and much more comfortable than camping in a tent. In the winter, the house is either left standing or packed away in a neighboring barn.

Two men can put up this portable house in a few hours with a screwdriver, a monkey-wrench and a hammer.—*Country Life in America.*

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Yellow Journals and Juvenile Criminals.

When in a public address recently Mr. E. Fellows Jenkins, superintendent of the New York Society for the Prevention of Cruelty to Children, declared that the sensational accounts of crime in the newspapers are largely responsible for the alarming increase of juvenile delinquency, he was charged by some newspaper critics with narrowness and exaggeration. We believe that Mr. Jenkins was wholly within the truth in his statement that much of the juvenile crime of the day comes through the suggestions furnished by the lurid and circumstantial accounts of criminal doings published in a certain class of papers. Direct proof of this influence for evil is before us at the moment, in an account of a Boston lad of eight years who started a fire, causing a damage of $20,000, for the confessed purpose of getting his "picture in the papers." This itch for notoriety is constantly fed by the yellow journals, and is one of the worst results of their cheap and silly methods of exploiting crime and criminals. These sheets, with their detailed and often imaginative stories of scandal, murder, burglary, and other misdeeds served up with illustrations, are nothing less than text-books for the teaching of crime to the young and impressionable, their influence being specially marked with the children of the streets, who have little or no home instruction to offset it. Upon such minds the yellow newspaper works as an incentive to crime and depravity, and to little else.—*Leslie's Weekly.*

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With the Children

The Green Witch.

CHAPTER XVII—CONCLUDED.

"Now, Mr. Stoner, to be frank with you, all this was of the liveliest satisfaction to drunk Tuck. He fairly gloated on your boy having to tramp it in the lonely woods, and he chuckled when he thought of Spot smothering his pride to beg a chum to walk for him. And I didn't think he could find a soul to do it. But he found George. George took his place."

"So *you* know of this!" cried Mrs. Stoner sharply, turning toward George.

"So Master George walks there twice a week—look, here's the book." He drew it from a capacious pocket, and held the open page to the light. "Here's proofs, if they deny. Here's their dates. Then George was called to Florida, and the name was not written on this page for four weeks. Did I come and demand my money? No, for I am a gentleman. I saw Spot couldn't help himself. So I waited for 'im to get well. He got well. But thinks he to himself, 'I'll not go to the cattle-shed any more; several weeks have been missed and Tuck hasn't showed his hand; I don't believe he will ever show his hand.' I didn't say a word. I waited. I gave him a chance. Who could do more than that? Could I? Could you? No, sir. But he didn't go. And now I'm showing my hand. How do you like the looks of it, Master Spot? And I've found out he *rode* instead of walking, as he was ordered!"

"Miserable wretch!" cried Mrs. Stoner violently. "Who are *you* to debase my son to such depths?"

"Madam, I am the original Tuck Hootin," said the other, bowing. "All Spot's misfortunes came while I was under the influence. Now, I am not under the influence. I do not feel motives of revenge and hatred. But I have a debt owing me. The original Tuck finds five hundred just as convenient as drunk Tuck. I cannot know how long I can fight against the octopus of intemperance. I'm making a deadly combat now, but poor old Tuck is generally conquered in the end. I want a check for the amount, and in return I promise absolute secrecy."

"I shall not give you one cent!" Mr. Stoner delared. "Let him suffer the consequences of his crimes."

"Very good," cried Mr. Hootin coolly. "In that case, I wish you all a pleasant and profitable evening, and I take my departure."

"Stop!" cried Mrs. Stoner. "Do not go. I will pay you all. I have enough in the house to wipe out the debt."

"Mamsy!" cried Spot, his arm about her neck as he still kneeled beside her chair, "I'll never bring you sorrow again."

"It's well you interfered, madam," cried the original villain, "for the whole community should have learned that Spot and I used to drink and smoke over our cards, and carouse and see life over at Mucker's saloon."

There was a deathlike silence following this mention of a haunt of horror. Then Mrs. Stoner, who was as white as her son, asked him almost in a whisper, "Have you been *there?*"

Spot hung his head and made no reply. His mother unfastened his arm from about her neck, and rising, walked rigidly from the parlor, leaving him upon his knees beside the empty chair. He rested his arm upon it, and buried the handsome face from which all light had fled. Another painful silence followed the sound of Mrs. Stoner's departure. Then Mr. Stoner addressed his son: "Go up to your room." Then to George, "Leave my house!" And to Tuck Hootin, "Come with me to my library."

"I knew nothing of all this," cried George, appealing to Mr. Halway.

Tuck Hootin laughed, but said nothing. Spot stumbled half blindly from the chamber.

"Mr. Stoner!" cried George wildly, as the other turned his back to lead Tuck away.

"George," said Mr. Halway, sorrowfully, "this is not the time to examine your share in Spot's disgrace."

George found himself standing alone in the parlor. With a heavy heart he realized the justice of the old gentleman's words. At that time Spot's disgrace was more to them than the innocence of any other person in the city. He glanced sorrowfully at the piano, and shuddered with the sudden fear that the truth might become known, thus bringing a cloud upon Flora's fair young life. He hurried from the house, and in spite of the apparent hopelessness of affairs the memory of Dr. Sleer's strong, kindly face, and shining head with its slight fringe of white hair, brought a beam of comfort.

CHAPTER XVIII.

As Dr. Sleer's large residence came in sight the future seemed to brighten more and more. Yet nothing had happened to lessen the disgrace which had befallen the Stoners. George was still overwhelmed by the knowledge that Spot had spent some of his nights with Tuck Hootin in a house of vice and crime. "How could he, oh, how *could* he!" murmured George, as Spot's handsome face rose before him—and then the fair, sweet face of Flora. He remembered the agonized expression that had settled upon the face of Spot's mother, when all had been revealed. This is what Spot had meant by "seeing life." And yet, as George entered Dr. Sleer's house, some of the heavy burden seemed rolled from his heart. After all, it was their trouble, not his! Whatever happened to them, George was secure in his ambitions, in his hopes. There was no Spot Stoner in *his* family to bring a cloud upon *him!* If he should ever succeed, as he felt he should, there was no one to tarnish the shield of *his* glory. Perhaps the comfort that came to the young man was not without its selfishness. He entered the sitting-room, still feeling strange and half dazed from the recent revelation. The old physician turned his sparkling spectacles upon him, as if to read his thoughts. George wished he could tell all that had happened, but it was not his secret, so he tried to smile as if nothing had happened.

"Seen 'em?" snapped Dr. Sleer briskly.

"Yes, sir, but—Yes, sir, all. I mean," added George, alarmed at his own nervousness, "all except Flora. She had to study her lessons, so she couldn't come downstairs to meet me." How trivial now seemed the fact that Flora had not seen him—yet, at the time, how important it had appeared. So the little shadows which grieve us in our daily life are merged and forgotten in the shadow of a greater sorrow.

"Studying?" cried the physician. "Nonsense! My friend Flora never hurts herself studying. Ridiculous! Didn't want to see you. Like she was in my office. Pride, pride! Why do you suppose I set you to scrubbing my floors to-day?"

"Because they needed it, I suppose."

"Stuff! It was to try you. I brought the girls, to see what you'd do. You did well. I fancy you'll not have that job again. Mind, I don't promise anything. I abominate promises. They confess weakness. Sit down. I want to talk. I want a hearer."

George sat down, but as the other kept silence he presently spoke: "I used to worry myself till I was almost

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ill because people in my old set looked down upon me."

"What—what—what?" snapped the other. "Worry? Don't you worry over people that hold their heads up too high to see you! Consider the giraffes; they out-neck everything on the plains; and yet their hearts are not above those of the wild asses."

George smiled, and a deep silence ensued, during which Dr. Sleer stared into the cheery grate, and the young man watched the little white physician in his suit of scrupulous black.

Suddenly the elder broke the silence: "Know Marget Hootin?"

George started. "I—I've met her," he said in confusion. His thoughts had gone back to the drama that had taken place in Mr. Stoner's parlor, and he was ashamed of his want of self-control.

"I'll tell you her story," said the physician. "Some of it I have from her, some from others, some out of my own head. That's what I want to talk about. I was thinking of her when you came in. Marget Hootin. Strange girl! Very sad story, it seems to me. She's coming here to-night."

"Coming *here?*" echoed George.

"Yes, sir, coming here. Coming to tell me good-by. She leaves Burr City to-night. Forever, I hope; nothing for Marget Hootin here. You shall see her, too."

"Oh, no!" cried George. "I don't think she would want to see me. And I—and besides—"

"What—what—what?" cried Dr. Sleer, turning upon George. "Here we have Flora Stoner again, I believe! Is it because she's poor and has a father that ought to be hung, that you '*don't think*'—and the rest of it? Nonsense! I won't let her hurt you. She's not dangerous. Now for the story." He stretched out his short legs toward the blaze, folded his arms, and cleared his throat with a "Ha!" of evident comfort.

"Marget had a foolish mother, and a brother two years older than herself, Bob. Foolish mother is left a widow, quite poor, needy, in fact. Offer of marriage from your Tuck Hootin, at this time a fine farmer—big house, crops, orchard, barns, and four children, your Tuck Hootin being a widower."

George wished the other would not call Tuck *his* Tuck, but he ventured no remonstrance.

"Foolish mother marries your Tuck. Now six children in the family. This, about eight years ago. Foolish mother dies in a year, knowing herself foolish. Imagined she could cure the man of his drinking. Usual result. Big mortgage on the farm. Sold. Comes to town. Here we have Marget, about nine years old, living with her step-father and the children in a rather respectable cottage in Burr City. Your Tuck is kind to all of them—when sober. Generally sober, those days. A man of education, as was foolish mother. But can't get decent occupation because apt to make a beast of himself. Drives delivery-wagon; when a beast, Marget's brother drives for him. Years pass by. Your Tuck still kind to Marget and the ship's crew. Divides his wages with them—drinks his share and helps them eat theirs. At ast becomes more beast than man—usual result, again. Doesn't divide his wages—drinks all he can lay hand to. Cottage goes—pitch the tent; loses his job, and *you* come into the story.

"There you have the setting. Now let us consider Marget. At nine, she finds herself thrown upon the tender mercies of her step-father. He is good to her, and so, wins her heart. She has traditions of good family and refinement and education back of her. Naturally she expects to associate with children of her mother's station in life. But your Tuck renders that impossible. He drags his family down and down, down and down, with the heartless inevitable gravity of a drunkard toward the center of the earth. They go to live in that ill-smelling, disgraceful tent—the abomination of the town. They are so miserably poor that they have not sufficient bedclothes for winter. They are half-starved, they grow thin and big-eyed and hollow-cheeked, while Tuck—your Tuck—never fails of his drink, by hook or crook. Or, if he fails he grows wild—he beats Marget—when he catches her. It's a dog's life. Still, Marget is attached to him. What else has she to love—but her brother? You may be sure kinfolk set division between the two sets of children, so there's no love *there*.

"Marget hires out as a servant-girl. Shall she starve? Your Tuck coaxes her, and promises never to take another drop. She believes, poor fool! Goes to work, does Marget, in a kind family, that remembers her mother's station, and treats her as a Christian. All goes well for awhile. Then a big spree—wages all squandered, Marget penniless, your Tuck penniless and crazy for more drink. Then the child rebels—will not work, will do nothing. Sodden despair takes possession of her. Mopes, sulks, is beaten, wishes herself dead. That would be best for her, no doubt. The child is absolutely without hope, or ambition. Nothing to live for. Doesn't even keep herself tidy—the lowest manifestation of gentility. Barefooted because there is no money to buy shoes. Ragged for the same reason. But soiled and unkempt and untidy because she hopes for nothing. When one has no ships out at sea, the wharves lie rotting. She sees others happy, she sees them flash by in buggies, brightly attired, laughing, singing—it's all another world from hers. Her world is a dirty tent, full of wrangling children, with a drunken father for its priest. In her world, the laughter and the songs of the prosperous and good, echo in hollow mockery, and—George, set that screen between me and the fire, will you? The flames hurt my eyes."

George hastened to unfold a high screen and place it as directed, while the physician removed his spectacles to polish them. A good while was consumed in this employment, and when at last the spectacles were replaced, their owner did not resume the conversation.

A bell sounded. "Ha!" said the old man, starting from a deep reverie, "perhaps it is she." Presently "Aunt Sally" ushered Marget Hootin into the room.

"Well, Marget," said Dr. Sleer, rising, and holding out his hand, "you didn't forget me."

(TO BE CONTINUED.)

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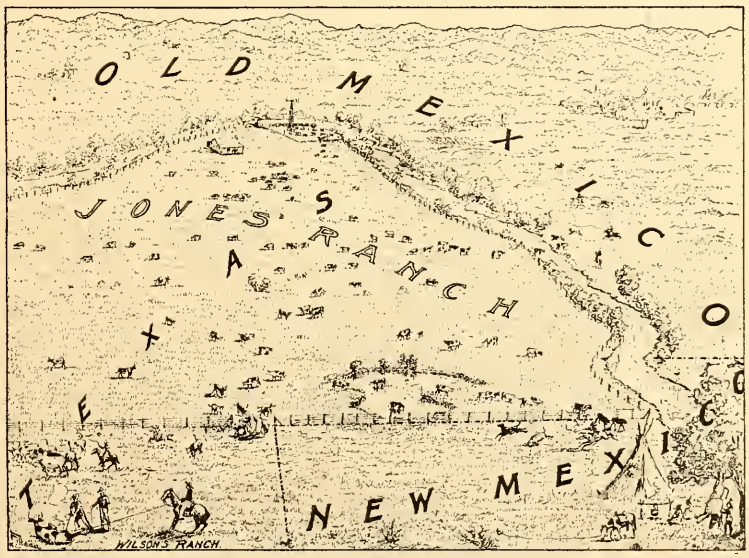
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For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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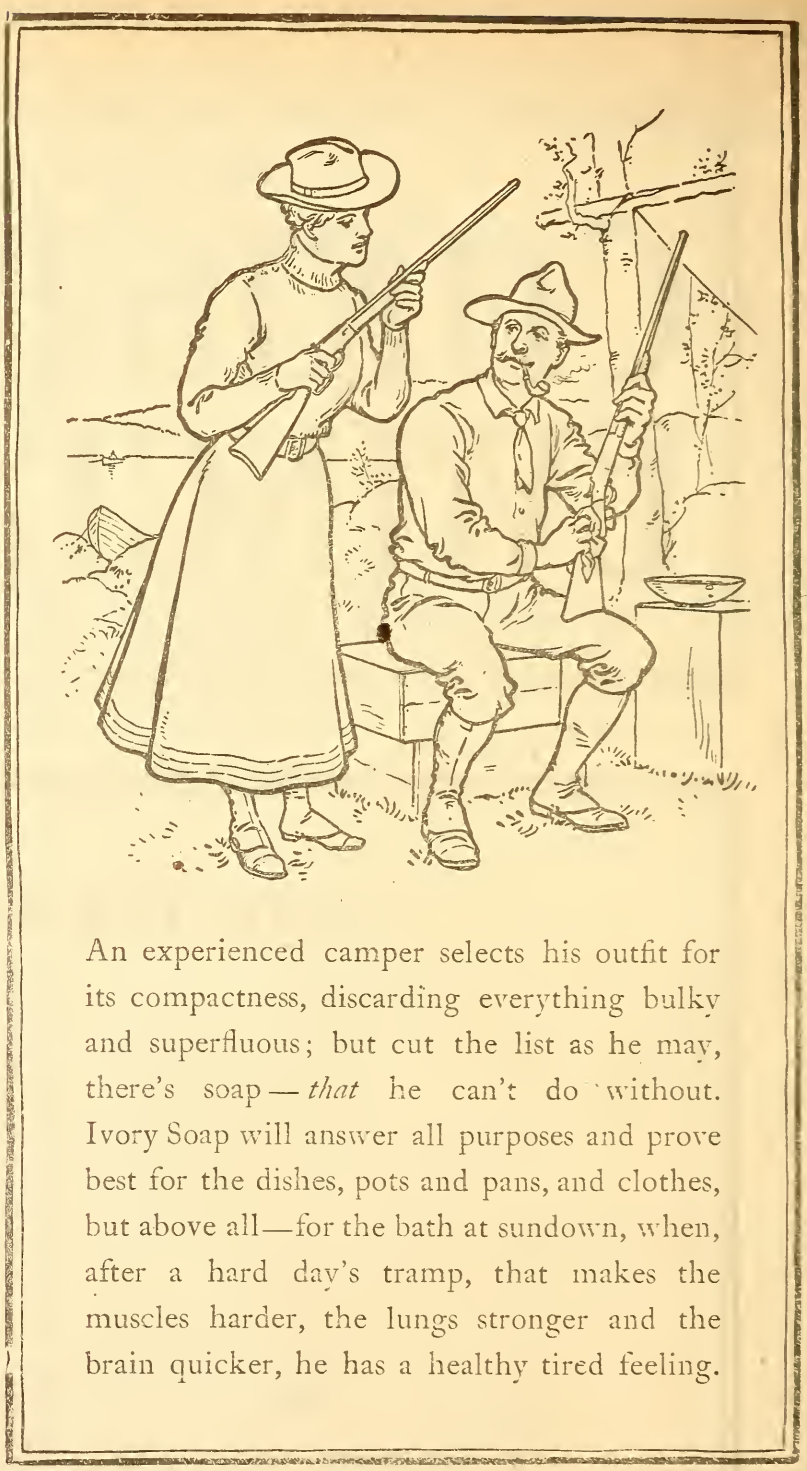
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O. W. Jones, Jasper, sends $10 on last year. Who else wants to pay an old pledge?——Your secretary is busy attending county conventions and is pleased with the interest taken in state Bible-school work.——Brother Havener, one of our field men, sends another excellent report: "One meeting held, new congregation with 37 members and $480 raised on new building."——Mrs. J. H. King, our state primary superintendent, wants the address of every primary teacher in the state. Will you send the name of your primary teacher to-day? Address 3001 Manchester Ave., St. Louis.——The Christian Union (Iowa) refers to our $1,175 pledged to this work by fifteen schools and wishes for such co-operation in Iowa as Missouri schools give to this work. We appreciate this and, brethren, though some of you are a little slow, I do believe you mean to support this work promptly and not compel your secretary to give attention simply to raising money. I assure you he wants to do some other things for Missouri Bible-schools.

Which of the following lines of work do you consider should receive most attention by your Bible-school board during the year?

1. Protracted meetings, additions, congregations revived, new buildings, etc.

2. New schools, work where duty of teaching God's word has not been emphasized.

3. Helping old schools, institutes and addresses on Bible-school work, teachers' training classes, reading courses, etc.

Who has an idea? Please let me have it for the good of others. Brethren, this is important.

W. A. MOORE, Sec.

Mexico, Mo.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

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Current Events.

The Turk Yields Under Pressure.

The American warships will salute the batteries at Smyrna and depart. The Sultan has yielded under pressure, and the United States minister will not be under the necessity of demanding his passport. But it is learned that nothing less than the determined stand taken by our government would have gained what is our country's right. For the Turks debated long before they yielded. The particular point at issue was the old school question. American schools in Turkey have been discriminated against, difficulties and obstructions being constantly put in their way. Especially has this been the case with regard to the Protestant medical college at Beirut. Minister Leishman sought to secure for our teachers and colleges the same treatment accorded to the schools and teachers of other countries, but so evasive were the replies that President Roosevelt sent a personal message to the Sultan. Even this had not the desired effect, and though, upon demand, audience was given to Mr. Leishman on July 29, an answer was postponed until the Sultan heard that Uncle Sam's ships were on the way to Smyrna to take aboard the United States minister. The Turks, not being ready for this, have finally yielded, and a settlement of other matters affecting American interests in Turkey of secondary interest has also been effected. But in the meantime the work of the "Great Assassin" and his soldiers goes on in the persecution of the Armenians. These last are driven to desperation; they then take up arms and the Turks have an excuse to slaughter them wholesale. It is an old story.

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A Great Change.

Despite the fact that the situation in Turkey is not what we would wish it to be we have to thank God for the progress towards civilization already made. We are reminded of this by an interview appearing in the Congregationalist. Two notable missionaries, Dr. and Mrs. Farnsworth, have just returned to America, having "worked for half a century in a part of the world where the Pauline experiences of perils from robbers and heathen, in city and wilderness, on sea and among mountains, are common occurrences." These veterans left America in 1852, reaching Turkey just in time to watch the Crimean war at close range and when the quarrel between Russia and Turkey had stirred the fanaticism of the Turks to the danger point. When asked what changes seemed to him most significant in his period of residence in Turkey Dr. Farnsworth replied: "The greatest is the freedom now accorded to the Bible." When he went there not one of the nominally Christian churches had the word of God in a language which they understood. The early copies supplied to them in the vernacular were promptly burned, but last year 100,000 copies were sold without hindrance. Dr. Farnsworth is inclined to dwell on the bright side of things. He believes the Turkish government to be the most corrupt on earth, but thinks the Sultan is not as black as painted. As to any solution of the real eastern problem the old missionary would not prophesy, but he was firm in the belief that Russian dominance in Turkey would not better the situation. Which is a very general belief.

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The King's Oath.

The duke of Norfolk, first lord of England and leader of Catholics, has failed in his efforts to abolish or amend the king's coronation oath. There is quite a strong party both in the Established Church and among Non-Conformists who would consent to certain modifications. They can be firm in their opposition to Roman Catholic principles and yet be reasonable in their expression of their antipathy. But the House of Lords is not very favorable to anything that strikes at the Church of England, though many of the prelates in the house are of "High Church" proclivities. That was witnessed the other day when the remarkable decision was given against the great united Presbyterian church in favor of some 50 "Wee Free" ministers. Hence it is not a matter of surprise that the duke's motion to abolish the oath that calls upon the king to denounce Roman Catholics as idolaters was rejected. There was no acrimonious discussion, for the logic of the situation, as well as the church spirit, was on the side of the great majority of the lords. For the purposes of government the bishops of the Established Church are reckoned as lords in Great Britain and they gave the duke a bad quarter of an hour. The bishop of Bristol declared the obvious truth that so long as Rome held the church of England excommunicate, so long the English king, head of that Church, was not likely to alter his attitude toward the Pope. He was sorry for anything which hurt the feelings of good Catholics, but he recalled not a few pronunciamentos of late popes which could scarcely be characterized as other than purposely insulting to good Anglicans. If the king of England calls the mass "idolatry," the Pope first called him and all his loyal subjects "heretics," and so far as he could, relieved them of obligations to his throne. It is true that a Catholic is legally debarred from holding the throne of England, but the Vatican teaches that all English Protestants are incapable of attaining the kingdom of heaven. So that the duke of Norfolk, who, as senior duke and grand marshal, had the arrangement of the details of the coronation largely in hand, got the worst of the argument.

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A Russian Heir.

The most momentous event that has happened since the outbreak of the war, so far as Russia is concerned, is the birth of an heir to the Russian throne. Even the drama in the east, where the great power is suffering serious reverses at the hands of Japan, is of secondary importance for the time being. Russia can afford to lose Manchuria and even be defeated by a far eastern people. But she cannot afford to have her people believe in a curse upon her dynasty, or division and strife at home. The czar can bear with much more fortitude the news of the destruction wrought upon his forces after seeing the long desired heir in his own home circle. Such an event will have a threefold effect. The czar himself will look out over his empire with a new hope. He will believe that heaven, despite the clouds that have darkened his faith, is smiling on him, in that provision has been made for the security of his throne. It will draw the emotional moujik to believe more in the czar. He knows of little else than czar, church and vodka, the national drink. The great mass of the Russians know little of what is going on in the east and they do not feel it as yet, at all. But the news of the birth of an heir to the throne will travel rapidly and there will be as many salutations over it as on Easter morn. In the third place the succession of the throne being determined, there will be less intrigue with respect to this. One of the worries the czar has had has been the fear

that his brother, who was named heir, might die and leave a throne to be fought for by four uncles. The advent of Alexis—as the new boy is already named—promises to set at rest these fears, to draw the emperor and empress once more together and to win for that good lady a great amount of sympathy and friendship. As an alien in race and religion she has been especially handicapped by her failure to bear a son. What the effect on the war will be remains to be seen.

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Russia's Defeat.

The great week of the war has come and Russia has been severely crippled. The Japanese, having so closely invested Port Arthur, the Russians determined upon a sortie with their fleet and have been badly whipped. At a distance of nearly four miles the big guns banged away and when the first fight was ended Admiral Withoft and many of his officers were dead, one of his ships sunk and several so badly injured that they will be useless, while his squadron was scattered, some returning to Port Arthur. Not many hours later Vice Admiral Kamimura, after waiting patiently for months, got a chance at the Russians Vladivostok Squadron, and in a five-hour battle sank the cruiser Rurick and badly damaged two others of the Czar's ships, though they ultimately escaped. The latest dispatch says there has been another sortie of the Russian ships from Port Arthur and that the Japanese are pursuing them. This indicates the extremity of the fortress. The Russians have been compelled to do what they ought to have done long ago. Locked up in harbors their fleets have been useless. Had they made anything of a fight on the high seas they might have prevented the investiture of the great fortress which is now engaged in meeting the desperate attacks of the thousands of little yellow men. One feature of the week's conflict may cause trouble to China. A Russian vessel which had taken refuge in Chefoo was cut out by the Japanese, a flagrant breach of neutral rights.

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A Trust Warned.

By the very simple device of terminating its excise licenses, Minister Brodeur, of Canada, threatens to crowd out the great American tobacco trust. Whatever one's views about the use of tobacco may be, there is no question that the tobacco combine is an iniquitous one in restraint of trade. We know something of its inner workings and we are not surprised that the Canadian dealers are up in arms against it. Legislation has been petitioned by all the independent tobacco companies and dealers in Canada. Inquiry has disclosed the system of exclusive contracts, and also unearthed evidence that the trust is trying to get a better foothold by the same means it employed in England when it agreed to spend a million dollars to oust the local dealers. But a bill has been brought forward which now awaits the royal assent that will compel the trust to operate on the same footing merely as independent concerns. The moment any trust tendencies are manifested the licenses will be withdrawn and the American tobacco company may as well sell its warehouses in Canada, for all the good they will do them. The English people and their kinsfolk generally mean business when they enter upon that kind of a program.

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George G. Vest.

The death of ex-Senator George G. Vest removes a man who, in a lengthy political career, had won not only the plaudits for his brilliancy, but the real respect for his character of both partisan politician and independent voter. He was a man and an honest one, fulfilling ably a difficult position. For more than a score of years he represented Missouri in the United States senate, where he was distinguished for his vigor in debate, his generalship and resourcefulness, his wit and sarcasm and his fine courage. This last was early manifested by the man when he first located in Missouri. After reading law under Mr. Harlan (father of Chief Justice Harlan) for a year or two young Vest entered the law department of Transylvania university at Lexington, Ky., and was graduated from that institution in 1853. His parents were dead, his two sisters happily married and comfortably settled in life, and the young lawyer determined to find fame and fortune in California. He started on his overland journey, and after some minor adventures found himself in the village of Georgetown, Pettis county, Mo., laid up with a broken arm, due to the overturning of a stage coach. Before he recovered a most atrocious murder of a woman and children was perpetrated in that community, and a negro slave was accused of the crime. All the other lawyers happened to be at the state capital at that particular time, and the master of the slave employed young Vest to conduct the defense before the examining court. The trial came on, and so successful was Vest's plea that the court was reduced to the necessity of discharging the negro. A mob seized him. The negro confessed the crime and was promptly lynched in the presence of all the other negroes of the community. Notice was served on Vest that he must leave Pettis county. He answered the threat by opening a law office. And that is how he came to be a citizen of Missouri July 4, 1853. Senator Vest studied deeply public questions and was one of the best informed men of his day. This knowledge, with his natural debating powers, made him a Democratic stalwart in the debates against the great Republican leaders. He had won a place as a national figure, but in Missouri he was loved and respected as no other public man.

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Mushroom Relations.

There was an amusing cartoon in a Chicago paper at the time of the opening of the Louisiana Purchase Exposition depicting the flood of relations swarming in upon the citizens of St. Louis. The clever cartoonists will now doubtless give their attention to Judge Parker's relations. A host of them have been discovered since Judge Parker was discovered to the nation at large. Especially have the needy ones come to the front since the New York judge became the Democratic nominee. The illustrated papers have shown us where he was born, where he resides, the horse he rides, the wife of his bosom, and all that may legitimately be revealed by the exactingness of the photographic lens. The time has now come for some other pictures, but these should be worked up by the pencils of the caricaturist. For who wants to see the exact counterpart of the brother who, in an interview, has taken the Democratic candidate to task for certain matters in connection with his conduct? Of course Judge Parker will not seek to mollify the man to capture his vote, seeing that he has no such brother. Cousins of Judge Parker already abound, but that gentleman really has not time to investigate their family tree. But the public may be warned to beware of any man or woman who is hunting for a "graft" on the strength of kinship to a would-be president.

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Stone and Folk.

The political sensation of the week has been the effort of Senator Stone, of Missouri, to discredit Mr. Folk, Democratic nominee for governor of the same state. The senator, stirred to anger by some newspaper criticisms, has taken his spite out on Mr. Folk by issuing a letter to the press charging the latter with double dealing. There has for some time been a strong effort made to get Mr. Folk to declare himself in favor of the election of Messrs. Cook and Allen. Senator Stone goes farther than this and declares that Mr. Folk not only devised the nomination of these men, but had gone so far as to prepare an alliance. Mr. Folk flatly denies the charge, and Mr. McLeod, one of his supporters at the convention, declares that he personally opposed Messrs. Cook and Allen's nomination with the full knowledge and approbation of Mr. Folk, who, as a candidate, did not feel he could assume the role of dictator to the electors. Mr. Folk has the right, of course, to conduct his campaign in the manner he has, but we regret that his personal attitude to these machine candidates has not been made more clear. Any position that seems a compromise will be made the most of by the enemies of the boodle issue, of whatever political party they may be.

The Moral Law Made Effective.

In a few articles we have been dealing with the subject of authority in religion. We have pointed out that the authority of Jesus was different from that of the scribes and Pharisees, because he spoke with the authority of truth which appeals to the moral judgment of men and which finds a response in that which is truest and best in man. In our last we spoke of human freedom and divine authority, and pointed out their perfect harmony, because man, being created in the image of God, has the law of God written in his moral nature. Christ's method, therefore, of governing men is not by external authority, but by the authority of God speaking within man and summoning him to obedience.

The question we are to consider now is how the moral law, which is in every man, becomes effective as a moral force. It is a well known fact that in a large number of cases it is inoperative, and in all cases inadequate as a means of salvation. Nothing but perfect compliance with its absolute requirements can secure justification. But no man has perfectly kept its requirements; "therefore by the works of the law shall no man be justified." The trouble was not in the law, but in the weakness of human nature depraved by sin. Here was an exigency which only divine wisdom and love could meet. There is no profounder statement of how that problem has been solved than that made by Paul: "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the spirit" (Rom. 8:2-4).

The moral law of God is, of course, perfect as an ideal of life, but man was lacking in the strength to fulfill such perfect law. What he needed was spiritual life. But the law cannot give life. But what the law could not do, as an abstract rule of life, God accomplished by the sending of his Son who came that men might have life and that more abundantly. Jesus Christ embodied the moral law in a perfect life, and being "God manifest in the flesh," he manifested the love of God for man not only by his life of lowly service, but by his death on the cross for the sins of men. This manifestation of divine love through the cross of Christ is God's highest and final appeal to men who have sinned, to turn away from their sins and accept forgiveness from him who died for them and who arose again for their justification. Those who thus accept Christ receive not only forgiveness of sins, but a new life whereby they are able to do the will of God in a measure that is impossible without Christ. It is in this sense that Christ came not to destroy the law, but to fulfill it.

The means by which the sinner is enabled to avail himself of the benefit of Christ's life and death is faith, by which he becomes a partaker of the divine nature, and through which he becomes obedient unto Christ whose will is the highest expression of the moral law of God. Through faith the soul perceives its need of God and lays hold of him who is the perfect incarnation of deity. In this union with Christ the soul receives a new life, and the "law of the Spirit of life in Christ Jesus" makes it "free from the law of sin and death."

This is the New Testament doctrine of the necessity of the new birth. The power which produces this birth from above is divine love; the agent is the Holy Spirit; the instrument is the divine word of the gospel; the principle by which it is realized is faith, and its outward symbol, by which the change is completed and objectified before men, is baptism. Those who have been thus born from above are enabled to realize with increasing perfection the fulfillment of the law, and to enjoy through the mediation of Christ the blessedness of conscious fellowship with God, our heavenly Father.

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The Trowel of the Spirit.

The title of this article will not be found in any version of the scriptures, but the thought is entirely scriptural. There is a trowel of the Spirit as well as the sword of the Spirit. Mr. Spurgeon's well known publication, the "Sword and Trowel," will be recalled. The name signified that in the Christian warfare both the sword and the trowel have their essential places. It will be remembered, too, that in the rebuilding of the walls of Jerusalem, under Nehemiah, "everyone with one of his hands wrought in the work, and with the other held his weapon; and the builders, everyone had his sword girded by his side, and so builded."

This has been true in every great movement looking to the world's betterment. The sword and the trowel stand for the essential factors in every religious reformation, namely: the destructive and the constructive. The sword is a weapon of warfare, and stands for opposition to what is wrong or contrary to the will of God. The trowel is the symbol of the builder. And these two forces must co-operate in every religious movement that is destined to permanently benefit mankind. Some movements have used the sword almost entirely and their work has been, in the main, of a negative character. These have not been without value, often preparing the way for something better, but they lacked the element of permanency. Both the sword of the Spirit and the trowel of the Spirit have their legitimate function in religious work.

Have we not found it to be even so in rebuilding the walls of the spiritual Jerusalem? If we have used the sword of the Spirit in the past more than the trowel of the Spirit, it was because this was probably necessary in the beginning of the reformation. But the time came when the trowel must necessarily be used to a much greater degree, if our work was to be permanent. Happily this fact was recognized and a systematic plan was introduced for the bringing up of this neglected feature of our work. The building idea includes both the spiritual and the material, but it is remarkable how closely these two are associated together. Just as soon as the conviction became widespread, that greater emphasis must henceforth be laid upon the spiritual training and development of our membership, upon an educated ministry, and upon organization for regular, systematic work at home and abroad, then the idea of building began to receive greater emphasis. It was evident that this kind of work demanded church buildings of better character, college buildings and homes for the orphan and our aged and homeless poor. It was out of this conviction—that we must educate intellectually and spiritually, our membership, and organize and train them for effective Christian work, and that this required the erection of buildings adapted to such work — that our Church Extension Board was born. It represents the constructive and permanent feature of our work. It is the conservative factor in an aggressive moment, which has a message both for the church universal and for the world.

No enterprise among us has sprung into greater popularity or has vindicated its wisdom and value to the cause by its achievements, more triumphantly, than that of Church Extension. It stands ready to conserve the results of the labors of the evangelist. It has been the friend and helper of the struggling bands of Disciples in cities, towns, and out on the borders which otherwise must have remained homeless. It stands for economy, permanency and the conservation of spiritual forces. It helps without pauperizing. It supplements the efforts of struggling churches that are willing to help themselves, and for every dollar it gives it draws out two or more on the field. It does not donate, but it loans its funds on such terms as enable the churches helped to repay the loan without excessive burden. It is thus a perpetual fund that goes on forever in its beneficent work, multiplying itself as the years go by. Whoever contributes one dollar to the Church Extension fund will have the consolation of knowing that he has invested one dollar, at least, that will go on through all time helping to build religious homes for poor churches and thus extending the Redeemer's kingdom on earth. It seems to us that such an investment is a powerful incentive to Christian liberality.

It is to be remembered that the first Lord's day in September is Church Extension day. All the churches, rich and poor, houseless and having houses of their own, in debt or out of debt, mission church or self-supporting, preacherless or being mininstered to regularly, are invited and urged to take part in this offering for Church Extension. Shall not our secretary report at St. Louis, next October, that a larger number of churches have participated in this offering, this year, than ever before in our history? This would be a fact which would create no little enthusiasm in what we expect to be the largest convention we have ever held. Will not all our preachers and elders and leading members co-operate to bring this about? The returns from the September offering will be the answer to this question.

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Facts that Should Glow.

With enough flesh disposed around the skeleton of facts to make them glow with life, they become very interesting. When our Church Extension Board tells us that the work began in October, 1888, with a fund of $10,662, which had been raised by the American Society through a period of five years and loaned out to help build twenty-two churches, and that now we have over $416,000 of a fund which has helped to house over eight hundred and five churches in forty-three states and territories, Canada and Hawaii, our eyes begin to open to a realization of what has been quietly going on in the Church Extension department of our missionary work during the past fifteen years and a half.

Some other interesting facts must be related here. It is well known that our Church Extension fund is loaned to our mission churches to help them complete their buildings when they can borrow nowhere else and must borrow to build in the nick of time. The church is to return the loan in five equal annual installments. The thoughtful Christian steward wants to know at once, "Do the churches return the money in good time or do they rather take advantage of this fund, because it is managed by their own brethren, and keep the money for years?" For answer let facts be submitted again: Of the 805 churches aided, over 340 have paid their loans in full, and $381,000 have been paid back to the board at Kansas City. This certainly speaks well for the honor of the mission churches that have been benefited by our Church Extension fund.

Let us hear still further from the management at Kansas City. Last year the total receipts of the board, returned loans' interest and new receipts amounted to $102,279.65. The board helped 86 congregations to build by a total of loans amounting to $97,668. These 86 churches actually raised on the ground over $275,000, so that every dollar loaned by the board called out, by the encouragement of these loans, nearly three dollars for each dollar loaned.

Following these last facts it should be noted by our business men that the board has lost on bad debts only $497 during the past fifteen and a half years. This is astonishing, in view of the fact that the board has handled the original $416,000 of a permanent fund, and also the $381,000 returned on loans, making $797,000 handled in fifteen years and a half with a loss of but $497. What financial concern in this country can make so good a showing? Remember, too, that all these loans have been made to mission churches. The board always takes first mortgage security, but the honor of the mission church is what makes the money come back promptly, so that it may go out again to house other homeless bands.

Do we need a Church Extension fund of large dimensions? This one fund must stand back of two-thirds of all the new churches organized by the district and state societies and the American Society. These 127 societies in the United States are organizing over 350 new churches each year. Last year 360 missions actually wrote to the board for aid. Encouragement could not be given to all, and the board aided 86.

The ambition of our brotherhood is to make this fund a half million by the close of 1905, and a million by 1909. The Editor of this journal was chairman of the committee on centennial at Omaha, which recommended that we reach a million on our one hundredth anniversary, and we feel like urging this work upon our brotherhood with great stress and zeal.

Let the preachers and churches see to it that the $30,000 apportioned among the churches is raised during September, that we may come to the St. Louis convention with a fund of at least $450,000.

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Editor's Easy Chair.

After one of those windy days which visit this lake region, the sun went down this evening in a blaze of glory, leaving the whole western horizon crimson with his departing beams. With the going down of the sun the wind and the waves have also subsided, and the little lake which was so tempestuous a few hours ago has now become as quiet as a sleeping infant. Even the waves of Lake Michigan, which all day long have beat with fury against the patient shore, have hushed their tumult, as did those of the Sea of Galilee, at the words of the Master, in the long ago. This is a common experience in this latitude. No matter how briskly the wind may blow during the day, the evening generally brings with it quiet and peacefulness. May it be so with our lives which, having passed through the period of storm and stress, of conflict and victory, shall be permitted to close in the quiet and peace of old age. Now that the sun has driven his chariot of fire down the western sky beneath the horizon, the stars have come out upon the plains of night and are shining like angel-eyes from out the depths of heaven. A low murmur comes from the beach where the ebbing waves are singing their good-night lullaby. The pines that sentinel our cottage nod gently to the soft night wind. It is an hour for meditation, when one's thoughts soar upward, instinctively, like birds startled from their lowly nests in the grass. Backward, too, on swift feet, do our thoughts run to the days that are no more, and then forward as if to try the very gates of the future, but resting, at last, in the all-encompassing love of the heavenly Father. What manner of being is man, that he can thus send his thoughts on swift errands throughout the universe, and hold communion with the Infinite and the Eternal?

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It is morning, and the vapors of the night are rising from lake and shore. The quietness of the night still abides. Yon wide-stretching lake smiles peacefully in the early beams of the rising sun. Only gentle ripples disturb the peaceful smoothness of its surface. A sailing vessel, out in front of our cottage, floats lazily, as if it had infinite leisure. Its white sails are perfectly reflected in the water beneath, making a phantom sail-boat below corresponding to that above. Soon, however, the breeze will rise, the sails will be filled, and the vessel will speed on its way. In whatever enterprise we are engaged, we are compelled to wait for the winds of God. Success comes to him who has his sails ready and set right to catch the favorable winds that are to send him on to his goal. These morning hours, with their calmness and quiet beauty, afford the best opportunity for profitable reading. So far our summer books have been Sabatier's "Religions of Authority and the Religion of the Spirit," G. Campbell Morgan's "The Crises of the Christ," and F. B. Meyer's "Religion in Homespun," with some lighter reading. The first of these is historical and critical, the second is severely theological, and the third devotional. Few privileges should be prized more highly than that of keeping company with the great thinkers of the age through their books. To do this with the greatest profit requires proper environment, and especially undisturbed quietness, in which the mind is free to grasp with clearness the thoughts of the writer. We owe it to every author, whose book we read, to understand it, whether we approve of all his utterances or not. The profit of reading does not come from giving assent to every position taken by the author, but in clearly understanding his positions and in judiciously weighing his arguments for and against. We have

long since learned to value, very highly, the early morning hours for quiet reading and reflection. The mind is then at its best.

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We have had the pleasure of having with us for several days our friend and brother, L. C. Stow, of Grand Rapids, Mich. Brother Stow was our neighbor at Macatawa Park for several years, and we have learned to esteem him very highly. What President Garfield said about Mark Hopkins on one end of a log and a student on the other, making a good university, might be paraphrased in the case of Brother Stow. When he is at one end of the boat and we are in the other, out on the lake, fishing, that is a summer resort. That has been the situation for several days. He has been ready each afternoon, by the time our editorial work for the day is done, to accompany us on any expedition that we might plan, and he is equally good at the rod and at the oar. Yesterday, for a change, we drove through the country, four or five miles, to Bass Lake, lying north of us, near the shore of Lake Michigan, not so much to fish, as to have the outing, see the country, and enjoy the picnic. Of course the whole household went on this expedition, and the dinner in the woods, on the margin of the lake, with a large watermelon as the centerpiece, was not the least enjoyable feature of it. This little lake has about twenty cottages on the north side of it, inhabited by people who make this their summer resort. The lake is said to abound in black bass of the large mouth variety, but as we took no bait with us and depended on digging angle-worms, we of course made no adequate test of its character in this respect. The external evidence, however, is favorable. But the drive both ways, by different routes, was quite worth while of itself. The road going gave us a glimpse of Michigan farming, which, in this section, is yet in its beginning, but the orchards, the meadows, and the small fruit, show what the country is good for. The road by which we returned brings us nearer Lake Michigan, and discloses a bit of wild country abounding in ferns of the tallest and most beautiful varieties, wild berries of different kinds, and a jungle of undergrowth which has grown up since the original forests of pine were cut down.

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This is one of the gray days that come to all latitudes and longitudes. The sky is veiled with thin clouds, through which the sun is struggling to shine. The air is cool and crisp, and there is a touch of autumn in it with its accompanying mild type of melancholy. It is true, that, "To him, who, in the love of nature, holds communion with her visible forms, she speaks a varied language." To-day her gray skies, her sighing trees and her restless, murmuring lake, speak the language of sympathetic consolation to one whose summer has passed into the sere and yellow leaf of life's autumn with so many of his tasks undone. If one feels the burden of the world's woe upon him, because of wars between nations which he cannot avert or whose horrors he cannot mitigate, and because of strifes between labor and capital which result from lack of brotherly love, in a word, because of sin which has filled the earth with tears and sadness and heart-aches, it is good to look upon the kindly face of nature, and allow her to minister her healing sympathy to his bruised spirit. When will men learn to love each other as brothers, and cease their mad strife for advantage over each other? When will "strikes" and wars and religious controversies give place to "peace on earth and good will among men"? Only when the Prince of Peace is crowned King of humanity and his golden rule shall take the place of selfishness, and the love of righteousness shall overcome the greed for gain and pre-eminence. Ride on, then, thou Prophet of Galilee, along the conquering way, until all the earth shall learn to love thee and yield to thy peaceful reign! The noblest work which one may do in this world is to hasten the time when the kingdoms of this world shall become the kingdom of our Lord Christ. To the extent that men and movements are doing this work are they justifying their existence in the world.

Pentwater, Mich., Aug. 12.

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Notes and Comments.

Robert G. Frank, pastor of Christian church, Liberty, Mo., sends us an editorial of the New York Sun of July 17th in order that we may "see some of the good fruits of the World's Fair pavilion." He adds: "There are but few things which seem to reach the mind of the East with enough force to impress it with anything like the correct value and significance of our people and our movement. I take it that the writer of this editorial must have awakened to a new appreciation of our strength by his visit to the Fair." The editorial of the Sun will be found elsewhere. The editorial writer is mistaken in regarding the movement of the Disciples as "a southern movement." It had its origin in Pennsylvania, spreading thence to Virginia, Ohio, Kentucky, Indiana, Illinois, Missouri, and the more western states. Its growth has been more rapid in the west than in the south, with the exception, perhaps, of Kentucky. The following statistics from some of the states of the central west show where the bulk of our membership lies: Pennsylvania 20,053, Ohio 85,000, Indiana 124,000, Illinois 118,000, Missouri 175,500, Iowa 56,500, Kansas 50,000, Nebraska 18,550, Kentucky 120,000.

It is evident, however, that we are indebted to the "Christian pavilion," as the Sun calles it, for this editorial on our movement, and it is only one illustration of the far-reaching influence of this enterprise.

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The Baptist Times of London announces that "after careful consideration the General Purpose Committee of the Baptist Union have decided to recommend that a Pan-Baptist congress be held in London in July, 1905." It appears that this was brought before the Baptist union by Dr. J. N. Prestridge of the Baptist Argus, Louisville, Ky., and according to the Baptist Times, the proposal has been favorably considered by a large number of religious bodies in all parts of the world. Neither the Baptist Times nor the Baptist Argus, from which we quote this announcement, indicates the scope of the proposed congress. It is to be "Pan-Baptist," but is the "Pan" to be large enough to hold all immersionists, or only those who wear the name Baptist? Perhaps, Dr. Prestridge, who has the honor of introducing the idea, can inform us on this point. The idea is a good one, even though the congress should be limited to the different bodies wearing the name Baptist, but it would be a greater idea, and more in harmony with the union tendency of our time, if it should include the whole immersionist family.

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A contributor to the Cumberland Presbyterian files objections to the proposed union between that body and the Presbyterian church of the United States, on the ground of the Calvinism of the Westminister Confession of Faith, especially the third chapter. The claim that this chapter has been revised does not satisfy this contributor. He claims that it has not been revised enough, and throws his argument into the form of poetry as follows:—

> Great was the revision of nineteen-three,
> But not yet revised enough for me;
> Until the whole of chapter three
> Is not, and never more shall be,
> They have not revised enough for me.

That may be rather lame poetry. But the theolog isn't far wrong.

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The editor of the St. Louis Christian Advocate has been wrestling with some bad manuscript and expresses his feelings on the subject in a way that will awaken a responsive chord in the hearts of his editorial brethren:

> Friends, countrymen! Hear us for our cause! Write—write—write. We are always glad to hear from you (some of you). But, oh, write with a pen, with good ink—write distinctly—take time—there is plenty of it. Write on good paper—not scraps—and not on both sides. And do not ask the editor to correct mistakes and "fix it up" for you. He has enough trouble taking care of his own sins! Think on these things and teach them to your children and then will the editor in all generations rise up to call you blessed!

Great Predictions of the Soul's Enduring

By Geo. H. Combs

IV. Revelation.

We come now to higher grounds. We hold to immortality not solely because it has been held through all the ages, not only because science and metaphysics witness to its truthfulness, not only because the moral interpretations of the universe demand it, but because, and most triumphantly and unshakenly because, it is clearly revealed in the word of God.

I. The witness of the Old Testament. The notion is widespread that the doctrine of the future life is not expressed in the primal revelation. "Enoch walked with God; and he was not, for God took him" (Gen. 5:24). Can this mean annihilation? Was annihilation the reward of faithfulness? Can it mean anything but that God as the recognition of his faithfulness took him to himself where a life unshadowed might ever go on? The promise to Abraham, "But thou shalt come to thy fathers in peace" (Gen. 15:15); this cannot refer to his burial, for the burial is mentioned elsewhere, and in no sense could it have been true of his burial, for while Abraham was buried in Canaan the bodies of his ancestors rested in the far off country east of the Euphrates. Jacob's consolation, "I am to be gathered unto my people" (Gen. 49:29) was surely not in the thought that his ashes should mix with the ashes of his sires, but rather that his spirit should mingle with those who had passed over.

Balaam's exclamation, "Let me die the death of the righteous and let my last end be like his" (Num. 23:10), admits of but one interpretation. David's remark to those who came to acquaint him with the child's death, "I shall go to him, but he shall not return to me" (2 Sam. 12:23), shows the strength of this consoling hope, and prepares us for the triumphant strains of David's psalm, "As for me, I will behold thy face in righteousness." Clearly, too, is the doctrine revealed in Psa. 49:15: "But God will redeem my soul from the power of the nether world, for he shall receive me"; in Psa. 73:24: "Thou shalt guide me with thy counsel and afterwards receive me in glory."

Vibrant is Isaiah's faith. He will destroy death forever and the Lord God will wipe tears from off all faces (Isaiah 25:8); "Thy dead men shall live, my dead bodies will rise" (Isa. 26:19). Job wrestles with life's enigmas and its problems and trustingly turns for the full solution to the life hereafter. Justice will be done him hereafter. "For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth; and after my skin has been destroyed, yet out of my flesh shall I see God" (Job 19:26). Ecclesiastes, the most pessimistic book in the canon, closes with the world's credo: "Then shall the dust return to the earth as it was and the spirit shall return to God who gave it" (Eccle. 12:7).

II. The witness of Christ. If the doctrine of immortality is taught in the sacred book of the Jews, with what wonderful illuminations does it look out upon us from the life story of the Nazarene.

1. This doctrine is the indispensable background of all the great words of Christ. Against it stand all his doctrines of holiness, of duty, of God. The Master's words all presuppose the truth of immortality. Jesus addressed the multitudes that flocked to hear him not as if they were worms of the moment, but as children of the eternities who were to live on after the sun's requiem should have been sung and the star tapers have gone out in the eternal darkness. He spake to men not as if their lines of life ran not further than the little circle of three score years and ten, but as the children of the eternal Father, whose deathless lives were linked with God. Banish immortality and what a mockery are his words, words that taught ever the subordination of the now to the hereafter, of earth to heaven, bade men bravely carry their burdens on for the joy that was yet to be. Banish immortality and what infinite cruelty in the promise of the rich reward and the pictured happiness of those who bore his cross. Banish immortality and the whole teaching of the Master shrivels into falseness, and the loving and tender Christ stands revealed as cruelly sporting with humanity's most sacred hopes, building out of lies the throne from which with cruel crowning he commands the loyalty of love. Away with him, away with him, and in the black of the night by the unopening graves let us weep away our lives of care and, hoping nothing, go down to join the unresponding dead!

2. But there is more than background and inevitable conclusion—there are the explicit words of the Man divine. They are full, direct, unmistakable, heartening. Life lives, death dies. "The damsel sleepeth," "Thy brother shall rise again," "I am the resurrection and the life." No phrase was oftener upon his lips than "the life eternal." Never is he disconcerted in the presence of death, nor lost the vibrancy of his message. Without strain, without exaggeration, calmly, assuringly, convincingly, as if it were the most ordinary and easily accomplished of all things, he spoke of the inevitable triumph of life. This is the fundamental, basic necessity. "God," said our Lord, as though no more needed to be said, "is not the God of the dead, but of the living."

3. Even more than upon his words, though, we may lean upon the example of Jesus. He not only spake brave words of life, but he trusted life. He did not merely declare the reality of the unseen, he lived in the unseen. So vivid was his realization of the living God that his own conviction of eternal life became absolute. He feels no need of examining the evidences or balancing proofs; no doubts overcloud his faith; death offers no hindrance; it is but a sleep. He stands steadily upon life, life endless by its own nature. He cast himself upon this eternal fact of life and immortality without hesitation or reserve, and died with paradise open to his sight. Death was no leap in the dark to him; it was not even a land of shadows; it was simply a door leading into another mansion of God's great house. He died in the unshaken repose of faith and confidingly said, "Father, into thy hands I commit my spirit."

4. The stupendous miracle of Christ's resurrection. Accept this, as at the end of honest search we must accept it; accept it not as a new piece of poetic naturalism, a decorative incident which satisfies the dramatic feelings, a relief to our artistic judgment, a beautiful picture at the end of an heroic life, an imaginative and visionary ideal, but as realist truth, as truth illumined, as truth incarnate, and the ultimate soul-satisfying proof of immortality has been given. Here is finality, here is conclusiveness, here is demonstration. Immortality is not only an intuition, not only buttressed by the declarations of science, morals, revelation, it is an accomplishment. He who was dead is arisen and is "alive for evermore." Into the darkness of death he went down, but the grave could not hold him, and on its thither side he witnesses eternally for life.

"Christ is risen! Christ is risen!
He hath left the cloudy prison
And the white-robed angels glimmer 'mid the cerements of his grave;
He hath smitten with his thunder
All the gates of brass asunder,
He hath burst the iron fetters, irresistible to save."

Optimism.

Thomas J. Clark.

Do not say the better lies behind,
That present days are growing ill;
The better in the present lies,
The future with the best to fill.

The fruitful past is but a seed-time,
From which the golden harvests spring;
The blessed deeds of yesterday,
Shall all a richer morrow bring.

The good that was, the better that is,
Betoken a best that is to be;
One thought, one life, all things imbue,
Shall ripen in eternity.

As Seen from the Dome

By F. D. Power

"Far from the madding crowd's ignoble strife" lies Bethany Beach. On the Delaware coast of the Atlantic, within sight of its heaving billows, within sound of its manifold waters, it is an ideal resting place. The visitor sees nature here in all its glory. Atlantic City shows a wealth of great hotels and magnificent piers, of shops and amusements and fakirs, surging thousands and all the busy hum of a great metropolis. Here nothing detracts from the majesty and exhiliration and delight of the great deep. Breezes and bathing, gorgeous sunrises and sunsets, the songs of larks and bob-whites on one side, and on the other, the never tiring music of the surges, the passing ships, the graceful gulls, the sporting porpoises, the sweeping fish hawks, gathering their prey from the crests of the waves, the long stretches of beautiful shining sand, the picturesque dunes, the charming back country with fertile farms, cattle feeding upon the green meadows, pretty white cottages amid clumps of trees, the village with its church steeples, the peaceful smiling landscape—all combine to make this a restful spot for quiet-loving people. Bethel is "the house of God," Bethsaida is "the house of fishing," Bethshan is "the house of rest," Bethlehem is "the house of bread," and Bethesda, "the house of mercy," but Bethany beside the sea includes them all.

First of all the eternal glory and infinite variety of the ocean. You never weary of it. Byron speaks the universal mind:

"There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society, where none intrudes,
By the deep sea, and music in its roar;
I love not man the less, but nature more,
From these our interviews, in which I steal
From all I may be, or have been before,
To mingle with the universe, and feel
What I can ne'er express, yet can not all conceal."

"Deep calleth unto deep." The great mysterious multitudinous voice of the sea seems the voice of the universe, the voice of all the rivers and waterfalls, the winds and storms, the mountains and groves, the cities and mills, the birds and the children—all blended into one. As a child you sit and listen, and it calls you—the soul of the sea to the soul of man.

"Roll on, thou deep and dark blue Ocean—roll!
Ten thousand fleets sweep over thee in vain;
Man marks the earth with ruin—his control
Stops with the shore; upon the watery plain
The wrecks are all thy deed, nor doth remain
A shadow of man's ravage, save his own,
When, for a moment, like a drop of rain,
He sinks into thy depths with bubbling groan,
Without a grave, unknelled, uncoffined and unknown.

"Thou glorious mirror where the Almighty's form
Glasses itself in tempest; in all time,
Calm or convulsed—in breeze, or gale or storm,
Icing the pole, or in the torrid clime,
Dark-heaving—boundless, endless, and sublime—
The image of Eternity—the throne
Of the Invisible! even from out thy slime
The monsters of the deep are made; each zone
Obeys thee; thou goest forth, dread, fathomless, alone.

"And I have loved thee, Ocean! and my joy
Of youthful sports was on thy breast to be
Borne, like thy bubbles, onward: from a boy
I wantoned with thy breakers—they to me
Were a delight; and if the freshening sea
Made them a terror—'twas a pleasing fear,
For I was as it were a child of thee,
And trusted to thy billows far and near,
And laid my hand upon thy mane—as I do here."

Then there are the dunes—hills or ridges of loose shifting sand, heaved up by the sea and held in place by a scanty growth of beach grass. Under the action of the wind the sand accumulates in hills of irregular contour and extent formed near the beach—traveling back toward the interior. There are wandering dunes and fixed dunes, varying in size and height according to the force and direction of prevailing winds, and all of the softest and most beautiful sand. Some are fifty feet in height and from their tops lovely views of the water and land break upon your vision. In the little valleys between are found shells of every form and color, and here and there an old wreck, and other curious things swept in by the storms. It has been a great study by the scientific people how to control and reclaim these sand hills. Denmark, the Netherlands, France, Germany, have been giving serious attention to methods of resisting the encroachments of the flying sand. Paul Gerhardt has written a great work on the *Deutschen Dunenbanes*, the dunes of Germany, and our own agricultural department has sent forth bulletins on this subject. They undertake to bind the sand with plants or grasses, willow cuttings, heather, reeds, fences and hedges, or by transplanting young trees. Here on our Delaware coast we are not much concerned to control these curious formations of wind and wave, and it is a matter of much interest to wander among them and study their features and listen to their tale of nature's mighty forces.

The ships also as they pass have their interest for us. There has ever been a fascination about the life of those "that go down to the sea in ships, that do business in great waters." David in the 107th Psalm describes how "they see the works of the Lord, and his wonders in the deep"; how "he commandeth and raiseth the stormy wind which lifteth up the waves thereof. They mount up to the heaven, they go down again to their depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet: so he bringeth them unto their desired haven."

You rest here in your hammock and watch the distant sail and wonder with Wordsworth:

"Where lies the land to which yon ship must go?
Festively she puts forth in trim array;
And vigorous as a lark at break of day:
Is she for tropic suns or polar snow?
What boots the enquiry? Neither friend nor foe
She cares for; let her travel where she may,
She finds familiar names, a beaten way
Ever before her, and a wind to blow.
Yet still I ask, what haven is her mark?
And almost as it was when ships were rare,
From time to time like pilgrims here and there
Crossing the waters, doubt and something dark
Of the old sea, some reverential fear
Is with me at thy farewell, joyous bark!"

Finally, the fishing. Did you ever go a-fishing? Peter said: "I go," and the other apostles said: "We go with you."

"Ain't got no time fer trouble—fer Billy's at the gate
With a little willer basket that is wrigglin' with the bait;
An' the river looks invitin', an' it's shady as kin be,
An' fer all the fish that's bitin', thar's a fish'll wait fer me."

All sorts of curious things come up out of the briny deep. You pick up strings of little disks full of baby conchs, and sand crabs with strange bulging little eyes, and medusæ, or sea-nettles, umbrella-jellies. There are singing fish—sirens or musicos, and drum fish, and great sturgeon that leap out of the water, and those playful cetaceans known variously as herring-hogs or puffing pigs or porpoises. The sea serpent has not appeared at our sober settlement by the sea. He plays off the coast of Jersey. The French steamer Lorraine reports having seen him June 26, in mid ocean, 570 miles from Havre, heading for the New Jersey shore. When he saw the Lorraine he obligingly hove to, came to the surface, and showed himself to all the passengers. He looked well and hearty and seems to have grown, from the story they tell. We are glad to hear from our old friend and shall expect some interesting dispatches from our seaside resorts to the north of us. They are welcome to the sea monster and to the festive mosquitoes and to the surging throng. We have comfort and rest, and good fishing and sweet fellowship at Bethany Beach.

Come and let us stroll ten miles along the strand. An old lady when she saw the ocean for the first time, exclaimed: "Thank the Lord, here is

something there is plenty of!" Poor soul, she had been accustomed to have so little. Another, beholding it, cried: "What a beautiful field!" She had never seen such a beautiful, green, moving, sparkling, grassy prairie. Leigh Hunt lavishes a page of admiration on a line of Ariosto describing the waves as "Neptune's white herds lowing o'er the deep." Anacreon sings "How the waves of the sea kiss the shore!" and Saint-Lambert has four lines descriptive of the waves of a stormy sea dashing upon the beach: "Neptune has raised up his turbulent plains. The sea falls and leaps upon the trembling shores. She remounts, groans, and with redoubled blows makes the abyss and the shaken mountains resound." And we sing:

> "Rocked in the cradle of the deep,
> I lay me down in peace to sleep;
> Secure I rest upon the wave,
> For thou, oh, Lord, hast power to save.
> I know thou would'st not slight my call,
> For thou dost mark the sparrow's fall;
> And calm and peaceful is my sleep,
> Rocked in the cradle of the deep."

Buckskin Bradley

It was on the opening day of the fall term of school in the year 19—that John Bradley swooped down upon our peaceful settlement at the———Theological Academy.

From the first moment, he was to all students an object of intense interest, sympathetic or otherwise. He was, without doubt, no ordinary person. His clothes made that apparent. He wore a coarse brown suit and a shirt of home manufacture. A low collar topped it off, being unaccompanied by a tie of any sort. The most telltale articles, however, were his broad-rimmed cow-boy hat and buckskin boots. Such was John Bradley, as seen from without. In short, he was "just off the ranch."

Interested inquirers soon found that his home was in Arizona. His father was a ranchman. As for himself, he had just completed an overland journey from his distant home, mostly afoot, and was now in the town of B—— with the intention of taking a course in theology, preparatory to missionary work in China.

To those who heard his story it seemed a far cry from the rough ranchman that he now was to the educated missionary that he hoped to be. Yet they knew that God had in years past made some very useful vessels out of very poor clay; and what might he not do with this rude material! They at least would throw no obstacle in the way of such a development.

And they did not. It was not long till the new "apostle" thrown upon their coasts had made a friend of every man in the academy. Gradually the eyes of all pierced through the rough shell that enveloped the man, and there was revealed an individual full of love and the heart culture which knows nothing of articles of clothing and dropped r's.

The first great revelation came to us within two days after Bradley's arrival. Two of us were walking with him down to the lake, the favorite haunt of the students during the hot season. As we approached the shore, Bradley remarked that he had never before felt so strongly the meaning of Byron's lines to the ocean as he did then. And to our surprise and delight, he quoted the famous words from Childe Harold, beginning, "Roll on, thou deep and dark blue Ocean—roll!" So we had mistaken a poet for a boor. We learned one lesson then, once for all.

But there were other revelations to follow. During the week preceding the holidays, many hours were "thrown away" by the students, as the professors would say, or, according to the students themselves, much time was "spent in social intercourse." There were the "exams" to be discussed, the coming vacation to be anticipated and the ever welcome jokes to tell.

On a particular evening of this last week of the term, a group of fifteen or twenty students was gathered in the parlors of the dormitory, engaged in the aforesaid "sort" of conversation. The professors had received their due share of criticism for their severe tests, and the "sweethearts far away" had been the subjects of numerous toasts.

All went well until one of the company began to tell a joke that would be pronounced "very good" by a gang of railroad men, but which could hardly be praised when told in the halls of a theological school. But this was an "off day," according to the narrator of the story; they had had enough of serious thought for the last two months, and could certainly stand one "good joke." General approval seemed to be given and the story began.

One face, however, had been misread. No sooner had the character of the narrative been discovered by "Buckskin Bradley" than he jumped to his feet, and in anger broke out in words of rebuke. "Gentlemen," he said, "such a story as this ill becomes the lips and ears of those who have mothers, sisters and sweethearts that they love; much less does it become men who have given themselves to the ministry of Jesus Christ."

The words were few in number, but they had an effect. No formal second was given, nor was a vote taken; but the story was not finished. The little crowd went to their rooms in groups. The group of which John Bradley formed a member was by no means the smallest; and in that group was he would-be story-teller. He had been thoroughly "converted" by the wild westerner.

On that night the nickname "Buckskin" fell from Bradley, and plain "John Bradley" became a hero among the boys. He had won his spurs and was henceforth regarded as a knight.

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The Christmas vacation passed, most of the students going home for two weeks. John Bradley, with a few others who lived at a distance, remained at B——. Bradley worked on as if he did not know the significance of vacation. Knowledge was to him like bread to a hungry man, and he spent his time in continual study. Had you entered his room you might have found him reading a book on Bible history, a theological treatise, a novel of George Eliot or one of Browning's poems. He seemed to be able to welcome the whole world of knowledge into his heart and mind. His mind was indeed to him a "kingdom."

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School work had again been taken up, and three weeks of the second term had passed. The "crowd" was again gathered in the parlor which had been the scene of the event of five months previous. On this occasion, however, the boys had assembled with a purpose.

The friends of Bradley had gathered to tell him good-bye. That "the best-laid plans of mice and men go oft awry" is true, and John Bradley could have testified to its truth on that evening. He had just received a telegram announcing the sudden death of his father. That short message meant much to the recipient. It meant, first of all, the loss of a good father; it meant, too, that the family had lost its provider; but, worst of all, it told Bradley that he must give up his plans for his future. Irony of fate it was indeed.

And yet of the group assembled there that evening the one most interested seemed the least disappointed. He bore himself calmly. He seemed to take it as a necessity and, therefore, with resignation. There was always something about Bradley that none of us could understand. We felt that we might best express our feeling with regard to him, if we should say that he was "leaning on the everlasting arms," and that he knew it.

When John Bradley left the parlor that night he left a sorrowing group behind him. And yet his friends felt that, after all, he had not failed in his purpose to be a missionary. True it was that he did not touch the shores of far away China; yet he had done the work of a true missionary among a "people" who greatly needed him.

Man was made for action, for duty and usefulness; and it is only when he lives in accordance with this great design of his being that he attains his highest dignity and truest happiness. To make pleasure our ultimate aim is certainly to fail of it.—*Joel Hawes.*

Church Extension, Sunday, September 4

"Gap Sense."

By G. W. Muckley.

See Cut on First Page.

Bishop Galloway, secretary of the Southern Methodist Church Extension Society, was traveling in Texas. Stopping one evening at a hotel in El Paso, in the western part of the state, he, while reading his evening paper, overheard a group of cowboys discussing the relative merits of certain ranchmen in Texas, for whom they were working, when one of the cowboys made the following singular observation: "Jones is a clever fellow, but he hasn't any gap sense." Bishop Galloway wondered what he meant by that strange expression. It was constantly upon his mind for the rest of the evening. When the group of cowboys broke up, he, introducing himself to this particular cowboy, asked what he meant by the expression "gap sense."

The cowboy replied, "I meant this: You see Jones came down to Texas with more money and more cattle, and he has a better brand of cattle than any other ranchman in Texas. But he would hire a crowd of us cowboys only once a year, round up his cattle, brand them, and then turn them loose to graze, but never kept his fences repaired nor his gaps shut, and the cattle scattered and drifted out through these open gaps; the Indians drove them off and butchered them; other unscrupulous ranchmen caught them and put their brand over his, and the Mexicans drove some across the border and, Mr. Galloway, every time we rounded up Jones' cattle for seven consecutive years, we found that his decrease was always greater than his increase, and I tell you I don't really think he had any gap sense, or he would have kept his gaps shut and saved his increase."

The application is easy. It is useless to organize congregations and leave them without a house. If the mission cannot build a church home soon after organization the people drift away from the church, scatter, and go back to the world again. Evangelists in the west report that 60 per cent of our church converts are lost for lack of church houses. Many of them go to other churches and over the brand Christian is placed Methodist, Presbyterian, Congregational or Baptist. We cannot hold what is our own without a chapel for our missions to begin work. As a religious people we have been neglecting too much to house our missions. Like the ranchman, Jones, we have plenty of ability and zeal and the best plea on earth, but we are largely lacking in "gap sense." We must house our converts and save our increase. The Church Extension Board has an important work to do in the evangelization of America, by helping to hold what the evangelist has captured.

The Reflex Influence of Church Extension.

By L. E. Sellers.

No one can doubt the supreme value of a church house in the life of a congregation. Our civilization is too far advanced to be willing to use the simple methods of other days. The means that may have answered when the people were less prosperous, will not answer in this day of a highly organized and complex society. The most urgent need of a church is a house. Especially is this true in the cities. It may not be too much to say that experience teaches our workers a truism —"no house, no success." A house, however modest, conserves and develops the best energy of a congregation and community. It becomes the center of the social and religious life of the neighborhood. It centralizes the interest of well-wishers and gives an air of stability and permanency that nothing else can afford. A congregation without a house loses half the joy of an organized religious body, as there can be no sense of permanency without it. There is constantly the question in the minds of the members and of the community at large as to whether after all the work is to continue, or whether it is to cease after a period of interest. This spirit of uncertainty and unrest divides the effectiveness and discourages the earnest workers. The moment a house is built a congregation plainly says to the community, "We are here to stay and to influence this community in the solution of its civic, social and religious problems. We are here to help you to live the highest life." So much for the argument for church building. Now what are the reflex influences of such a building through church extension? It is a convincing fact that all our congregations aided by church extension are contributors to our general missionary interests. Having been once helped to a home of their own they see the logic of unselfish giving, and simply cannot get back of this primary reason for a general and generous missionary co-coperation. A house should be built by our Church Extension Board, as it not only insures a local permanency, but also a participation in the work of our foreign and home boards. People aiding this fund will be blessed. It enlarges their ideas of things. It emphasizes the fact and demands of the great outside world and turns the attention of the congregation for a little while from its own particular and often selfish needs to the greater needs of the wide world. No church can succeed without a large program, and into this scheme of work every church should bring the interest of church extension. Church extension dignifies the work of a congregation. It appeals to the best sense of shrewd business men. I do not doubt that much temporary good may be accomplished through services held in store rooms, hall or tent. In fact, I have done much of this work, and I am doing it to-day. But to make our cause more effective, to get the attention of the most influential elements of a community, more is demanded.

Change the words of Jesus a little and the truth is as apparent "Seek first a house, and all these things shall be added to you." It simply remains for a great and growing brotherhood seeking for a just expression of the thought of Jesus in the life of the congregation and the individual to see to it that every organization wearing the name Christian shall be speedily housed in such buildings as the needs of their respective communities may warrant. By such a wise forethought we shall minimize the great, growing evil and the waste of a scattered "Discipleship," and shall hasten the solu-

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A LIMIT

One Thing Food Can't Do.

Food can't exactly paint a picture, but proper food to restore the daily wear and tear on brain and nerves as well as body can help. A successful artist says:

"I had been troubled with dyspepsia for 25 years and my system was so run down I was so weak and miserable life was a burden to me until I made a great discovery about food.

"I am an artist by profession, and at that time was painting a large marine piece, but being in such poor health I could not do justice to it, and no matter how often I changed it there seemed always something wrong. Success lay just out of my reach, because I did not have the strength and vigor of brain as well as bodily strength to accomplish what I knew lay within me.

"Looking around me for help I decided to try a food I had heard so much about, and that was the way I was led to use Grape-Nuts, and it came at the right time. I had hardly given it a fair trial before I began to feel so much better, my dyspepsia disappeared and I commenced to feel stronger and more vigorous all over, head and all, and it was not long before I was back at my work again with renewed energy and interest.

"Even more substantial proof of the help I got from this food was when I finished my painting and put it up for exhibition. Critics said it was a masterpiece, and I sold it a short time ago at a very good price. Before closing I want to mention the fact that my mother, in her 85th year, keeps strong and in fine spirits on her Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

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tion of all the problems that relate to our brotherhood. In view of the amazing facts relating to our houseless churches, it is certainly not too much to ask that all the congregations in this land shall remember the Church Extension Board on the first Sunday of September by making a generous offering to its work, and by asking the blessing of heaven to rest upon its plans.

Terre Haute, Ind.

"Our Pressing Need."

By Nelson G. Brown.

It requires but a meager acquaintance with the missionary work and interests of the Christian church for one to appreciate the great need and importance of Church Extension as embodied in our society of that name. Every month of the year sees an increase in our membership of from 5,000 to 15,000 or more souls, with no immediate prospect of abatement of our evangelistic zeal or the effectiveness of that zeal on the field. Let the holy enthusiasm continue and increase, but let the church arise to a proper sense of its obligations under the conditions lest we be brought to confusion and a painful public humiliation.

Our problem is not: Increase or decrease in numbers; but, care of those we have and of those continually coming. And of all the means yet devised for preserving, developing and utilizing the fruits of our evangelistic enthusiasm none seems so sane, common sense, and practical as Church Extension. The present day "pride of life" so apparent everywhere and all the time, demands of a church a good house and a good location. No people perhaps, have suffered heavier handicap to their work from lack of these than have we. The dearth of funds has not permitted the building progress of the church to keep pace with the evangelistic work.

I see—and it is a humiliating fact—that the Extension Board is now more than 3,000 calls short of answering the immediate needs and pleadings of the field. Yet the church building is as necessary to the religious health of the community as is the public school to the public intelligence, or the home to the civic and social good of the community. What an exhibition of good sense and practical Christian activity it would be for the church to raise the extension fund to an amount sufficient for all demands! It can be done with no greater proportionate effort by the whole pulpit than is now made by a part of it to procure the small amount we now annually raise.

With the need so pressing, sin lieth at our door while we halt in this. Our greatest *present* need is a large and prompt increase in the Church Extension fund. The fund can be made ample and self-supporting in three years if the pulpit will take seriously hold of it. As a people we have the means. Is there one missionary congregation among us that would refuse to give if asked? If not, the responsibility rests with the pulpit. Let us raise the money! The church is ready, the field is needy, the opportunity is great, the divine blessing is waiting and *can* the pulpit be laggard? Let us make September, 1904, a glorious month for the church. The Lord bless us to this end.

Galesburg, Ill.

Build a House or Die.

By J. H. Smart.

Every newly organized congregation must some time or other build a house or die! Congregations are organized to live and not to die. They live to save men and women rather than to save themselves. This is the one great purpose of a church of Christ. But in saving others they save themselves. To live and do effective service in the proclamation of the gospel of Christ and in the salvation of the lost these congregations must have permanent, suitable houses of worship in which to live and work. A congregation can, for a short time, get along in a hired hall or store building; but to continue long in such places of worship means disorganization and death. There can be no outlook and no great success in such meeting places with the usual environment. And so it always comes to pass, and will continue to come to pass, that such congregations must secure ready built church houses or build houses of worship or die. We cannot hope for anything better than this in the days to come. Build a house or die, confronts every congregation among us that is now houseless and homeless.

It is an awful thing for a congregation to die. Such a disaster means more than the disorganization and scattering of the members of such a congregation; it means the spiritual death of many of the members of such a congregation; and it carries with its downfall and ruin the loss of faith in us, in that community, as a people capable of caring for our own spiritual children. The people have lost faith in us, and wherever one of these homeless congregations dies we are practically shut out from that community during the lifetime of the present generation. Such an event closes the door of opportunity to us.

Many of our homeless congregations are not able to build houses of worship unless they receive outside help. The time has gone by when general public appeals to the great brotherhood through the papers or by circular can be relied on for help. Our Board of Church Extension is the only means open to such congregations for aid in building houses of worship. And the Church Extension Board can aid such struggling churches only so far as our able, housed congregations contribute to this blessed work. The contributions of our older, well established churches are fundamental in carrying on this work. Who is really responsible for the housing of these congregations? Certainly not our Board of Church Extension; but all our churches that are able to give for this purpose. If all our churches would make an offering on Church Extension day as the Lord has prospered them, there would be an abundance of money to meet the demand of every worthy unhoused congregation among us. Will our churches do their duty toward our homeless, houseless congregations?

Danville, Illinois.

JUST ONE DAY

Free From the Slugger Brought out a Fact.

"During the time I was a coffee drinker," says an Iowa woman, "I was nervous, had spells with my heart, smothering spells, headache, stomach trouble, liver and kidney trouble. I did not know for years what made me have those spells. I would frequently sink away as though my last hour had come.

"For 27 years I suffered thus and used bottles of medicine enough to set up a drug store—capsules and pills and everything I heard of. Spent lots of money, but I was sick nearly all the time. Sometimes I was so nervous I could not hold a plate in my hands; and other times I thought I would surely die sitting at the table.

"This went on until about two years ago when one day I did not use any coffee and I noticed I was not so nervous and told my husband about it. He had been telling me that it might be the coffee, but I said, 'No, I have been drinking coffee all my life and it cannot be.' But after this I thought I would try and do without it and drink hot water. I did this for several days but got tired of the hot water and went to drinking coffee, and as soon as I began coffee again I was nervous again. This proved that it was the coffee that caused my troubles.

"We had tried Postum but had not made it right and did not like it, but now I decided to give it another trial, so I read the directions on the package carefully and made it after these directions, and it was simply delicious, so we quit coffee for good, and the results are wonderful. Before, I could not sleep, but now I go to bed and sleep sound, am not a bit nervous now, but work hard and can walk miles. Nervous headaches are gone, my heart does not bother me any more like it did and I don't have any of the smothering spells, and would you believe it? I am getting fat. We drink Postum now and nothing else, and even my husband's headaches have disappeared; we both sleep sound and healthy now, and that's a blessing." Name given by Postum Co., Battle Creek, Mich.

Look for the book, "The Road to Wellville," in each pkg.

They Speak of Church Extension from Experience

Here is an array of testimonials that speak eloquently for our Church Extension work. The Board of Church Extension has eighty-six testimonials like these from the churches that they helped last year. It should be noted that these churches first raised from two-thirds to three-fourths of the money on the ground before they applied for aid from the Board of Church Extension. It was only when they had done the best they could to help themselves that they came to the brotherhood for aid through the Church Extension Fund. The eighty-six churches aided by the Board of Church Extension last year raised on the ground in actual cash and put into buildings and lots over $290,000, while the board loaned to these eighty-six churches $97,600. It will be seen that this $97,600 drew out three times the amount of the loans. One of the best things about the Church Extension work is that the churches are taught self-reliance and self-respect. They first help themselves and then they borrow in a manly way from the Church Extension Fund of the brotherhood. Read what they have to say and let them speak for themselves.

Riblake, Wis.

Aided by Loan of $250, J. W. Gill Fund.

Church Extension has been a great help to us, as we could not have built our little place of worship without its aid. I think that Church Extension is one of the grandest institutions connected with the church. As the evangelist does his work in the organization, so Church Extension also helps the congregation to a place of worship.



E. M. Springer.

Bessemer, Ala.

Aided by Loan of $1,000, Annuity Fund.

Bessemer stands ready to do everything possible for Church Extension. We began here eighteen months ago. Meetings were held in a hall. We did not feel at home, but could do no better. Our congregation being made up altogether of working people, very few owning their own homes, it was impossible to raise enough money to erect a church home. In the hour of need the Church Extension Board came to us and brightened our faces and gladdened our hearts by a loan sufficient to guarantee our home. For this kindness we are very thankful indeed.



D. P. Taylor.

Oxnard, California.

Aided by Loan of $1,000, T. W. Phillips Fund.

Oxnard is one of the most important fields in the west to-day. Five years ago there was not a house where the town now stands. We have a population of three thousand souls, and the town is rapidly growing. Here is located one of the largest beet sugar plants in the world. The town has six churches. The Christian church was the last one to come, but our attendance equals all the others combined. I organized this church with eleven members Jan. 1, 1901. We now have more than seventy, and constantly growing. If it had not been for the promise of the Church Extension loan the church would have died in its infancy. God bless Church Extension for what it has done and what it will do if the people take an interest in this, the grandest financial system in the church.



H. E. Wilhite, pastor.

Marlin, Tex.

Aided by Loan of $750, General Fund.

The building of this house of worship was accomplished mainly by the Church Extension Board, for without their assistance we would not have undertaken the work; but with the promise of their help we went to work, and, notwithstanding the hard times, we raised the money to buy and pay for the lot ($750), located near the center of population of the town, and to pay for the material and completion of the building, less the amount paid promptly by the Extension Board.



Thanks to the Church Extension Board, to the liberality of our people, to the untiring zeal and industry of our ladies of the church, and the blessing of God, we have a house we are as proud of as a girl of her first Easter bonnet.

W. W. Miller.

Lawton, O. T.

Aided First by $387.50 to Purchase Lot, and Second by Loan of $1,000 to Build, F. M. Drake Fund.

A noteworthy feature of the rapid growth of Lawton is that the churches have kept pace with the secular institutions. Among the first of the churches to pitch tents upon the site of the new city was the church of Christ.



The lots being sold at public auction by the government, it was necessary for the churches to compete with all other purchasers. The Board of Church Extension came to our assistance in time of need and enabled us to purchase a beautiful lot in the most desirable portion of the city. But this is not the only blessing that we have through Church Extension. By its assistance, coupled with our own efforts, we have been enabled to build a beautiful and commodious structure which will furnish a home for the hundreds of Disciples who may from time to time come to the new country.

Gratefully,
H. C. Stubblefield.

Apache, O. T.

Aided by Loan of $500, Asa Shuler Fund.

We forward you per this mail a picture of the First Christian church of Apache, that we have been so anxious about. Our Bro. Stephens, of Chickasha, came to our help and started us in the work of building our church. We secured subscriptions to the amount of about $1,500. We then secured a loan of $500 from the Church Extension fund. With your help we are now able to show a creditable building. We certainly feel very grateful for the assistance we have secured from the fund, and trust it may be the means of building up a strong church in Apache.



M. A. Goff.

Central Church, St. Paul, Minn.

Aided by Loan of $3,000, General Fund.

See what God has wrought. About one year ago, taking hold of the hearts of forty-seven earnest Christian men and women "who to fame and fortune were unknown," he has so filled us with faith and courage that we determined to build a house of worship. We were led on step by step. As difficulties would arise God has opened up the way to overcome them. First we were enabled to purchase a suitable lot for $900 cash. Then we were so emboldened that we determined to build the basement and auditorium and so complete our church home, trusting and believing that God would bring us safely through. And so he has, by opening the hearts of all classes to contribute to our building fund, and finally by causing the Church Extension Board to send us $3,000, which enabled us to pay in full our contractor. So another Christian church is firmly established in this, our saintly city. Henceforth you can count on the Central church of Christ of St. Paul, Minn., as being the fast supporter and friend of Church Extension; and we enclose you our offering of $10.07, which is our apportionment.



W. E. Rogers.

First Christian Church, Cleburne, Tex.

Aided by Loan of $500, Frankfort, Ky., Church Fund.

I wish to express to the Board of Church Extension the unfeigned thankfulness and gratitude of our people for the timely assistance you gave us. When I came here in May a year ago our little band was discouraged and almost ready to give up. No suitable place to meet and no means to build with. I assured them that if they would do what they could, your good brethren would help them; and only by this assurance were they induced to undertake the building. All were astonished with what ease and promptness the means was gathered and the neat house we now have builded and paid for. Our congregation sends an offering of $40 this year.



Christian Church, Tulsa, I. T.

Aided by Loan of $500, Dr. J. W. Gill Fund.

A few of us saw an opportunity to secure a corner lot within one block of the main business street of the town and located on the main cross-business street. We bought immediately. Having raised $1,000, and with every resource exhausted, we applied to the Church Extension Board and were favored with a loan of $500, which enabled us to dedicate second Sunday in June last. Thus, brethren, the timely assistance of the board has enabled us to forge to the front in this growing center, and we hope to return the money borrowed long before it is due, that it may help in other fields as here. L. H. MARR, pastor.



First Christian Church, Holdenville, I. T.

Aided by Loan of $700, General Fund.

Holdenville is one of the principal towns of the Creek Nation in the Indian Territory. It is situated in the midst of an exceptionally fine agricultural and fruit growing country. Located at the intersection of two great railway systems, it has experienced a rapid and substantial growth. It now numbers about 2,500 inhabitants. Our people, being few, were slow to enter the field. The infant town had responded to heavy calls in building two Methodist and one Baptist church, consequently could aid us but little. Property had become dear and a suitable available location difficult to find. Few in numbers and poor in purse, nothing but a promise of assistance from the Church Extension Board enabled us to undertake the work. Now we have a most creditable building in the heart of the city, an enthusiastic little congregation already double in numbers what we had at the beginning of our building, a splendid Sunday-school, and a most excellent and consecrated minister, Bro. J. L. Crain. The future looks bright to us. All this is attributable to that God-given agency, Church Extension, sine qua non in this instance at least.



W. T. MCCONNELL.

Bellhaven, N. C.

Aided by Loan of $500, General Fund.

Church Extension has greatly benefited us along the following lines:



First. We have been stimulated to greater spiritual and financial effort. Since receiving the loan our finance has increased threefold and the activity of our church has been quickened along all lines. Before receiving the loan we were getting along with monthly preaching. We have now arranged to have preaching twice a month next year.

Second. Our audiences have more than doubled. Before we received the loan we had to worship in a school house which would not accommodate half of those who wished to come. The people here are delighted with the simplicity of "our plea." Eternity alone will tell the benefits of Church Extension. We have paid our entire loan within one year.

W. O. WINFIELD, minister.

Christian Church, Yukon, O. T.

Aided by Loan of $400, Frankfort, Ky., Church Fund.

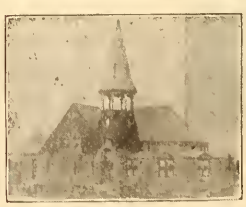
We all, with one voice, say, Long live and prosper Church Extension; for when we were homeless, they took us in and made it possible for us to provide a home for ourselves, and thus unite us and protect us against the enemy of sectarianism. Financially we were weak, and could not borrow money from the banks, and failure appeared to be certain; but at this point the Board of Church Extension came to our rescue, and now we have property worth $1,400 with only $400 of a debt. Brethren, stand by Church Extension, for it is a friend in need. W. B. MOORE, pastor.



Grant City, Mo.

Aided by Loan of $2,500, Annuity Money.

The church at Grant City, Mo., feels under lasting obligation to the Church Extension Fund for the timely aid given it while building the present structure. The cost of the building exceeded our expectations more than $2,000, which seemed impossible to secure. The Board loaned us $2,500 of annuity money and enabled us to meet our obligations. Bro. L. L. Carpenter dedicated the house. A meeting followed, conducted by Bro. B. B. Burton, of Des Moines, resulting in 60 additions. One hundred and twenty-one in all have been added to the membership. We have a large and enthusiastic Junior Endeavor and Senior Endeavor, large congregations, frequent additions, and a steady, permanent growth. We now have the most modern, commodious, beautiful church home in the country and among the very best in the state, made possible by the timely loan from the Church Extension Fund, for which we will always be your grateful supporters. J. A. MCKENZIE, pastor.



Caldwell, Idaho.

Aided by Loan of $1,000, General Fund.

The church at Caldwell, Idaho, felt that they had outgrown their old quarters in Athletic Hall, where they had been for ten years, and that in the future their work would be retarded unless they could meet in a building more suitable and more in keeping with their surroundings. They planned to build a structure which would tax their strength, provided the Church Extension Board would assist them. This congregation would not have undertaken to build without the promise of assistance, and in the outcome would not have been able to close up the transaction except by seriously injuring its capacity for work.

JOHN C. RICE.



Smithville, Tex.

Aided by Loan of $800, General Fund.

Church Extension has proven an inspiration in Smithville. When I took charge of the work here in August, 1902, our people were discouraged. Organized in 1896, they had been six years without a church home. They owned a good lot, but did not feel able to build. I immediately began to agitate the idea of securing help from the Board of Church Extension. The result was wonderful. The whole church took on new life and began to work in earnest, and have kept at it; and today, on the lot where it was said that we were not able to build even a chapel, stands the neatest house of worship in the city.



I do not hesitate to say that if it had not been for the help received from the Board of Church Extension, it would have been impossible for our people to have built at this time.

ERNEST J. BRADLEY, minister.

Washington State.

A. C. Vail, who has been chosen by the state board as one of the state evangelists, is now in a meeting at Hoquiam, with good prospects of organizing a church.

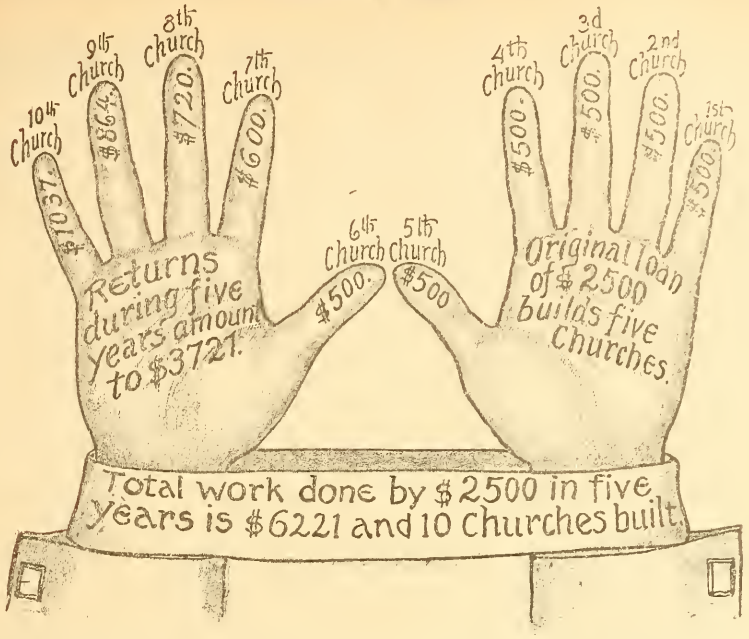
J. F. Tout leaves Centralia after two years' service as pastor, and will locate in Los Angeles, Cal.

F. Walden is confined to his home at Zillah. He fell and broke his right arm near the shoulder. The accident occurred on the morning of June 27, and it will be necessary to keep the arm in a plaster case until August 22. As though this were not affliction enough, he has had an attack of bilious fever since his arm was broken. But with his characteristic cheerfulness he works the typewriter with his left hand and keeps up his correspondence.

Neal Cheetham has again taken the work at Oakesdale. MORTON L. ROSE.

Tacoma, Wash.

What $2,500 Will Do Working Five Years In Our Church Extension Fund.



It is intensely interesting to watch money repeating its usefulness in this fund, as it comes and goes from year to year.

First, get the Church Extension plan well fixed in your mind. Whatever amount the board loans, the rule is that the loan shall be paid back one-fifth each year. As fast as these different amounts are returned to the board at Kansas City, they go right out again to help build other churches. There are always appeals on hand for the board to answer.

You are now ready for the illustration:

Suppose we lift $2,500 out of the fund and watch it work for five years, starting the money out Jan. 1, 1900, in five loans of $500 each, as indicated on the thumb and fingers of the left hand.

Jan. 1, 1901, one year from the date the loans are made, each of the five churches pays a note of $100, thus returning $500, with which we build the "sixth church," indicated by the $500 on the thumb of the right hand.

Jan. 1, 1902, by the same plan, $500 comes back from the payment of the second notes of the first five churches, also the first note of $100 returns from the "sixth church," making $600 returning at the end of the second year to build the "seventh church."

Jan. 1, 1903, $500 is returned by the first five churches, on payment of their third notes, the second $100 returns from the "sixth church," and the first note of $120 from the "seventh church," making $720 with which the "eighth church" is built.

Jan. 1, 1904, $500 is returned from the first five, the third $100 from the "sixth church," the second $120 from the "seventh church," and the first note of $144 from the "eighth church," making $864 with which to build the "ninth church."

At the end of the fifth year $1,037 returns to build the "tenth church."

Add all the amounts on the ends of the fingers and you have $6,221 as the work done in five years by the money constantly repeating itself; $2,500 more than doubles its working power in five years, the interest all the while paying expenses of administration and the getting of new money. Of conrse some churches must use the money longer than five years. But to offset this, as many return their money before the five years expire.

Our lamented F. M. Drake gave a $5,000 loan fund in 1889. Since that time his $5,000 has built fifty-two churches and has done the work of $19,645; $5,000 constitutes a named loan fund, on which the board keeps a separate account. The amount can be given by paying $500 each year for ten years.

A church can become a named loan fund church by giving $300 a year until they build up a $5,000 fund. The Frankfort, Ky., church, of which the late George Darsie was the distinguished pastor, started a named loan fund in September, 1891. That church has paid in $5,315. This money, by coming and going, has done the work of $14,384, building thirty-five churches in that time. There are many of our strong churches that ought to raise $300 annually and create a named loan fund this coming September.

On the Road in Oklahoma.

By R. S. Smedley.

This is my fourth year of field work for the Master. The most of the time I have traveled with a team, my wife, M. A. Smedley, traveling with me as organist and singer.

The following cut represents the third vehicle I have used. First I wore out a second-hand buggy. Then I purchased a new surrey and wore it out. And last fall I built this wagon by adding a part of an old one. This wagon is the result of our experience on the road. The back part drops down, making a table. In the hind part are three drawers and the telescope organ. In front of the drawers is a box in deck that will hold as much as a large trunk. Under the seat we carry a good assortment of books. We carry a small table, two chairs, mattress, organ, singing books and the necessary clothing, so we can stay out in the work six months to a year. The wagon is arranged to close up tight with curtains and top high enough to stand up in in front, and on the deck we sleep when stranded on the road. We carry feed, and for a stable picket the ponies out on a rope with picket pin.

We do not stop for cold or storm; we meet our points. In extremely cold days we light the lantern and put it under the lap-robe. Last winter, in the northwestern part of the territory, near No Man's Land (Beaver county), I frosted my feet.

We started out after the convention at Oklahoma City last year and did not see our son or home until the middle of March, over six months. During this time we assisted the brethren in building one church, and organized three congregations.

Our experience is that the only successful way to do field work is with a team; as it were, destroy the bridges behind and stay out and go where the work calls and leads you.

We have been in fifteen counties of the territory. We have organized and re-organized twenty congregations and have assisted the brethren, since October, 1901, in building fifteen houses of worship and have two more under construction.

I desire to impress on the brotherhood that in this pioneer work we could not have planted our cause and housed the Disciples without the aid of the Church Extension Board; the brethren were poor and nothing could be done without help.

The Church Extension Board has granted aid to the following churches in my work: Homestead, $250; Cleo, $500; Aline, $500; Lahoma, $300; Ringwood, $400; Ingersol, $500; Cherokee, $500; Prairie Chapel was granted $250 and Seiling $300, but in the end they did not need the loans; they would never have begun their work, however, without the promise of aid from the Church Extension Board; Ashley, $250; Mutual, $350; Lenora, $300; Oleta, $350; Ames, $400; Taloga, $400. One of the two now under construction will have to have aid. Bryon now has an application before the board for $500. Without the aid given by the Church Extension Board these congregations above named would be without homes.

My field of labor tells the work the board is doing in other parts of the territory, also. The missionary board evangelizes and organizes. Church Extension houses the congregations and makes the work permanent.

Geary, Oklahoma Territory.



Sunday-School.

August 28, 1904.

ELIJAH DISCOURAGED.—1 Kings 19:1-8.

Memory verses, 3, 4.

Golden Text.—In my distress I cried unto the Lord, and he heard me.—Ps. 120:1.

Elijah had won a notable and conspicuous victory over the prophets of Baal but he had some very humiliating experiences still before him. Ahab's conversion had been of a sufficiently shallow and unreliable sort, but Jezebel had not been converted at all. Her devotion to Baal was too sincere to be shaken by a single defeat of his prophets. So she sent a threatening message to Elijah. And Elijah ran.

The remarkable occurrence on Mount Carmel, when, at Elijah's call, fire had come down from heaven to consume the sacrifice, was rather spectacular than decisive. God had honored Elijah's requisition for fire, but it is by no means certain that this is the method which the divine wisdom would have chosen to convince erring Israel of its mistake in following Baal. Such spectacular triumphs are often as dangerous to the winner as to the loser. This one had evidently left Elijah in a very weak condition. He retreated at Jezebel's first threat. He was the victim of one of those periods of depression which come to anyone who works at too high pressure. It required excitement to keep him brave. In the presence of Ahab's armed men and all the assembled hierarchy of Baal and Asherah, he could be fearless. But when the excitement was over, the messenger of Jezebel found him alone and put him to flight with a word.

There were at least three elements of weakness in Elijah's condition at this time which are worth noting, because they are as prevalent now as they were then, and because they are apt to beset even those of us who have no ability and no need to call down fire from heaven.

Doubtless the first element of his weakness was physical exhaustion. He had been working under heavy pressure and under the strain of great anxiety. His physical constitution would need to be more than human if, when the crisis was past, his nerves did not go to pieces and leave him an easy victim to temptations which he could have laughed at with impunity in more normal times. It is a religious duty for a man or a woman to take such care of their bodies, and to make such adjustment of their work that these over-strains will be avoided, or at least reduced to a minimum of frequency and severity. One may perhaps be permitted to doubt whether such demonstrations as that on Mount Carmel are worth while. The more we can eliminate the spectacular and nerve-racking features from life, both religious and secular, the more satisfactory and efficient we will probably make them, and the less we will lay ourselves open to the temptations which come to us in hours of physical and nervous exhaustion.

In the second place, Elijah was alone. He was not to blame for that. It was vastly to his credit that he had had the courage and stamina to stand alone when there was no one else who would stand with him for the right. A man who stands alone can be very strong if he is right. But it is hard to keep up a continuous fight without the help and sympathy of companions. Elijah was beginning to feel the need of fellowship. There were certain faithful ones with whom he might have communed and from whom he might have derived the strength which he needed in the hour when he ran away from Jezebel's threat. But he did not know where to find them. It is well enough for a man to have the courage to stand alone when necessary. It is still better for him to have the faculty of persuading others to stand with him.

Elijah's third need was spiritual refreshment. It may seem a strange thing to say of a man who had just come from giving such a signal demonstration of God's power through him, but these great displays may be as exhausting spiritually as they are physically. The preacher and the teacher need the renewal of their spiritual vitality more, perhaps, than do any others. Elijah's need on this occasion is evidenced by the fact that he did not stop long enough to take counsel with the Lord, but fled in a panic on his own surmise of danger. This may be taken as a rule: Any great achievement, especially any great spiritual achievement, should be followed by a season of spiritual refreshing, to forestall undue pride and to renew the depleted supply of energy. And this also is a good rule, which Elijah might have remembered to his advantage when Jezebel's courier came with his threatening message: When a situation is too dangerous to stay in, it is also too dangerous to run away from without stopping to take counsel with the Lord.

Midweek Prayer-Meeting.

August 24, 1904.

THE UNSELFISH FRIEND.

"He that maketh many friends doeth it to his own destruction;
But there is a friend that sticketh closer than a brother."—Prov. 18:24.

Friendship is one of God's best gifts to men. Whoever has even one sincere, unselfish friend is to be congratulated. No man can have too many such friends. The proverb cited above which declares, "He that maketh many friends doeth it to his own destruction," cannot mean true, unselfish friends. It implies rather that the man who forms friendships too easily is likely to make false friends and to suffer the consequences. Perhaps all of us are deceived as to the number of real friends we have, that is, friends who love us and are deeply interested in us for what we are, in ourselves, rather than for what we can do for them. But, on the other hand there are few, fortunately, who are so poor as not to have someone who is unselfishly attached to them and interested in them.

How to Make Friends. The inspired rule, corroborated by human experience, is that he who would have friends must "show himself friendly." Some have greater capacity for friendship than others, but it is a grace that can be cultivated. To be really interested in the welfare of others, and to manifest that interest in all ways possible, is the only royal road for making friends. This is not so difficult as it may seem when we stop to think what reason we have for being personally interested in the welfare of all those with whom we come in contact. Our contact with them is the opportunity God has given us to help them, but we can really help no one in whom we are not sincerely interested. When we remember that we enhance our own happiness by promoting the good of others, it ought not to be difficult for us to be zealous in showing kindness to others.

The Friend that Sticketh. The text cited above distinguishes between the false friends who forsake us in our troubles and misfortunes, and the true friend that sticketh even closer than a brother, and all the closer because of the very adversities that drive away false friends. We have all, perhaps, had such friends, who have loved us in prosperity and in adversity; through evil report as well as good report; in our mistakes and sins as well as when we walked uprightly before God and our fellow men. They have not approved our wrongdoing; they have faithfully reproved us for our sins, but they have not ceased to love us, and their reproofs have been the surest evidence of the sincerity of their friendship.

Our Best Friend. We have notable instances of friendship in the Bible, such as that which existed between David and Jonathan. But the highest illustration of unselfish friendship the world has ever known, is that of Jesus of Nazareth, who was called "the friend of publicans and sinners." Greater love hath no man than this, that one should lay down his life for his friend; but while we were yet enemies Christ died for us. Having reconciled us to himself by his death on the cross, he continues to be our Friend in all the trials and afflictions of life, and counts us as his friends. "Ye are my friends, if ye do whatsoever I command you.' As friends, he has taken us into his most sacred confidence, and told us many things about his great plans and purposes, and has given us a part with him in carrying out these plans for the blessing of the world. Other friends may misunderstand us, misinterpret our aims, and forsake us, but Jesus, having loved his own, loves them until the end. "I will never leave thee nor forsake thee."

Proof of Our Friendship. In return for all his distinguished friendship for us in giving his life for us and in his daily ministering to our highest needs, he asks for our responsive love and loyal service toward him. He asks us to do whatsoever he commands us, and to have a share with him in saving our fellowmen. Surely if we value such a friend as Jesus has been and is, we ought to show our appreciation in all possible ways.

Prayer. Oh, Lord, our Friend and Benefactor, accept our gratitude for the proofs of Thy friendship, and awaken in us such responsive love and service as that all the world may know that we are Thy friends and disciples. For Thy name's sake. Amen.

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Best of References. Correspondence Solicited.

Hay-Fever and Asthma Cure at Last.

It gives us great pleasure to announce the discovery of a positive cure for Hay-Fever and Asthma, in the wonderful Kola Plant, a new botanic product found on the Congo River, West Africa. The cures wrought by it in the worst cases, are really marvelous. Sufferers of twenty to fifty years' standing have been at once restored to health by the Kola Plant Compound. Among others, many ministers of the Gospel testify to its wonderful powers.

Rev. F. F. Wyatt, the noted Evangelist, Abilene, Texas, writes, was cured of Hay-Fever and Asthma after eight years' suffering and had no return of the disease. **Rev. S. H. Eisenberg, Ph. D.**, Centre Hall, Pa., perhaps one of the worst cases, was permanently cured after many years' suffering. **Rev. D. S. Hopkins**, Wilson, Ind. Ter., writes, May 25th, his wife was cured two years ago after eight years' suffering. Hundreds of others give similar testimony. Hay-Fever sufferers should use the medicine before the season of attacks when practical to give it time to act on the system.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1168 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of the Christian-Evangelist who suffers from any form of Hay-Fever or Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you hould surely try it.

Christian Endeavor.

By H. A. Denton.

August 28.

NATIONAL MISSIONARY HEROES.—Heb. 11:32-40.

For the Leader.

We are now approaching the season of the year in which the general home missionary interests are brought before the boys and girls in the Sunday-schools, and it is fitting for the Y. P. S. C. E., since we have a roll of the heroes of the Hebrews, to place emphasis upon the worth of those lives that are laid out for the elevation of their own nations. Here is a list of men and women who wrought worthily for the chosen people. Who can ever tell how much less would have been the successes of Israel if these men and women had not lived. This is something we cannot compute. The worth of a good life is a thing that stands not alone in its own personal achievements, but in that it helps and incites and encourages others to do. The heroes of home missions—what a goodly company they are! And how blessed is their memory! Call up now the name of someone who has grown up in your community and later gone to the mission field somewhere in the world. That name will live longer than any other name in your neighborhood. And it will go down the ages like the roll of the worthies of the Hebrews.

For the Members.

Make this a home mission day in the society. At the opening of the meeting tell where the headquarters of the home society of our church are—Y. M. C. A. building, Cincinnati, O. Tell who the men and women in charge are—Benj. L. Smith, corresponding secretary; Geo. B. Ranshaw, assistant; Miss Sarah Bird Dorman, secretary young people's department. Tell when the annual offering in the churches for this fund is taken—the first Lord's day in May. Tell when children's day for home missions is celebrated in our Sunday-schools—the third Lord's day in November. Tell what special work for the Endeavor societies has been selected by the home board for this year—to raise five thousand dollars for the work in the island of Porto Rico. Tell when this money must be in to get credit for it—by Sept. 30.

Have someone, following the part of the meeting that seems to be the mountain top, arise and suggest that the singing stop, the meeting pause for a time, and that there be not a rustle in the room until the offering for the special work just mentioned is taken. Then see that the draft is secured and the money sent the next morning, making the draft to, and addressing the letter, also, to Benj. L. Smith, Y. M. C. A. building, Cincinnati, O. It might be better to have a number of your most consecrated members follow each other in minute talks in close succession—nothing between—until the points are all presented, and then sing a verse or two, having someone rise at the close of the first or second stanza and make the offering suggestion. Have the meeting run like it was on fire from start to finish. To put this exercise in just before the three minute talk on Porto Rico, and then take the offering at the time marked "Our Part in the Work," will probably be the plan most generally followed.

SUGGESTED PROGRAM.

Hymn.—Savior, Thy Dying Love.
Silent Prayer (followed with prayer by the pastor).
Responsive Readings.
Missionary Heroes of the Bible.—Acts 9:26-29; Acts 16:9-33; Hebrews 11:32-40; 2 Cor. 11:22-28. (Use any one or more of these.)
Hymn.—Shout the Tidings of Salvation.
Five Minute Talk on "The Pioneers of the Restoration Movement."
Readings.—Some Home Missionary Heroes of Earlier Days.
Hymn.—Hark, the Voice of Jesus Calling.
Short Talks on "National Missionary Heroes of To-day."
Prayer for our home missionaries and for the unsaved for whom they are laboring.
Hymn.—Throw Out the Life-Line.
Three Minute Talk on "Porto Rico Under the Flag."
Our Part in this Work.—The Offering.
Hymn.—My Country 'Tis of Thee.
Mizpah Benediction.

References: Life of John Smith; Life of Barton W. Stone; Life of Walter Scott; Life of Henry R. Pritchard; Life of Elijah Goodwin; Life of Benjamin Franklin; Memoirs of Campbell; Memoirs of Isaac Errett; Christian Missions, F. M. Green; History of the Disciples in the Western Reserve, Hayden; Our Living Evangelists, H. C. Patterson.

Quiet Hour Thought.

Oh, Lord, help me to search my heart for the full depth of love I should bear my own country, and through her, the ends of the earth, for Thee.

DAILY READINGS.

M.	Peter and John.	Acts 4:18-21.
T.	Stephen.	Acts 7:54-60.
W.	Philip.	Acts 8:1-18.
T.	Paul.	Acts 9:22-30.
F.	James.	Acts 12:1, 2.
S.	In Nero's Place.	Phil. 4:21-23.
S.	National Missionary Heroes.	Heb. 11:32-40.

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SIX GOOD BOOKS

THE LORD'S SUPPER. By G. L. Brokaw, editor of the Christian Union. A new book of fifteen chapters. The highest recommendations by church workers. Every preacher and church officer should have a copy. 300 pages, cloth, **$1.00.**

PRINCIPLES OF INTERPRETATION. By Prof. Clinton Lockhart, of Drake University. Five colleges have already adopted this as a text-book. This is ample proof of its value as authority on Biblical interpretation. It should be in every preacher's library, and used as a hand-book by Bible students. Cloth, **$1.25.**

REMINISCENCES AND NOTES. By J. H. Painter. Excellent, pungent, instructive, causes one to smile out loud often. "As full of points as a paper of pins." Over 300 pages, cloth; former price, $1.00. Sent for **65 cts.**

DOCTRINE AND LIFE. By Iowa Writers. It contains twenty-eight sermons by twenty-eight preachers and half-tone picture of each, together with a biographical sketch. A Kansas preacher and an Indiana preacher wrote the following: "The first sermon by Dean H. W. Everest is worth the price of the book." Sermons by A. M. Haggard, Sumner T. Martin, D. A. Wickizer, James Small, H. O. Breeden, F. H. Lemon, I. N. McCash and others. Over 500 pages, cloth; price reduced from $1.50 to **$1.00.**

THE THREE BAPTISMS. By J. A. Walters. "The one that was; the one that is now; and the one that is yet to be." Well-written booklet of 100 pages, paper, **25 cents.**

BUCKEYE—HAWKEYE SCHOOL-MASTER. By Prof. C. M. Pinkerton. A fascinating story, giving beautiful lessons for young and old. "Dedicated to the school-teachers of America and their pupils." It was run as a serial in The Christian Union and received merited praise. Twenty chapters, paper, **25 cents.**

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Our Budget

—The annual offering for Church Extension begins Sunday, Sept. 4.

—This "Special" Church Extension number has some information you want.

—No missionary enterprise among us is more popular than Church Extension, and certainly none more deserving.

—Be sure to carefully study the "ten finger exercise" on page 1059, illustrating what $2,500 will do working for five years in our Church Extension fund. You never saw such marvelous use of money. It is geometrical and arithmetical progression combined.

—Another original and suggestive article "Gap Sense" is found on page 1055. This same Bishop Galloway says that the Southern Methodists lose 60 per cent of their converts in new fields when they fail to promptly house them. It is certainly true of our own people.

—By means of our 127 district, state, territorial and national evangelistic boards we are organizing over 300 new churches annually; 360 actually wrote for aid to our Extension Board in 1903. The board helped 86. We ought to have a million dollars in the fund now.

—We hear good reports of the Endeavor work at Malvern, Ia.

—J. Murray Taylor baptized three young ladies in the ocean at Bethany Beach the other day.

—W. H. Thompson, since his graduation from Bethany, has been preaching at Flushing, Ohio.

—M. M. Davis and wife have had a delightful rest in the Rockies, but are now back in Dallas.

—M. P. Hayden has resigned as minister of the church at Rat Portage, Ont. He is ready for work wherever he may be called.

—The Richmond St. church, Cincinnati, has called Howard Cramblett as its minister. He will begin his work the first of September.

—The state convention of Illinois is to be held at Champaign, Ill., the fifth to the eighth of September. A good program has been provided.

—S. P. Stephens has been called by the church at Baton Rouge, La., to become its pastor. He began his work the seventh of August.

—Robert Graham Frank, of Liberty, Mo., will assist Herbert S. Saxby and the church at Missouri City, Mo., in a meeting beginning Sept. 26.

—Bro. Clarence F. Swander, of the Cotner University class 1901 has received the nomination for Governor of Nebraska on the Prohibition ticket.

—The dedication of the new church at Indiana Harbor, Ind., will take place Lord's day, Sept. 4. All nearby Disciples are urged to be present.

—His church at Norman, O. T., has granted Clay T. Runyon and his wife a two weeks' vacation. They will attend the World's Fair the first of September.

—W. W. Pew and wife, of Concord, Cal., have been chosen by the state board of northern California to do evangelistic work, and they are beginning at Portersville.

—We were pleased to greet C. E. Pile, of Parsons, Kan., in our office during the past week. He occupied the pulpit at the Central church in this city last Lord's day.

—Wren J. Grinstead and wife have arrived in this country from Australia and are ready for work, evangelistic preferred for a few months. Address, 61 Headley avenue, Lexington, Ky.

—The Christian Endeavor union of Chicago, under the leadership of Miss Mae Holmes, has decided to maintain its own home missionary under the American Christian Missionary Society.

—L. S. Harrington occupied the pulpit at the Bismarck avenue church Indianapolis, Aug. 14, morning and evening. One confession at the evening service. He preaches at Grayville, Ill., Aug. 21.

—The Steubenville and Canton (O.) Bible-schools during July were very close, Steubenville having an average of 565 and Canton 563. For this month these were perhaps the largest schools in the brotherhood.

—J. T. Craig, Poplar Bluff, Mo., is open to engagement either for protracted meeting or permanent work as pastor. He has done good work wherever he has labored, and is one of the strongest preachers in Missouri.

—S. V. Williams, a very estimable young man, who has been acting as assistant pastor of the First church, St. Louis, to gain the experience of work in a large city, has returned to his former pastorate at Tampico, Ill.

—The new program of the ministers' alliance of Kansas City and vicinity is now arranged. The first meeting will be on Sept. 2, when R. W. Wallace, of Cameron, will present "Suggestions for the fall campaign."

—The Northeast Iowa district convention will be held at Arlington, Ia., Sept. 5, 6, 7. Lodging and breakfast free; other meals at reasonable rates. G. A. Hess,
Nora Springs, Ia. Acting Dis. Sec.

—Arthur N. Lindsey has just dedicated the new Forest Green Christian church. The cost is $3,500, and $1,900 was raised on dedication day. The brethren want to get Brother Sharp, of Columbia, to preach quarter time for them.

—"Lord's day, Aug. 7, I dedicated the church at Wakita, Okla. The two wings are each 32x46. Raised $873. E. Bachman, the pastor, is much beloved.
"J. M. Monroe, Cor. Sec."
Oklahoma City.

—Mrs. Princess Long, of Paris, Ky., is giving herself to holding concerts with churches until the time of the National Convention at St. Louis, after which she will give herself entirely to the evangelistic work through the winter.

—Frank Jalageas has resigned at Appleton City, Mo., and at Foster, in order to re-enter school at Christian University. The resignation is to take effect Sept. 1. He will be open for work with churches within reasonable distance of Canton.

—J. D. Hart has closed his work at Fowler and taken up the work at Oakdale, California, under the supervision of the state missionary board. His six months' stay at Fowler was a very pleasant and profitable one, and the church is in good working order.

—"We have no house of worship here, and have more members than all the other churches put together." So writes Brother Updike of a point in Oklahoma. It is in cases like this that the Church Extension Board finds its service. Read Brother Smedley's letter.

—Clarence E. Wagner reports that the members at Shelbyville, Mo., are repairing their house and want to build an addition. They are planning for a great revival this fall. People were turned away on Lord's day evening. There were two additions by letter.

—The amounts given through our Extension fund to aid new churches to build are not a donation but a loan. The amount is loaned for five years at four per cent to be returned in five equal annual installments. The loan is secured by first mortgage with insurance in old line companies.

—The Williams county yearly meeting of the churches of Christ will be held at Lick Creek, O., Sept. 3, 4. J. H. O. Smith will address the audience Saturday evening and upon the Lord's day. All churches are invited to attend. M. M. Amnerson.
Bryan, Ohio.

—The new house of worship at Vincennes, Ind., will be dedicated on Sunday, Aug. 28. E. L. Powell, of Louisville, Ky., will preach the dedicatory sermon. Wm. Oeschger, pastor, and the members extend to all those who can be with them on that date a most cordial welcome.

—We very much regret to hear of the sorrow that has come into Bro. Peter Ainslie's life. Within the space of a very short time he has lost both mother and sister, whose remains now rest beside those of husband and father. May the Comforter be very near our brother in this affliction. Some details will be found in our obituary column.

—Mrs. Claris Yeuell, Shelbina, Mo., gave an address at the Shelby county, Mo., convention on the "Mountain Whites." Seven years as a teacher among these interesting people, with her exceptional talents as a speaker, make Sister Yeuell very popular at conventions. She will address the Pike county convention at Frankford, August 30.

—F. A. Mayhall, who for several years served the Fifth church, and then became assistant pastor to the Second church in St. Louis, has entered heartily into his new work with the Hamilton avenue church. He is a strong, capable minister, and the Hamilton avenue church is to be congratulated upon securing so useful a man.

—George Darsie said in his Church Extension address at the Missouri convention, "Church Extension is perpetual motion of money. And it is not only the perpetual motion but the rapid motion of money. It is a regular automobile for speed—our peerless, up-to-date, double-action, never-break-down, never-wear-out, always-get-there automobile that spurns every rival."

—A thousand people were present at the corner stone laying of the Central church, Newcastle, Pa. Brethren Garvin, of Youngstown, Fisher, of the Park, and Stafford, of the Mahoningtown church, officiated. The day brought forth one confession and one by letter. The new building will be complete about Nov. 1. W. D. Trumbull, the minister, would like to exchange a meeting with some good pastor.

—Forthcoming county and district conventions in Missouri are: Boone (Olivet, Aug. 18, 19), Holt (Oregon, Aug. 18, 19), Monroe (Aug. 22, 23), Pike (Frankford, Aug. 23-25), Chariton (Aug. 23, 24), Andrew (Long Branch, Aug. 24, 25), Howard (Aug. 25, 26), Ralls (Aug. 29-31), Scotland (Memphis, Aug. 28), N. W. district (Maryville, Aug. 31-Sept. 2), Marion (Palmyra, Aug. 31-Sept. 2).

—There are not many preachers who can afford to publish tracts and circulate them extensively and gratuitously. Bro. Sumner T. Martin, of Bellaire, O., writes us that as a result of one notice in these columns he has had quite a demand for his tract on "Systematic and Proportionate Giving" but the good brethren forgot to enclose anything to pay for it or even postage. Five cents in stamps would be about the right amount.

—The Kansas City local branch of the American Young People's Christian Temperance Union having issued a very straight-from-the-shoulder reprimand to Bishop Potter most of the Episcopal ministers of the western city have expressed their dissatisfaction at such treatment of the bishop. They regard it as impertinent and the "young people" as fanatics. Bro. R. H. Fife was asked to reply to the

Episcopal clergymen, and we think he did so effectively. "Sin should be rebuked in bishops as well as in those of the common herd," he said. But we fear many people overlook one important fact. The church of England is not, as a whole, against the liquor interests. Its official temperance society is not a total abstinence society. And the American Episcopalians are for the most part followers of their English brethren. It is thus not difficult to understand their patronage of the "tavern" idea. But we prefer the judgment of a churchman greater than Bishop Potter. Dean Farrar called whisky distilled damnation and the liquor traffic the devil of England.

—The last sentence the late George Darsie, of Frankfort, Ky., wrote to the Church Extension office was this: "Too many are for Church Extension every day in the year except the day of the offering. Be for Church Extension that day above every other day." Brother Darsie's church at Frankfort, Ky., gave over $300 annually, thus becoming a named fund church. They gave in 14 years $5,315, and during that period 33 churches were housed by their fund, and by coming and going the money did the work of $12,950.

—The fact that the offering for Church Extension comes so soon after dog days and vacations will make our conscientious preachers and churches work all the harder for the annual offering the first Sunday of September. This is the only offering that the board receives, and you should select the most favorable Sunday in September, and let no other work or no other offering interfere with your church's duty to Church Extension. The board receives no more money from five year pledges. The annual offering is its only source of income from the churches.

—Sister Ringo, whose death is recorded on another page, came of an old and honored family, many of the members of which left their impress on history. She was the daughter of "Raccoon" John Smith and was born at Mt. Sterling, Ky., August 11, 1831. On December 23, 1849, she was married to Albert Ringo at Georgetown, Ky. Shortly after that time she and her husband joined the band of adventurous gold-seekers who were expecting wealth in California. Fortune did not attend their efforts and they moved to Mexico, Mo., at which place her father died in 1868.

—Sherman B. Moore will leave Atlanta, Ga., whither he went about four years ago from St. Louis. The First church, to which he has since ministered, is the strongest in the south. It has steadily grown under his leadership and is now contemplating the erection of a large house of worship. Brother Moore received a call from Oklahoma City and after spending a month there looking over the field he regards it as the most inviting known to him at the present time. Hence he has agreed to take up the work Sept. 1. No arrangements have yet been made for his successor.

—On his return from the Mississippi convention Bro. Muckley called at this office. He reports the work in Mississippi much revived. There were over fifty delegates at the convention. These came for work and business. The report of the state secretary, Bro. W. W. Phares, showed all debts paid and over $200 in the treasury for the beginning of the new year. The policy of the state board is to enter more of the prominent cities of the state such as Yazoo and Vicksburg. To do this they expect to draw upon the American Society and the Church Extension fund.

—Two of the most useful things our Church Extension Board does for our mission churches just starting in life are these: 1st. The board helps the church to get a clear title to its property. 2nd. The board has three catalogues of church plans which are sent out to all our mission churches that call for aid. These catalogues are full of suggestions to building committees and contain advice helpful to the mission church starting to build. Always get a clear title to your church lot and always build a church with good ventilation, good heating and good acoustics. If an audience is not comfortable and cannot hear well the sermon can avail little.

—The work at Miles avenue, Cleveland, has been going on constantly and even though it is summer, interest seems to increase. T. A. Fleming reports six additions by letter, three by baptism—all parents; one from the Congregationalists and one from the Catholics. "Our church has just been painted and improvements completed amounting to about $1,300. Bro. O. W. Hearn of Portland, Indiana, has been employed by the church as assistant pastor during the summer months and is giving splendid satisfaction. He has won a place for himself in the hearts of all the people. Our new mission Sunday-school at Corlett, started four weeks ago, is doing splendidly with an attendance of over 70. We are looking forward to better things still."

Ministerial Exchange.

Anyone desiring the services of a singing evangelist may write to B. C. Butler, Sumter, S. C.

John T. Cropper, of Clinton, Mo., a man of considerable experience, would be willing to undertake charge of one or more churches in a district.

Any church desiring a good preacher of large experience can be put into communication with him by writing to J. F. Rosborough, Centralia, Ill.

Herbert W. Cies, minister of the Christian church at Red Oak, Ia., knows a competent young man who can be had to conduct singing in evangelistic meetings. He requests pastors and evangelists desiring such help to write to him at once.

A young man who wishes to earn his tuition in the University of Michigan for next year by leading the congregational singing in the Memorial church of Christ, may correspond with the pastor, A. Holmes, 603 Monroe St., Ann Arbor, Mich. Send references as to Christian character and standing.

Dedication at Narka, Kansas.

The new church at Narka has been dedicated by W. S. Lowe. The writer was the first Christian preacher to preach in the town. We conducted a meeting during the months of last February and March, resulting in seventy-three additions. We now have a house, which is the best church building in town, with a membership of eighty-four. Edward Clutter.

Oklahoma Dedications.

In February, I dedicated three churches, Arcadia, Agra and Quay. In the three months preceding August, on successive Sundays I dedicated nine, as follows: Ripley, Lenora, Braman, Morrison, Mutual, Seiling, Oleta, Wanette and Mulhall. All of these are up-to-date buildings, having, in most instances, tower, vestibule, Wabash pews, carpeting, etc. The churches of Oklahoma respond nobly to the call for pledges on dedication day. In most cases I have raised the balance on indebtedness and in many instances it is half of the cost of the building. J. M. Monroe.

Oklahoma City.

If you are interested in college matters, or know of a young man or woman who ought to be interested, write to W. E. Garrison, Indianapolis, Ind., for a copy of a handsome booklet entitled "Reasons." It will be sent free.

Of Importance to Some in Kansas.

"A word to the wise is sufficient," especially to one's own brethren. I wish to remind all the churches that have not as yet sent in their apportionments for the state work for the missionary year just closed that the money is greatly needed at this moment. Our treasury is empty, while the missionaries are at their posts depending upon the brethren to aid them. These faithful workers should not be kept waiting for their money, as they have had to do.

Again. All individuals who have made personal pledges, including life directors and life members, should remit without delay. Brethren, make this a personal matter; do not turn aside; your portion may be but a few dollars, but if each does his part the aggregate will mean many hundreds of dollars to the work. Shall we hear from you?

Yours in behalf of the state board,

Topeka, Kansas. W. S. Lowe.

Instrumental Music in Christian Worship.

A Review by E. H. Kellar.

By the kindness of the writer I am in possession of the above work, a pamphlet of fifty pages, from the press of the Christian Publishing Company, St. Louis, Mo.

With the controversy on the organ question I have had but little patience and less sympathy. With me the use of an instrument in worship is a matter of indifference. I have never been a party to any trouble in connection with the use or non-use of the instrument. In this, as in all matters of prudence and taste, I am willing for circumstances and the wish of the majority to decide.

Touching the work before me, I beg to say:

1. The motive of the writer is praiseworthy. He is not ignorant of the evil wrought by narrow and determined men, and his work is an effort—a most Christian and able one—to allay strife and bring about the union of alienated brethren. Whether this plan is wise—whether the continuation of the discussion, even in so Christian a spirit is better than silence—is not for me to say. "Let every man be fully persuaded in his own mind."

2. Of the merits of the work I can speak in praise. I am convinced that, as an answer to Elder Kidwell's effort, it is well nigh perfect, and I verily believe it will satisfy any "anti-organ" brother whose prejudice will allow him to fairly and honestly read it. This much I am sure is safely said.

Miami, Mo. J. B. Corwine.

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CHRISTIAN PUBLISHING COMPANY

St. Louis, Mo.

NEWS FROM MANY FIELDS

Our Western Letter.

The time for the quadrennial growl is here. Croakers will have their inning for the next three months, the American people will hear of the terrible condition of their affairs, their poverty will be exploited, they will hear that the rich are growing richer and that the poor are growing poorer. A company of patriots met a few days ago in the historic Faneuil Hall in Boston, and mourned over the death of liberty in Colorado! Freedom of speech, freedom of the press, freedom of conduct, remain only as reminiscences. What has occurred in Colorado will soon occur in each of the forty-five states of the American commonwealth! Prepare for the worst. It is impending. The time was when I was moved by this rot. That time, however, lies in the distant past. The croakers are lying prophets. At least once in four years these growlers, complainers, prophets of evil, come to the front and say their pieces. They have their audiences, too. They secure a following. As they moan, their adherents sigh, and, metaphorically, weep. One of the funniest creatures to me, on the earth, is the American politician. I do not waste my money going to the theater. There are no comedies in the playhouses comparable to those in real life. Read the current newspapers, hear the current speech, witness the behavior of men, and laugh. Now and again there is a bit of tragedy, real tragedy, in life; but a large part of what I see on life's stage is comedy. The chief actors now are the politicians. Since 1860 I remember campaigns pretty well. In 1860 the American people were approaching a tragedy in their experience. The experiences through which we passed for almost five years were appalling. For once the prophets were correct in their predictions.

During all these years, however, the people of the United States have been forging to the front. Our finances are in better condition now than ever before. Our intellectual life is more vigorous, the educational standard is higher, and intelligence is more generally diffused. Our moral life is on a higher plane and is more vigorous, the churches are in better condition, the religious life of the people is more practical. Genuine democracy has been on the increase for a hundred years. The common people are in evidence as at no previous period.

There is a remarkable diffusion of wealth. There are 6,666,672 depositors in our savings banks. They have to their credit $2,750,177,290. There are only about 7,000,000 wage earners in the United States. John Mitchell does not claim more than 3,000,000 in labor organizations. There has been a great question before us in Colorado. That question is this: May a man work who is not a member of an organization? Thanks to our governor, the question seems to be settled. Any man now in Colorado is at liberty to work freely and without fear of molestation. A great victory for the wage earner!

More and more the masses of the people are getting posssesion of our enormous wealth. The number of deposits in savings banks, and the amount on deposit, can be easily matched in various directions.

There are now 5,096 national banks with a capital of $761,417,095. More than a year and a half ago there were 330,124 stockholders.

The manufactures of the United States are owned by 708,623 different persons. The capital represented is $9,831,486,500, an average of $13,873 to each person. As far back as 1897 it was estimated that the stocks in our railroads were owned by 950,000 persons. Since that time I doubt not there has been a considerable increase in the number of stockholders. Within the period under immediate consideration every person in the employ of the Denver and Rio Grande railroad has been made a stockholder. If there is a brakeman on this road who is not a stockholder, it is either because he has disposed of his stock or because he has entered the service of the road since this distribution of stock was made. The Wall Street Journal is responsible for this statement: Ten railroads and ten industrial companies, with a total capitalization of stock amounting to $2,417,173,500 have almost 200,000 stockholders. The Pennsylvania railroad alone, for instance, has 34,500 owners. Do you think that the persons of whom I am speaking in this letter are men and women of wealth? This is not a good time for the calamity howler; but this makes but little difference; he will howl all the same.

"There is a wide diffusion of wealth in this country. While it is true that the rich have been getting richer, it is not true that the poor have been getting poorer. The vast number of the steadily employed, the ease with which, as a rule, they have obtained advances in wages in the past few years, the enormous immigration, and the immense deposits in the savings banks and building and loan associations, all testify to the higher average prosperity among working classes."

Talking to a street car conductor a few days ago about the labor problem he said: "Settle the liquor problem and the labor problem will in a short time settle itself." That man talked sense. Don't you think so?

There is a lesson for preachers and other Christian workers in the story of Michael Donnelly and the strike now on in Chicago. This is the story in a few words:

When in the Chicago stockyards, completely de-unionized, it was known that Donnelly had come to organize the 30,000 workers there, the workers themselves were so opposed to him that they threatened his life. Night after night on the street corners or in the Halstead street saloon, Donnelly secretly approached man after man, only to be refused and often with bitter abuse. He followed the men to their homes, and their wives in tears begged him to go away. But Donnelly kept on. At last, after long weeks of discouragement, he had fifty-five recruits, and then one night each recruit was told to come alone to a small hall over a saloon. The spark was, in this way, kindled. There were 150 at the next meeting, and in a few weeks more an organization was effected with thousands of members. The most enthusiastic supporters of the present great strike are persons who were most violently opposed, in the beginning, to Michael Donnelly.

See what dogged perseverance can do! This is the point. B. B. Tyler.

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor. 6th & Olive Sts., St. Louis.

Northern California.

Our annual state convention at Santa Cruz has met and adjourned and is now a matter of history. It is not an idle statement to say that it has been the very best in our whole history. Over 1,200 people were in attendance. The best possible spirit prevailed. The troublous times of old seem to be over. The pall that has hung over our work for the past two years in the shape of the seminary controversy has been wiped out, and for this, of course, we all rejoice. The papers and sermons were of a very high order, with scarcely an exception.

H. O. Breeden, of Des Moines, Ia., W. F. Richardson, of Kansas City, Mo., W. S. Myers, of St. Joe, Ind., A. C. Smither, R. P. Shepherd and F. M. Dowling, of southern California, and Sister Louise Kelley, of Kansas, all assisted our local talent in making the convention a remarkable success.

The reports showed wonderful improvement. We have not guessed at anything, but have gathered accurate statistics and figured everything carefully. We now number 12,023 members in northern California, a net gain of 1,424, or 13 per cent for the year. These were not all by letter from the east, either, for 66 of our 89 churches report 952 baptisms, a gain of 45 per cent over the previous year. How many states will be able to show a net gain of 13 per cent in the past year?

In finances we have gained also. Our receipts for state missions for the year from our own ranks were $3,845, being a gain of 60 per cent over the previous year. We averaged 32 cents per member for state missions; $1.67 per member for all missions and $10.47 per member for church purposes. This will be found to be nearly double the rate of the whole brotherhood.

It is time for rejoicing and yet time for planning still greater things. We are just getting ready for a great wave of enthusiasm and evangelism. We ought to show 15 per cent net gain in membership and 50 per cent net gain in finances for the next year.

Not in our history have so many pulpits been exchanged at one of our conventions. Some 28 churches and 22 preachers sought the good offices of the board of ministerial supply. The preachers did not quite hold out to go around. In our next we will mention some of the changes. J. P. Dargitz, Cor. Sec.

63 Flood Bldg., San Francisco.

Louisiana.

W. O. Stephens has resigned at Crowley, to accept the pastorate of the church at Baton Rouge. Our state paper, the Louisiana Christian, goes with him.

C. E. Chambers, of Purcell, I. T., has just held two fine meetings with the churches at Parhams and Monterey.

H. L. Ford, the new pastor at Jennings, is getting the work well in hand, and both pastor and people are well pleased.

J. A. Shoptaugh, of Denison, Texas, took a flying trip through the state a few days ago, and preached for the churches at New Orleans and Crowley. W. O. Stephens.

Baton Rouge.

A Trip to Denver

And return, any day, June 1st to Sept. 30th, via the Union Pacific, only $25.00. Return limit, Oct. 31st. Ticket Office, 903 Olive St., St. Louis.

Indian Territory Notes.

Frank Van Vorhis, who has been supplying the pulpit at South McAlester since the first of June, has just accepted a call to Okmulgee, I. T. The outlook at Okmulgee is decidedly bright, and we confidently expect to hear of grand victories in that field under the leadership of so wise and consecrated a young man as Brother Van Vorhis. The church at Wagoner has secured the services of Brother Harris, of Chanute, Kan. Wagoner is a flourishing city in the Cherokee nation.

The cause of New Testament Christianity has flourished in Wagoner in the past, and we see no reason why it should not continue to do so. We welcome Brother Harris to the territory and hope to witness progress in his work at Wagoner. W. R. Lowe has taken the work at Atoka. Brother Lowe comes to us from Indiana. He has a fine field and one that is ripe and ready for the harvest. Bro. Geo. F. Duffy goes to Pryor Creek next Lord's day (the last in July) with a view of accepting the work there. We now have very few vacancies in the territory—except a few very weak points and missions that are so situated that there is no other point to co-operate with them in the employment of a preacher.

We wish the Disciples in Indian Territory to note the fact that our annual convention has been changed from Purcell to Tishomingo. Tishomingo is the capital of the Chickasaw nation, a flourishing little city of four thousand population, and is surrounded by the finest natural scenery to be found in the Indian Territory. The reports of the coming convention will be the most cheering ever made at an Indian Territory convention. Important matters are to be considered, and it is earnestly desired that there be an unusually large attendance upon the convention. Time, Sept. 13, 14; place, Tishomingo.

Write to E. S. Allhands, pastor of the church at Tishomingo, and tell him you are going. S. R. Hawkins, Cor. Sec.

South McAlester.

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Iowa Notes.

Chas. L. Wheeler is preaching for the churches at Pulaski and Floris.——Brother E. N. Tucker has closed his work at Sac City and gone to Waukegan, Ill. We are sorry to lose Brother Tucker from Iowa.——Walter L. Martin, one of our very best young preachers, has closed his work at Glenwood, Ia., to accept a call to Los Angeles, Cal.——J. C. Hanna, who served the church at Laurens so successfully, has taken charge of the church at Arlington. The Arlington church will entertain the northeast district convention that will begin on Monday night, Sept. 5.——The church at Hamburg is planning a protracted meeting under the leadership of R. A. Omer. Bro. B. F. Hall, the pastor, is one of our best young preachers and we expect good results from their united efforts.——H. W. Cies has resigned the pastorate at Red Oak to accept a temporary engagement in secular business. Brother Cies is every inch of him a preacher, and he will soon be a full fledged preacher again.

W. B. Clemmer continues at Council Bluffs. During the year just closed an indebtedness of $1,600 has been provided for and the church has made encouraging progress in other lines of work.

W. B. Crewdson baptized an M. E. preacher by the name of Nichols last Wednesday night, and the preacher, in turn, then baptized his own wife. Brother Albert Sims, a capable young man who has come up through anti influence, had taken his membership with the church at Atlantic also and is ready to preach the word. He has had some experience in the ministry, is married and has two small children. His age is 28 years. Write W. B. Crewdson about him.

Evangelist C. G. Stout is storming the fort at Carroll. He finds that there are those in Iowa who know but little of us, or if they do, they wilfully persist in misrepresenting us. The first invitation will be given next Sunday morning.

Evangelist B. E. Youtz is setting in order the churches in northeast Iowa. At present he is at Olin. Brother Youtz is a strong preacher and a Christian gentleman with most excellent judgment.——Our first distrtct convention will be held at Lake City, beginning August 29.

I have mailed minutes of the convention to the Iowa preachers this week. If your name was overlooked drop me a card. You will find that it is full of interesting reading.

It is hoped that all of the churches will be in line for the Iowa Christian college offering the first Sunday in November. We have never been satisfied with the first Sunday in November as the day for taking the offering for state missions, because it came so close to the boys' and girls' rally day offering. The matter is all the more complicated now that the Iowa Bible-school board has adopted the fourth Sunday in September as the time for taking its annual offering. You see that we are sandwiched between the two. The arrangement is unfortunate, but then we must do the best we can under the circumstances. It is true that the Bible-school board was organized for Bible-school work, but that and the Iowa Christian college work is so closely associated that the offering for the two should not be so close together.

We are beginning to rally our forces for the greatest year's work in our history, and we covet the co-operation of every Disciple in the state. B. S. Denny.

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C. W. B. M. in Missouri.

Mrs. Annie Sullivan, late of Springfield, now of Marshfield, writes: "Words of encouragement should come oftener to our overworked sisters. I send these. We had a union C. W. B. M. meeting last week, at Sister Hooten's home—inviting the women of Springfield, Northview, and Marshfield (Northview has no auxiliary), and 40 were present.

As the train arrived at 10:15 A. M. and left at 5:00 P. M. a social hour was enjoyed. A large table, under the trees, spread by the Marshfield sisters with good things, was much appreciated. The mountain work in Kentucky, the theme of the afternoon's program, was interesting and instructive. We find these sisters eager to grasp the work, but they do not know just how. An interest has been created by the effort of this good sister, which we are endeavoring to follow up. Cannof others "spread the tidings" concerning C. W. B. M. work?

Only six weeks more until our year's work is tabulated. How near to our aim shall we Missouri women come? Have YOU won the one member you promised to win this year? If not, look for a disappointment in the results. Let us be faithful to him who careth for us.

St. Louis. Mrs. L. G. Bantz.

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The San Marcos River Camp-Meeting.

Texas is a great state and is making splendid progress in the affairs of the kingdom. Among their enterprises is that of a series of camp-meetings conducted under the auspices of the state board. B. B. Sanders, state evangelist, is the organizer, a man of large experience, a strong executive and a forceful preacher. A group of generous business men, including J. Ed. Green and J. T. Blank, of San Marcos, James, Will and Joe Blank, of Lockhart, H. L. Bridwell, of Buda, and Luke C. Brite, of Marfa, bore the initial expense of $2,000 for the one at San Marcos River. It may be called a religious chautauqua, with emphasis upon the evangelistic element. Thousands attended. Many encamped for the entire period. The preaching was done by B. B. Sanders and R. R. Hamlin. There were seventy-four accessions. From time to time representatives of the educational, missionary and state work presented their several interests. It was an unusual opportunity to reach the people of town and country with the plea of the Christian church. The rural regions are rich and ripe fields. Such efforts must have large fruitage in the immediate results, and in the influences the dispersing peoples exert in many communities. Wallace C. Payne.

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Mississippi State Convention.

The twenty-first annual convention of the Christian churches in Mississippi was held in Utica, Aug. 3-7.

While there was not a large delegation present, in many respects it was one of the most enthusiastic meetings ever held by our brethren. Excellent addresses were made, and the entire work of the state was placed on a more systematic basis for the future.

On Wednesday evening the convention was called to order by the president, J. D. Adcock, of McComb City. After devotional exercises and the address of welcome by the local minister, Jno. M. Tally, and response by the president, Bro. Geo. W. Muckley, of Kansas City, who is our corresponding secretary of the Church Extension Fund, was introduced to the convention. Brother Muckley made a strong appeal to the churches in Mississippi for enlarged work for church extension.

On Thursday morning the convention was called to order at 9 o'clock, and after devotional exercises by J. E. Stephenson, of McComb City, the following committees were appointed:

Future Work: C. K. Marshall, Tupelo; M. F. Harmon, Jackson, and J. L. Greenwell, West Point.

Nominations: Jno. M. Tally, Utica; E. W. Stairs, Hattiesburg, and G. W. Nutter, Aberdeen.

Resolutions: T. J. Williamson, Brookhaven; E. W. Stairs, Hattiesburg, and L. H. Couch.

Time and Place: H. K. Coleson, West Point; R. O. Smith, Meridian, and J. E. Stephenson, McComb City.

Obituary: L. C. Prather, Baldwyn; W. M. Baker and Mrs. W. M. Baker, Meridian.

Auditing: Will A. Sessions, Jackson, and L. H. Couch.

Press: W. M. Baker, Meridian; Miss Lutie McKay, Madison Station.

A conference on "Preachers' Problems and How to Solve Them" was engaged in by H. K. Coleson, M. F. Harmon, J. L. Greenwell and G. W. Nutter, after which a sermon on "The Church the Pillar and Ground of the Truth, and the Power of Truth Upheld" was preached by W. M. Baker.

The afternoon was devoted to Sunday-school work. An address on "The Sunday-school" was read by J. D. Adcock, after which Will A. Sessions, who is superintendent of the Jackson Sunday-school, read a most masterly address on "How to Become a Successful Teacher." The convention unanimously voted to have this address published in our state paper, The Mississippi Christian.

G. W. Nutter delivered a sermon on "Giving," after which $585 was pledged, to be used in state work. Friday morning was taken up in discussing the report of committee on future work and addresses by J. B. Lehman, in behalf of the work at Edwards, and J. L. Greenwell, on "How to Take Mississippi for Christ." Friday afternoon H. K. Coleson delivered a sermon on "The New Testament Church," after which an interesting paper on "What Consecrated Women Can Do for the Church," written by Mrs. Jno. Love, of Meridian, was read by Mrs. W. M. Baker, Mrs. Love being absent.

Eld. B. F. Manire delivered the evening sermon on what he called the golden text of the Bible, John 3:16, from which he brought forth the profound truths in the plan of salvation.

Saturday morning addresses were made by C. K. Marshall and Geo. L. Snively. Brother Marshall made one of the finest addresses of the convention on "The Joys and Sorrows of the Ministry," giving many touching experiences of his forty years of service to the Master. Brother Snively set forth the claims of the National Christian Benevolent society—the institution of the Christian church to care for the orphans, aged Disciples and the ministers who have spent the best energies of their lives in the Lord's service.

The interesting report of W. W. Phares, the state evangelist, was an inspiration to every delegate who heard it. He reported the convention free from debt, 230 sermons preached and 71 additions to the church. He established a church with 32 members at Hattiesburg and raised $1,000 as the beginning of a fund for a new house of worship, and since its organization 15 have been added. During his meeting there a young Jewess of one of the most prominent families obeyed the gospel and her brothers gladly paid her expenses to the convention.

With untiring zeal the evangelist went over the state, arousing the indifferent, encouraging and strengthening the weak and getting promises of better things from the more flourishing churches. It has been many years since the Christian church has had an evangelist who has labored for his church so faithfully, and he has placed the entire work on a solid, systematic basis, carrying business plans into the Lord's work. His plan is to go into a town and stay there until a church is organized and a minister employed to take the work.

The convention recommended that the A. C. M. S. have a special evangelist in the person of O. P. Speigel, to establish a church in Vicksburg and one in Natchez, and that the state evangelist hold meetings and organize churches in Gulfport, Laurel, Cleveland and Como. Another evangelist will be employed to work in the rural districts.

With such a consecrated leader as our Brother Phares and our state paper, The Mississippi Christian, so ably edited by Bro. M. F. Harmon, and with the band of noble preachers we have in the state, we are expecting to take Mississippi for Christ. Plan for great things, expect great things, and we shall have great results.

The time of meeting of the state convention in the future will be Monday evening to Thursday evening, after the first Lord's day in September, and the time for taking the state offering the first Lord's day in November.

The next place of meeting will be Water Valley.

The convention was considered a great success by all who attended and larger plans were formed by the convention for the best work ever done in the state by the Christian church. All the ministers left with stronger zeal and greater faith in the ultimate success of all their efforts and with words of praise for our evangelist, Brother Phares, and the secretary and treasurer, Miss Lutie McKay, who have worked so faithfully, all to the glory of God.

The following officers were elected for the ensuing year: W. H. Clifton, Aberdeen, president; Will A. Sessions, Jackson, vice-president; Miss Lutie McKay, Madison Station, secretary and treasurer.

Executive board: J. D. Adcock, chairman; M. F. Harmon, L. C. Prather, Will A. Sessions, Jno. M. Tally. W. M. Baker.

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Illinois Missionary Convention.

The annual convention of the Illinois Christian missionary society will be held at Champaign Sept. 5-8.

The Passenger Associations give a rate of one and one-third fare for the round trip on the certificate plan. You will pay full fare going and be returned at one cent a mile provided you return by the route you came. This rate is not good unless one hundred or more certificates are brought to the convention (clergy tickets not counted) that were received on tickets that cost more than seventy-five cents. With every ticket that you buy while coming to the convention demand a certificate. You are entitled to it whether the agent has received instructions or not. Insist on having a certificate with every ticket. On arriving at the convention to be held with the church on the corner of Wright and Springfield streets, give your certificates to the committee on assignment. The joint agent of the association will sign and return them to you when one hundred or more are handed in. He will also charge you twenty-five cents for his work.

Each church in the state is requested to bring or send one dollar for convention expenses. It is used to pay speakers from outside the state, etc. Each congregation is urged to send the preacher and a large delegation. Lodging and breakfast furnished.

Bloomington. J. Fred Jones, Cor. Sec.

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Some Gathered Grains From the California State Meeting.

Our great convention by the sea has come and gone, and I sit beside the swelling tide to tell you it has been one of the most interesting, if not the best, convention in all California's history. True the moon was full and the tide was high, but it had its ebb and flow. But our convention started at high tide and with electric enthusiasm that never lessened from start to finish. Great waves rolled back to the mountain summits, over the Rockies; some may not stop at St. Louis, but reach the shores of the stormy Atlantic. I have attended more of these conventions than any other person either living or dead, and therefore testify unto these things. The attendance was very large, the spacious auditorium well filled at the first sitting. A large number of noble, consecrated workers have come over during the last year to help us, and the per cent of growth of the church excels any other state in the Union during the past year. The cry from all parts of the state is, "Come," and the watchword is "Go," while the theme is the enlargement of the Redeemer's kingdom within our borders and the helping of others where we can. The same line of work as last year will continue, with stronger forces. Southern California furnished Brothers Smithers, Dowling, Shepherd, and from the east Sister Kelley and Brother Waggoner.

In my Sunday-school Bible-class, which is known among the 60's, I had six persons who recited to me in Abingdon college over thirty-five years ago: Editor W. B. Berry, Preacher R. N. Davis, Elder A. D. Butler, C. W. Hardesty, Mrs. Annie Whitman-Smith and Mrs. Mary Harris Thompson. There being on the grounds a number of old Abingdon and Eureka students we had a rally and called the roll, drank lemonade together and talked of college days. From Eureka college we had Sister Sue Jones Grant—whose father gave the name to the town Eureka, while she was the founder of the college in that she opened a little private school that developed into a high school and college—Bro. Eli Fisher, T. A. Boyer and Mr. and Mrs. Lyman McGuire. From Abingdon college Mr. and Mrs. J. Durham, who was one of the first matriculates, Mrs. Elda D. Cutler, Mrs. M. Fisher, Mrs. Cynthia B. Stratton, A. D. Butler, W. B. Berry, R. N. Davis, S. S. Murphy, G. N. Freeman, C. W. Hardesty, C. C. Harris, Mrs. Annie W. Smith and Mrs. M. H. Thompson. We all hope to meet again next year.

Several Bethanyites were rallied forth. "Our city by the sea" is a place of beauty, and important improvements are planned for the next year. A superior summer resort and vitalizing retreat it is proving to be. J. Durham.

Santa Cruz.

A Southern Religious Movement.

Last month a "Christian Pavilion" on the World's Fair grounds at St. Louis was dedicated "for the advancement of Christ's Kingdom." It was built at a cost of about $4,000 by the denomination of Christians called the Disciples of Christ, and is in the form of a hexagonal, corresponding to the "Bethany study" of Alexander Campbell, the founder of the denomination in 1812. As we learn from the Church Economist, it is to be primarily a "social centre" for the Disciples, but also a common "evangelistic agency."

This denomination of the Disciples, or the "Church of Christ," is little known comparatively hereabouts and also in the east generally, though it has five churches in New York, and one President of the United States, President Garfield, was a preacher of its faith; yet of all the churches of this country its recent growth has been the greatest. Between 1890 and 1903 it nearly doubled its membership, increasing from 641,051 to the great total of 1,235·798, It is now, as this table of the membership of the largest American churches in 1903 will show, sixth in rank among them, according to statistics published by the Federation of Churches:

Roman Catholics	9,820,114
Methodists	6,192,494
Baptists	4,725,775
Lutherans	2,563,728
Presbyterians	1,661,522
Disciples	1,235,798
Episcopalians	782,543

The Disciples are distinctively American in origin, and they have points of affinity with the Baptists. The founder of the sect, Alexander Campbell, of Bethany, Va., the son of an Irishman who emigrated in 1808, was originally a Presbyterian, but he went over to the Baptists in 1812, and like them the Disciples practice baptism by immersion, and of believers only. They differ from them in certain refinements of doctrine, but chiefly in making belief in Christ their one article of faith.

The Disciples, relatively few at the east, are now numerous at the south and in some of the western states. Their propaganda may be called, more particularly, a southern movement. At one time they were violently opposed by the Baptists, who, together with the Methodists, make up the great bulk of religious believers in the south.

This leads us to say that the most distinctively Protestant part of the Union is the south. Foreign immigration to those states has been so small that the Roman Catholics are relatively few, except in Louisiana and Maryland.

It is not remarkable, therefore, that at a World's Fair held in a southern city the essentially southern denomination of the Disciples should have secured the distinction of erecting a "Christian Pavilion."—*N. Y. Sun.*

Christian Orphans' Home Chapel Service.

The services that were discontinued during the summer will be resumed on the first Lord's day in September, the 4th. All friends who may be in the city are invited to attend these services and will be gratified to see the happy children. Services commence at 3 P. M. Short talks that will encourage the children to be good now and prepare themselves to be useful men and women, are always in order. It is believed that the many visiting brethren and sisters would be glad to personally see the work that is being done for the orphans, and they will be encouraged to extend its usefulness by attending these services at 915 Aubert Ave., reached by Suburban Park or Delmar car. John Burns.

Going to the National Convention.

The last report of our St. Louis churches indicated that we have twelve churches and 3,823 members. Our churches in this city are constantly gaining. When it is known that there are seventy Catholic churches, with a Catholic population of 200,000, and in addition fifty evangelical and Lutheran churches, mostly German, besides all the other denominations represented here, it will occur to the reader how difficult is the work of the Disciples of Christ in our city. For this reason our growth is encouraging. We are also led to believe that we have a strong faithful representative body of Disciples of Christ.

This membership, together with their friends, expect to entertain the national convention Oct. 13-20. It will be worth traveling across the continent to see this gathering of 25,000 Disciples. It will be the largest religious gathering that ever met on the American continent. You certainly expect to attend this convention. Then please write G. A. Hoffmann, Chairman Committee on Entertainment. 1522 Locust St., St. Louis, Mo. He will indicate to you where you can be most conveniently and comfortably located at moderate rates in private homes or first-class hotels.

G. A. Hoffmann, Chairman.

Boulder, Colorado.

We invite brethren and sisters to attend the summer assembly of the Christian church in the Boulder Chautauqua grounds, Aug. 24-31. Cottages can be had at $2 per person for the eight days. Meals will be served in the grounds at 25 cts. Single lodging 50 cts. A glorious fellowship. Come and enjoy the entire program.

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Among the Churches in England.

A Letter from F. M. Rains.

E. M. Todd, of Hornsey, London, the secretary of the Christian association in England, arranged for me to visit the following churches in the order mentioned:- Birkenhead, Liverpool, Southport, Saltney, Chester, Gloucester, Cheltenham, West London tabernacle, Hornsey and Southampton. The preachers were all most cordial and took pains to have everything arranged for me to see, as best I could, the conditions under which our work is being conducted. The churches all seem to be making some advance. The ministers are consecrated, hard-working men. There was a hopeful tone in most I heard of the state of the cause. Late reports show a number of new additions to the churches. Old debts are being reduced; some will be canceled in the near future. Important new work is being considered. Our brethren in England need and deserve a word of cheer. We, in new and free America, cannot understand nor appreciate the numerous and stubborn difficulties with which our English brethren are forced to contend. The problems cannot be described on paper; they must be seen and experienced to be understood. Our plea and special work are needed quite as much in England as in America. We have put our hands to the plough in this land and we must not think of looking back. We will ultimately win even here.

Birkenhead has a neat building and an excellent corner lot. They are considering the erection of a larger building. D. R. Moss, of West Virginia, goes to this church in September to serve as its pastor.

In Liverpool we have a very good building in an excellent location. There is a debt of some $4,500. B. N. Mitchell, the pastor, is anxious to reduce and even cancel the whole debt. It is to be hoped the whole church will encourage him in his worthy purpose. Some are anxious to see another church planted in this great city at the earliest possible moment.

George Fowler, formerly of Ohio, serves the church at Southport, where we have a church property worth something like $13,000 to $15,000, well located. The debt is about $2,000. This was the home of our lamented Timothy Coop, well known and greatly beloved in America. And here reside his two sons, Joe and Frank. They are a tower of strength to our work in England and to the Foreign Society in all its work throughout the world. Like their father they are successful business men; and also like him they remember the Lord's cause with open hands.

Saltney is a small church with a small house, but it is united and growing. R. Dobson has served as minister some five years. R. W. Abberly, now of Minneapolis, Minn., did his first preaching here. Churches do not dream of the good they are doing by encouraging young men to enter the ministry. There should be more of it in our churches on both sides of the Atlantic.

We have a good church in the ancient city of Chester. Robt. Newton, late of Eureka college, Ill., is the preacher. The growth here is slow, but seems to be permanent. This is the city in which A. W. Taylor, pastor of the church in Eureka, Ill., found his good wife. The Christian association or convention of our people meets here in annual session the last of September. They are expecting G. L. Wharton and Dr. Mary T. McGavran and other missionaries to India to be present. While here we visited the home of the late W. E. Gladstone, which is near by. We also visited the church where the great Christian statesman worshiped for fifty years.

E. H. Spring has served our church in Gloucester for some eleven years. The house of worship is a good one, and the debt, which is about $4,000, is being gradually reduced. A new work is being planted in this important city. Brother Spring is encouraged over the outlook. He has a pastoral helper. It will be remembered that Gloucester is the city in which Robert Raikes started the first modern Sunday-school. We went to see the little old building, which is occupied by people that have no knowledge of its historic interest. Strange things in this world! It is a wonder to me that the managers of the World's Fair at St. Louis did not have this building as a part of the exhibit, or at least a reprodnction of it. Much will be made of buildings there of far less historic interest. Some have wondered why the international Sunday-school association does not secure this building and preserve it.

Our little church in Cheltenham is enjoying real prosperity. J. H. Versey is the pastor. Some much needed improvements have been made on the building and all the expense has been met by the small band of Disciples. This church recently passed through a sorrowful experience which led to a division. But the storm has passed. The sky is bright with the promise of better things. J. H. Versey accompanied us to Stratford-on-Avon, the home of Shakespeare.

Mark Wayne Williams serves the West London tabernacle church, London. He is a son of J. Mad Williams, Des Moines, Ia. There is a debt here of about $10,000. If this could be wiped out a brighter day would dawn upon that work. Mr. Williams is not without hope of seeing the whole amount raised. Recently a considerable sum has been raised for repairs and other expenses. There have been a number of baptisms the past few weeks.

I spoke at the tabernacle Sunday morning and at Hornsey, London, in the evening. E. M. Todd is the pastor at Hornsey. The building is small, but the location is excellent. Mr. Todd has his heart on a new building. It will involve considerable expense in this the greatest city on earth. Hornsey is a new part of the city. The people hear the word gladly. There has been a large number of baptisms recently. I see no reason why a strong church may not be built up at this place. Brother Todd showed us great kindness by taking us to many places of interest in London.

Southampton is probably our strongest church in England. L. W. Morgan, formerly of Iowa, is the minister. He has two brothers in America who are preachers and two sisters who married preachers. He has been with the church for some five years. Indeed, he married his wife in this church, and he was fortunate to do so. The building here is the best we have in England and the location is exceptionally good. The small debt yet remaining, it is believed, will all be met in the near future.

Altogether the visit of twelve days in England was profitable and delightful to me. The brethren gave Mrs. Rains and myself a hearty welcome. They expressed great interest in our work and success in America. I think most of the churches will be represented by one or more delegates in our great international convention to be held in Allegheny and Pittsburg and all over Western Pennsylvania and Eastern Ohio in 1909! That convention must mark the beginning of a new era for our people all over the world. I regret not being able to meet W. Durban. We called at his office at the office of the Christian Commonwealth, but he was not in. Other brethren I would have been pleased to see, but the opportunity was not afforded. My word to the brethren in England and in every land is to press forward. What we do for the world's redemption must be done speedily.

I go now to Denmark and Norway and will sail for America from Queenstown, Ireland, on the Lucania, Aug. 14, and will reach New York about Aug. 20 and Cincinnati about Aug. 22.

F. M. Rains.





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Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

CALLAWAY COUNTY, MISSOURI, farm lands for sale. Rich soil, temperate climate, good values. Direct line to Chicago, St. Louis and Kansas City markets. Disciples strong in this county. We have a school for young ladies at Fulton. Other educational advantages offered by two Presbyterian colleges, male and female. Write for my free descriptive catalogue and farm list. W. Ed. Jameson, Fulton, Missouri.

ROOMS with breakfast for World's Fair visitors; three car lines. Address Mrs. Irving, 5115 Ridge Ave.

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WORLD'S FAIR visitors entertained. (Enclose stamp.) Address, Mrs. Kate Lawrence Brown, Old Orchard, St. Louis,

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MRS. W. V. HOSTETTER is at home at The Cabanne, 5078 Cabanne Ave., St. Louis. She has pleasant rooms to let to World's Fair visitors at reasonable rates.

THE Ladies' Aid Society have homes for World's Fair visitors, 50 cts. to 75 cts. for lodging; one mile from Fair grounds. Write Mrs. G. A. Hoffmann, Maplewood' St. Louis, Mo.

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WRITE Bro. Wm. Mathews & Son at 3100 or 3418 Washington Ave., for room and board; three car lines direct to Fair; meals, 25 cts.; room, 50 cts. to $1.00 each person. Everything first-class.

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THE Misses Gerber, 4114 Delmar Boulevard, St. Louis, Mo., will provide an excellent home, with every convenience, for World's Fair visitors; ten minutes' ride to Fair Grounds; direct line; $1.00 per day. Write for further information.

ROOMS in private family, within one-half block of three most direct car lines to World's Fair, a ride of seven minutes, or walking distance. Good restaurants within a block. Rates, 75 cents to $1.50 per day. Address, Dr. Wm. Nifong, 834 North Kingshighway.

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WANTED—A young man to labor as evangelist in the Provinces of New Brunswick and Nova Scotia for nine months, beginning September first next. A college graduate preferred. When applying, send references and state salary expected. Address, L. A. Miles, 50 Queen St., Saint John, N. B.

WORLD'S FAIR—THE JULIAN, Pleasant, clean, cool rooms, prices reasonable. Secure them now; five minutes' ride to Fair, direct car line. References: Dr. G. H. Combs, Kansas City, Mo.; Dr. B. B. Tyler, Denver, Col. Address, Mrs. Candace Oatman Kinnear, 5741 Julian Ave., St. Louis, Mo.

MARRIAGES.

SMYER — REYNOLDS. — At Newkirk, Okla., Miss Pearl Reynolds and Mr. Smyer, F. D. Wharton, pastor Christian church, officiating.

WAYCHOFF — FITZPATRICK. — At Newkirk, Okla., Miss Myrtle Fitzpatrick and Enos A. Waychoff, F. D. Wharton officiating.

WILLIAMSON—CUZICK.—At the home of the bride's parents, Butler, Mo., on August 9, Miss Alameda Cuzick, daughter of Mr. and Mrs. James Cuzick, to E. H. Williamson, pastor of the Bud Park Christian church, Kansas City, Frank Jalageas, of Appleton City, Mo., officiated.

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

AINSLIE.

The funeral of Miss Etta R. Ainslie, sister of Peter Ainslie, pastor of Calhoun street church of the Disciples, at Dunnsville, Va., took place from her summer home, at that place. Interment was at Bellevue, Va., on the Rappahannock river. Miss Ainslie died of consumption, after an illness of several years. She was born at Dunnsville, Va., and was the daughter of the late Peter Ainslie. Miss Ainslie graduated from the Norfolk College for Young Ladies, at Norfolk, Va. For a time she taught school in southern Maryland, and later established a school in Newport News, Va., known as the Southern Institute. This she successfully conducted until she came to Baltimore in 1891, with her brother. While in Baltimore she was an active worker in missionary causes, and for a long time was president of the work among the Disciples of Christ in Maryland.

AINSLIE.

Mrs. Rebecca E. Ainslie was born in King William county, Virginia, November 13, 1826, and was the daughter of Mr. and Mrs. George Sizer. On November 30, 1847, she was married to Peter Ainslie, who was a minister of the Christian chnrch and an author and editor. They lived most of their time at Dunnsville, Va., but for a while he held a pastorate in Little Rock, Ark. During all these years she was his real helpmeet, being a woman of fine mind and heart, having had both well trained. Mr. Ainslie died March 22, 1887, and in 1891, when her son, Peter Ainslie, came to Baltimore to live, she went with him, returning to Dunnsville every summer, where she had lived for nearly fifty years and was highly esteemed.

Eight years ago she was paralyzed and over a year ago she had a second stroke, which made her quite an invalid, but still she kept up her annual visit to her old home. July 26 her only daughter, Miss Etta R. Ainslie, died of throat consumption. At that time her condition was not any more serious than it had been for some time, although she was very feeble. Her son, Peter Ainslie, expected to have her return with him in September, but she was taken sick, and before the physicians reached her she passed quietly away, almost before the family realized the seriousness of her condition. She was in her seventy-eighth year and lived with her son. She also leaves another son, Mr. C. H. Ainslie. The funeral was conducted by M. E. Harlan, of Brooklyn, assisted by R. S. Garnett, of Dunnsville. The interment was at Bellevue, on the Rappahannock river, Va.

MARTIN.

Chas. S. Martin died at Osage City, Kan., July 31, in his 68th year. He was born in Randolph Co., Ind., Nov. 14, 1836. In 1850, he removed to McDonough Co., Ill., and five years later to Butler Co., Iowa. Here he commenced preaching in 1858. He came to Kansas in 1866 and settled on a farm within the present limits of Osage City. In 1872 he was elected to the Kansas senate and served two terms. In 1877 he commenced the practice of law. He served his country as a soldier from 1861 to 1865. He was twice married. His first wife was Theny A. Taylor. His second was Lydia A. Noblitt, who survives him. Brother Martin was a good man and a preacher of more than ordinary ability. He did much pioner work in Kansas. For the last few years, on account of failing health, he had to give up preaching. WM. INLAM.

RINGO.

Mrs. Emma Ringo, aged 73, one of the best known and most estimable women in Little Rock, Ark., has passed away. Death came as a release from a lingering and painful illness, which she had endured with Christian fortitude and courage. She had been ill for a number of months and her age made it practically certain that her death would follow this illness.

Mr. and Mrs. Ringo had five children, only one of whom, Claude Ringo, of Little Rock, survives. In 1876 Mrs. Ringo married Dr. Joel Ringo, of Little Rock, a cousin of her first husband.

Mrs. Ringo's father, John Smith, had a most interesting career and his name is prominently connected with the pioneer history of Kentucky and Tennessee. He was one of the first pastors of the Christian church in the former state and did a great work in upbuilding the country and furthering the cause of Christianity in new and rugged communities.

The Ringo family was prominent in Little Rock for over a quarter of a century and Ringo street is named for Dr. Ringo, who died in 1888.

The funeral of Mrs. Ringo was conducted by J. N. Jessup, pastor of the Christian church, of which she was a member. The body was taken to St. Louis, where it was cremated. This was the wish of Mrs. Ringo.



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People's Forum.

I want to thank you for your country church number. For the last few years I have thought the tendency was to abandon to their fate the country churches and centralize all efforts on the city churches.

The country churches must not be abandoned or left to their fate. Their struggles are known only to those who have been members of country churches and have borne the heat and burden and their discouragements. Many of our city churches have absorbed the flower of our country churches and in this way strengthened themselves at the expense of the country churches, leaving these the weaker and more discouraged.

Help and encourage the country churches!

Your brother in Christ,
H. E. Shinn.

Monroe City, Mo.

A Cry from the Northwest.

[We print the following pathetic appeal just as received.—Editor Christian-Evangelist.]

A reader of the Christian-Evangelist, I have ben reading an emergency call from India it is all rite whille I was reading I thought of hundreds sey thousans in the state of Washington as not having the Gospel Preached to them why becaus thare is no one to offer a Preacher a big sum of mony thare is no chirch here a fiew scaterd members did the people the Apostles went to to preach send them word if they would cum an preach to them they would give them 500 or 600 hundred dollars no Christ sent them an told them not to take any thing with them he expected the people to provide for them so it would be here if they would cum an build up a congregtion they would be rewarded as it is we see our sons an Douhers gro up an go of in the ways of the world with out hope may the rich blessing of God cum to us yet in the full try umph of the love of Christ. * *

Send a Reply, Brethren.

I have from time to time read advertisements in the Christian-Evangelist, supposed to be from churches wanting ministers. When some of those advertisements were answered by ministers, always sending stamp for reply, they never got an answer. This shows something seriously wrong somewhere. The church owes it to itself, as a matter of common honesty and courtesy, to answer, when receiving a letter with stamp enclosed. The minister, after being treated in this way a number of times, by corresponding secretaries and churches, becomes disheartened and disgusted, and enters some secular calling where he can at least maintain his manhood. Then he sees some article in the Christian-Evangelist on a lack of preachers, etc., and a call to supply the demand. He at once considers this a fake.

It does seem to me that church clerks and corresponding secretaries are devoid of courtesy and honesty when they fail in answering a letter with stamp enclosed.

Titusville, Pa. R. M. Gardner.

BETTER THAN SPANKING.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 183, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

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Session 1904-5 begins Tuesday, September 13.

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MRS. LUELLA WILCOX ST. CLAIR, President,
Next Session opens Sept. 12, 1904. Lexington, Ky.

Our Country Churches.

I have just read with great interest your "Country Church" number and should be glad if the subject be kept open a few weeks for further items and reports. I have in my care an old book whose title page reads: "Record book for the church of Christ on the Cedar Fork of Henderson's river, Warren county, Illinois." The first entry reads: "On the 30th of April, 1831, this church was constituted upon the belief that the Scriptures of the Old and the New Testament are the word of God and the only rule of faith and practice, and are sufficient for the government of the church." A list of seventeen names is attached to this statement, and the record shows a large number of additions, mostly by letters of commendation, within a few months following the organization.

Most of these were from Kentucky and had been Baptists in their native state. Among the names are Whitman, Haley, Davidson, Murphy, Reynolds, Hodgens, Vertrees, Lucas, Jameson, Meadows, Shelton and a long list of others. In those days most places were "located" to the world by their proximity to a river. "Cedar Fork" and "Henderson's river" are now known as ordinary creeks. The little church then organized at the home of one of the members has maintained its existence and integrity to the present time. Its first home was built in a little hamlet called Savanna, but as there was already a post office of that name in the state it was changed to Coldbrook, because of a beautiful spring of water that gushed out of the hillside near the little town. Later on the Chicago, Burlington and Quincy railroad was built through the country and a station named Cameron was established a mile away, to which the church and all the town were soon removed, since which the church has ever been known as the Cameron Christian church. This is doubtless the oldest organization of our people in the state of Illinois, but if not, we should be glad to hear from any that antedates us. We are proud of the fact that we have maintained a vigorous existence for more than seventy-three years and have a present membership of 250, with a good house of worship built three years ago.

The oldest known member now living is Bro. Ira F. M. Butler, of Monmouth, Oregon, father of Bro. "Doug" Butler, of Napa, Cal., who was a schoolmate of the senior editor of the Christian-Evangelist at Abingdon in the 60's, if we mistake not. Brother Butler was "received by immersion Feb. 9, 1833." He is now in his 93d year.

"Second Lord's day in February, 1839, the church granted the request of sundry brethren on the north side of Cedar Fork to organize to keep the ordinances of the Lord." This was the beginning of the present church at Coldbrook, Ill.

"Last Lord's day in March, 1839, twenty-three members [names given] were given permission to organize at Monmouth, Ill." June 26, 1839, twenty-six members were "dismissed by letter to organize in an adjacent neighborhood." This was the inauguration of the church at Meridian. Thus we see that this church hive swarmed three colonies in the year 1839. Can any other show a better record? R. H. Riggle.

Cameron, Ill.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ILLINOIS.

Quincy, Aug. 8.—Five more additions yesterday—three by confession—one by statement and one received the hand of fellowship whom we had baptized a short time before.—Walter M. Jordan.

Kewanee, Aug. 8.—Our meeting goes on with 60 additions, more than one-half by confession and baptism. The end is not yet; but I am obliged to leave soon to fill an imperative engagement. The church has secured J. W. Monser, who held the church a very successful meeting two years ago. He will preach for several weeks and reap a harvest from previous sowing. The meeting has been one of the most delightful I ever held. Brother Roach, the pastor, is a busy, sweet-spirited man of God, and his church is clean and consecrated and a wonderful power in Kewanee though only three years old.—James Small.

INDIAN TERRITORY.

Wybark, Aug. 8.—I have begun an arbor meeting here, and have had an addition from the M. E. church.—R. T. Matlock.

Roff, Aug. 8.—A very successful meeting closed last night. Bro. W. P. Crouch, of Bristol, Tenn., did the preaching. Many heard our plea for the first time. There were 37 additions to the church. Of these 13 were by confession and baptism, 5 from the Baptists, 16 by letter and statement, and 3 restored. Two of those baptized were from the C. P. church and one from the Catholics. Beginning with 42 members in a town of 1,600, this is a great meeting, especially under territorial conditions. They have raised $1,058 for a building.—E. S. Allhands.

KANSAS.

La Harpe, Aug. 8.—We are in a fine meeting here with 103 to date.—Lawrence and Edward Wright, general evangelists.

North Topeka, Aug. 10.—The three weeks' meeting at Latham, Kan., conducted by Dr. N. J. Nicholson of Stanberry, Mo., closed Aug. 2, with two accessions by baptism and six by letter. I remained and assisted the pastor, Bro. P. H. Guy, in three services beginning Saturday evening, resulting in five additions by letter and four confessions, making a total of 17.—Bert I. Bentley, singer.

MASSACHUSETTS.

Boston, Aug. 11.—Three confessions at St. James street church last Lord's day. We are very much pleased with outlook of work.—A. L. Ward, pastor.

MICHIGAN.

Saginaw, Aug. 8.—Splendid services yesterday. Two added at evening service.—J. S. Raum.

MISSOURI.

Hazel Green, Aug. 8.—I preached nine sermons at Bellefonte in a school house; there were eight additions: seven confessions and baptisms and one reclaimed. I preached here last night and will be here to-night; will go to Liberty to-morrow. This is a strong sectarian point, but we are looking forward to the time when I can return and organize a church. We have some loyal brethren here.—Pleasant Clark.

Kidder, Aug. 7.—We had two good services here yesterday. One confession last night. All departments of the church work in the best shape it has ever been. The district convention which was held here was well attended and was considered one of the best.—C. E. Hunt.

California, Aug. 8.—Two additions at our morning service last Lord's day—Lieutenant Jno. A. Paegelow and wife, who have just returned from the Philippines.—S. J. Vance, pastor.

Kansas City, Aug. 13.—Just closed one of the best meetings that the church at Paradise, Clay Co., has had for several years. Two weeks' time was given to earnest work. There were eight confessions and three by statement. The audiences were very large. M. L. Branham, of Independence, assisted me in the song service. Any brother needing a singer would do well to get him.—W. A. Nickell.

Mexico, Aug. 13.—I closed a 12 days' meeting last night at Redtop church in Boone county (W. H. Hook, pastor). We had 18 additions: 15 by confession, four of these elderly married people.—A. W. Kokendoffer.

Marceline, Aug. 10.—There were two confessions the third Sunday in July and two more last Sunday; also one by letter.—Alfred Munyon, minister.

Sheridan, Aug. 12.—J. Mad Williams, of Des Moines, recently was with us as preacher at our sixth annual meeting and basket dinner. The meeting was successful in every way. Brother Williams is one of our most able preachers.—C. F. W.

NEW ZEALAND.

Dumdin, July 18.—Meeting at this place eight days old and 30 additions, 25 of whom made the good confession yesterday. We continue another week. We find the churches throughout New Zealand awakening to the need of every-day evangelization. Until a short time ago our brethren beneath the "southern cross" did not believe in putting forth any special effort toward forwarding the Master's work, but now, thank God, they are only too willing to do all in their power to advance his kingdom on earth. May God's very richest blessing ever rest with the brethren here. We leave New Zealand for the United States next Monday, July 25, via London, arriving in time to attend the convention in St. Louis.—Hamilton & Wilkinson, evangelists.

OHIO.

Newark, Aug. 8.—Three added last night. This makes 25 since the dedication of the new building June 19.—H. Newton Miller.

Lockland.—Two added recently by baptism. Have had open air meetings on Sunday nights since July 1. They have been a grand success.—Will G. Loucks.

OKLAHOMA.

Arapaho, Aug. 8.—Here two weeks, with 52 added to the saved. We have no house of worship here, but have more members than all the other churches put together.—J. V. Updike.

Norman, Aug. 9.—Our work here prospers in spite of the hot weather. Large crowds and much interest. Last Lord's day a young lady came to us from the Baptists. Others have told us they were coming. People in Oklahoma are getting very tired of sectarianism. Our Y. P. S. C. E. grows each Lord's day. They gave a social recently, which proved to be the best ever held in the city. A neat sum was realized.—Clay T. Runyon.

Newkirk, Aug. 10.—Our morning services are increasing in attendance and also in interest. One accession last Lord's day, making seven since last report. During the hot weather the Protestant churches of the city hold union services at night. These are all well attended and helpful.—F. D. Wharton.

SOUTH DAKOTA.

Parker, Aug. 8.—We closed with R. D. McCance Friday night. While we did not reap as in some meetings, the work was made very pleasant by the loyal fellowship of those who love the gospel. We were entertained in the home of Brother McCance. He and his noble wife are beloved by all. We are on our way to Mound Ridge, Kan., to begin with Brother Shirley.—C. C. Atwood and wife.

TEXAS.

Tioga, Aug. 11.—I closed a meeting at Pilot Point, Texas, three days ago with 36 additions in all as follows: 22 baptisms, three of whom were Methodists and one a Cumberland Presbyterian. There were seven from the Baptists and seven who came in by statement. J. B. Faulkner is the beloved pastor at Pilot Point. Brother Faulkner's son Jimmie, assisted by my wife, conducted the music, which was good all the way through. On account of bad weather and other hindrances we did not get in more than two weeks' effective work. The Pilot Point church is one of our best, and the outside material to work on was the scarcest that I have ever found at any place. Am now in a meeting at Tioga, Texas, another one of Brother Faulkner's churches. The meeting is four days old with eight additions to date. This is rapidly becoming one of the finest mineral water health resorts in north Texas. The material here to work on is abundant, but the house is not half large enough to hold the audiences that want to, and should attend. Our next point is Blooming Grove, Texas.—John A. Stevens, A. C. M. S. Evangelist.

New Hope, Aug. 8.—Our meeting is a week old, with 23 additions, 17 confessions, one from the Baptists, two from the Methodists, and the rest by reinstatement and relation.—Chas. Chasteen.

McKinney, Aug. 10.—Closed an 18 days' meeting at Mt. Zion, four miles east of here, with 63 additions. Am now in a meeting at Melissa, six miles north.—G. L. Bush.

WYOMING.

Sheridan, Aug. 8.—There were six additions to the church here during July and two the first Lord's day in August. Two baptisms, one reclaimed from the Baptists, two reclaimed from the Church of God and three by letter.—F. E. Blanchard.

Changes.

J. D. Hart, Fowler, to Oakdale, Cal.
W. H. Thompson, Bethany College, to Flushing, Ohio.
J. Thos. Webb, Sedalia, Mo., to Billings, Mont.
F. G. Tyrrell, Boulder, Col., to St. Louis, Mo.
J. N. Smith, Bellingham, Wash., to 3324 Downey avenue, Los Angeles, Cal.
J. F. Tout, Centralia, Wash., to Long Beach, Cal.
Wilmer Monroe, Watertown, N. Y., to Brisbane, Ontaria, Canada.
C. C. Taylor, Norborne, Mo., to R. R. 8, Carrollton, Mo.
G. W. Woodbury, Hiram, to Rogers, O.
W. W. Pew, Concord, to Portersville, Cal.

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Family Circle

Midsummer.

Ah, what a wealthy world it is
At midsummer!
The very skies are dispensing bliss,
The earth is a garden for you, your own,
You may bring your people, or come alone;
There are graceful grasses to kiss your feet,
Roses around you, and woodbine sweet,
And there is not a foot of the generous land
That has not a gift for your heart or hand
At midsummer.

Come away from the world of men
At midsummer,
Hasten back to the land again,
Rest, you can choose from a thousand bowers,
Smell the hay, and gather the flowers,
Sing with the lark, brood with the dove
On light and beauty, on heaven and love,
Live without labor, or strife, or greed,
For there is a life that is life indeed
At midsummer.

Were ever such nights as these you know
At midsummer?
There is no dark, and the sunset's glow
Waits for the silver light of the moon,
And dawn comes after it, swift and soon,
While calmly over the singing sea
Breaks the day of a blessing yet to be,
And the heart is filled with an exquisite love
For the earth below and the heaven above
At midsummer.

Peace is perfect, for God is near
At midsummer,
All that is lovely becomes more dear,
For One comes with us the way we take,
By golden cornfield or laughing lake,
And we walk with him, as his friends of yore,
Over mountain, or moorland, or shining shore,
And we pray him to comfort the sick and sad,
And thank him for making the world so glad
At midsummer.

—*Marianne Farningham.*

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Juvenile Criminality and the Home.

By Mary Wood-Allen, M. D.

Much interest has been aroused in Chicago of late by the case of four young men arrested and convicted of robberies and murders. These criminals were scarcely beyond the age of high school lads and most of them were of good parentage. What were the influences that led them into criminality?

A number of editorials brought up the prohibition of corporal punishment in the public schools as a prominent factor. The argument seemed to be that there is a certain class of individuals who can be governed only through physical pain; that the fear of bodily suffering is their only deterrent from crime and lawlessness; that these boys belonged to this class and therefore could have been made into moral men and law-abiding citizens if they had been whipped at school; and furthermore, that those who succeeded in abolishing corporal punishment were guilty of promoting juvenile criminality.

It is interesting to note the statement of these youths as to the influences that were active in creating in them a disregard for law, for parental admonition and for ethical standards of life.

Without collusion with each other, they agreed in attributing their downfall to "running with the gang" on the streets at night. In these hours of prowling in darkness on the corners of streets deserted by honest business men, these growing lads were met by street "toughs," were inveigled into saloons and other evil resorts, were treated to tobacco and liquors, heard vile language and listened to tales of crime and vice which inflamed their youthful imaginations to do and dare in similar adventures. To their youthful thought the failure to whip in the public schools apparently bore no relation to their misdeeds, but the laxity of parental control and municipal authority gave them full opportunity to fall under the blighting influence of the saloon and its frequenters.

Gradually their moral sense was beclouded, their respect for law undermined, a desire to obtain money without adequate labor created and fostered, and the result was crime and, much to their surprise, arrest, conviction and sentence. They had heard much of successful lawbreaking, little of law-keeping, and imagined that they could keep on in criminality and escape detection. Their first efforts were attended with so little danger that they were stimulated to attempt greater deeds of violence, and the inevitable result followed. As we read their history, we are not inclined to lay the blame of their sins at the door of the public schools, but rather upon the parents who allowed them too great freedom, and upon the municipal authorities who, through permitting and licensing the saloon, made it easy for them to do wrong.

Under the present legal status of the saloon we cannot free the pathway of the children from its menace. It remains for us to keep the children away from its threshold.

Now comes the serious problem. How are we to do this? The first responsibility lies with the father. "Having been a boy himself," he knows far better than the mother can, the dangers which the street at night bears for unwary youth. As a voter he should use his influence to make the streets safer than they are. If the saloons cannot be voted out, a curfew ordinance may be voted in, and the children made to understand that the presence of "the gang" is not permitted on the streets at night. The testimony of the officials in cities where the curfew ordinance is enforced, is to the effect that it has decreased juvenile criminality to a marked degree.

But as a father he is bound to personally look after his own child, even if as a voter he is in a hopeless minority. It is not enough to issue mandates against running the streets nor enough to inflict corporal punishment if these mandates are disregarded. As a father it is his duty to study the question, and reach, in his inquiries, to the hidden springs of boy conduct, and discover if possible, the influences which will reach and move these springs so that they will give an impetus in the right direction. There must be something more than arbitrary commands as regulative agencies. There must be, on the part of the parent, an understanding of the spirit of youth, and a willingness to adopt the suggestions offered by the street and the saloon. And what are these suggestions?

The first is a hint as to the gregarious nature of the growing boy. What is it in "the gang" that he finds so fascinating? It is the spirit of comradeship and co-operation. It is fellowship; brotherliness. Put in this way, in fact, it sounds commendable. What we do not like is the actual working out of this spirit by "the gang." It is too often comradeship in mischief, co-operation in wrongdoing, fellowship in vice; so, in our blindness, we at

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tempt to escape the undesirable features by crushing the thing itself, and in this manifest our unwisdom.

The men who have been most successful in dealing with lads have been those who recognized the potency of "the gang" and introduced its best features into their own methods. It is not primarily mischief that boys are after when they begin to "run with the gang." It is the companionship of their peers. If that association can be obtained in safe places, they are satisfied. But when homes are too fine for the boys to hold their meetings there, when parental ears are too sensitive to allow noise, and the home "grown-ups" have no understanding of the importance of boyish conclaves, and no sympathy with boyish purposes and ambitions, then the freedom of the street becomes a great attraction, and at length the most wholesome nature will degenerate under its influence.

The attractions of the saloon are warmth and lively companionship. There are no floors too fine to walk on, no furniture too delicate for use, no constant iteration of "Don't, don't." The boy is wanted; his pleasure is considered; his desires are catered to. He is made to feel himself of importance, and the result is self-satisfaction.

At home he is probably made to feel that he is not wanted—that is, not wanted as he is, with all his crude ideas, his boyish ambitions, his effervescing spirits, his noisy comrades. He will be welcome if he will come as a quiet, self-respecting and others-considering adult, polished, self-poised and self-sufficient, asking nothing in the way of consideration from his elders or of the companionship of his peers. This is the mistake of the home, the irretrievable blunder of the parents.

The boy has a right to the normal, gradual unfolding of his own nature, just as the plant has. We do not ask that flowers shall bloom in full perfection with no process of budding. We are content to wait with patience the slow unfolding of the budsheath, and rejoice day by day over the least glimmer of flowertint amid the greenness.

But with the growing youth we are not so patient. We want him to bloom at once, and we are impatient with the hard wrappings that must gradually be opened before we can see the delicate tints, the refined beauty, of maturity. We desire to force the process, and so we destroy both bud and flower; and then we grieve over the results of our own handiwork.

These two suggestions of the street and saloon are worth pondering. How can we bring into wholesome co-operation with our own efforts the "gang" spirit and the attractiveness of the saloon? This is the problem; and its practical solution will depend upon the temperament of each individual boy and the genius of each father and mother. One thing is sure, if the parents become a part of the "gang," with an appreciation and understanding of boy nature, and the home is the gang rendezvous, where plans are discussed and carried out, the parent who is alert and inventive will find the way opening more clearly day by day.

Dr. Forbush tells of a woman who became a member of a gang of lads. They came to her with all their schemes and crude ideas. She listened sympathizingly, and by judicious suggestions and without censure, managed to keep the current of their activities moving in safe channels. No one but herself knew how many boyish depredations were quashed, how many practical jokes averted, nor how many of the boys' good deeds had begun as projects of mischief, turned by her into benevolent channels and carried out by themselves with just as much enthusiasm as their deeds of mischief would have been.

The saloon offers us an another hint; that is, the power of suggestion. These criminal youths tell how their thoughts were turned towards criminality by the descriptions of deeds of violence and robbery related in their hearing, until their youthful spirits were aglow with the feeling of emulation. If, as persistently and glowingly, deeds of honor, generosity and courage had been told them, their natures would have responded as eagerly. The boy nature is a mass of material all ready to be kindled by the brimstone of vice or by the light of the sun. It desires to burn and burn it will, either with baleful fires of evil or with the glorious flames of virtuous deeds.

❁ ❁

A True Heroine.

There are many heroes and heroines in private and obscure life. Not only on the battlefield where the fight rages amid smoke and fire are heroes found. Not only in commercial, political and religious fields, in the limelight of the world, but in many an obscure corner are those found who have contributed wonderfully to the world's help.

Often in the community in which we live are those who in a quiet way are accomplishing great deeds with small notice. These truths apply with force to Miss Margaretta Moses who last week was called to her heavenly home. She was an inmate of the Old People's Home of the Christian church located in this city. Since its establishment she has been with us. Always cheerful and helpful we miss her. A missionary offering in the church never came but she contributed of her small means for the preaching of the gospel. She was buried in our beautiful Diamond Grove cemetery in a lot contributed to the National Benevolent Association by the city authorities. All the honor was shown her in her funeral that would be given our most prominent citizen.

The following taken from the Sunday School Times will describe her character. May we imitate her beautiful life:

"Margaretta Moses was a beautiful girl until the smallpox left its mark upon her face. She never married and had a hard battle to make a living, especially when she became so crippled that she could not lift her right hand to her head.

"Left an orphan, she moved to Roodhouse, Ill., and bought a small house. In one poorly furnished room of this she lived, while she rented the rest.

"She supported herself by baking bread and selling it among the villagers. For years the little woman in her hood and calico dress, with her basket over her arm, was a familiar figure on the streets.

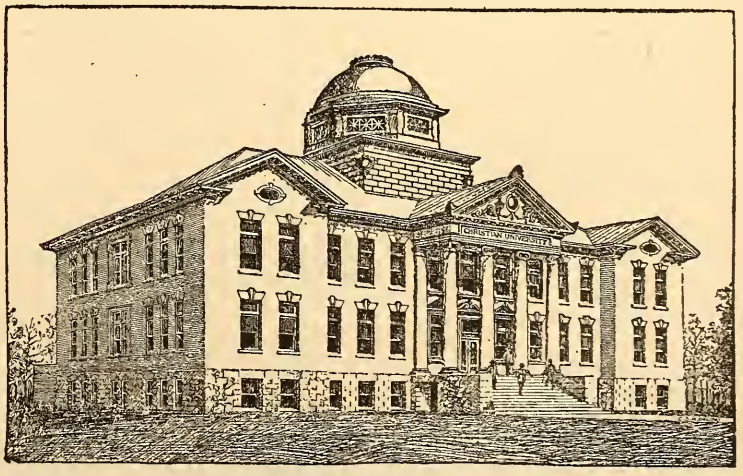
"Everybody knew crippled Margaretta Moses. They knew that she always had a kind word and a merry smile for those she met. They knew,

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too, that she made it a habit to speak to the wayward and careless, and urge them to a more earnest life. But not many knew why she lived in a single room when she owned her own home.

"Margaretta Moses denied herself that she, out of her poverty, might enjoy the luxury of helping others. She was continually on the outlook for opportunities, and, of course, she found them.

"One day the hooded figure entered the building of the Railroad Young Men's Christian Association at Roodhouse. The secretary was out, but she left a few dollars with the message that she had heard that new hymn books were needed by the young men.

"Her interest in the work of the association led her to subscribe for periodicals, which told of the work carried on among the young men of other lands. She was especially attracted as she read of the success of Mr. David McConaughty in India. Every midnight when she arose to set her 'sponge' she used to pray for him.

"One day the mail brought to the international committee of the association a draft for $25, with a request from Margaretta Moses that it be used in the mission work for young men. Her name had never been heard of at the office and it was supposed she was a woman of means. So the next year a letter was sent her asking a renewal of the offering. She replied that as the former gift represented the savings of years, it would be impossible to duplicate it. However, she enclosed $10. This was her all. When Mr. L. D. Wishard learned this, he wrote at once, asking leave to return the gift. But the earnest woman urged him to use it in the cause she loved.

"The message reached Mr. Wishard in Cleveland, Ohio, as he was about to call on a wealthy woman, whom he hoped to interest in the association's work in China. In the course of his talk with her, he told the story of the crippled bread baker in Roodhouse, with the result that the lady contributed $1,200 a year.

"Mr. Wishard says he heard the story of Margaretta Moses in all parts of the world and that many other gifts have been influenced by the story of her glad surrender of her all to her Master's service."

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Wise or Otherwise.

Good wives and loving ones are synonymous.

One faded rose is better than a dozen fresh thorns.

Life is a constant drill for soldiers and bank burglars.

It isn't the mirror's fault if the woman isn't faultless.

Marriage is often the outcome of possessing a good income.

Fortunately, we seldom hear what other people say about us.

The right kind of a girl doesn't need leap year in her business.

It is easier to acquire a wife than it is to keep a servant girl.

It is difficult to give a long-headed man the short end of a deal.

Don't take things as they come if they belong to other people.

With the Children

The Green Witch.

Chapter XVIII.—Concluded.

"Forget you!" cried Marget, her eyes shining with that luminous brown splendor which had more than once made George forget bare feet and unseemly rags. Now, however, the girl was shod, and wore a simple dress, cheap, but neat and new. Her hair was arranged in a great coil upon her head, and her face, long and dark, was fresh, and touched with the red of youth, and the thoughts of youth. "I shall never forget you, Dr. Sleer," she said passionately. "You were so good to me. Marget does not forget. There isn't much to remember that is good," she added.

"Good-evening, Marget," said George with some constraint. Vividly there came to him their last parting in the wood. She turned to him and the blood rushed to her cheeks. She bowed.

A bell sounded from somewhere in the house.

"What — what?" cried Dr. Sleer. "Sure enough! Young people, pray stay here till I return. I'll be gone but a few moments." He bustled from the room.

George and Marget stood facing each other, ill at ease. "Will you not sit down?" he asked.

"No," said Marget, catching her breath. Then she added, "I thank you." She appeared excited, and he wondered.

"I understand from Dr. Sleer that you are going away," he remarked, breaking a painful pause.

"Yes." Then she roused herself as by an effort. "Yes, I am going to my brother. He has written that he can support us both in St. Louis—for awhile, at least. And Dr. Sleer is going to help me with my music. Oh, he is so good a man! I love him."

"And your father?" said George, as he thought of nothing else to say. "Did he hurt you—that night?"

"I have no father," said Marget in a low voice. "You know I am Marget Bernard, not Hootin. I shall put all my past life away from me."

"You still hear the voices, Marget?"

"Some of them, not all." Her face grew pale and she drooped her head. He did not understand her meaning. Did she, herself, understand?

"I am sorry," said George, "for you loved your voices—they were all that made you happy. When you are gone away the waterfall will sing a very lonesome song. I fancy it out there without you, the snow covering the ground, the ice forming on the water. Sometimes I shall go there, and think of you, and wish I could hear your voice."

"I wonder if you will!" cried Marget, looking up, and suddenly growing beautiful.

"Yes," said George, "and you must bring back all your old hopes and desires, which you call 'voices'—I would not have you miss a single one."

"One is dead," said Marget. "You do not know what you ask." Yes, Marget understood.

George asked suddenly, "Why is your hand tied up?"

"It got hurt," she answered indifferently.

"I hope not very badly," he said.

"Thank you," she answered. Then suddenly, "George, you are happy, are you not?"

"There is no one to make me unhappy," said George, thinking of Spot. "I have my chance, now, and

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that contents me. Oh—I don't know that I am *happy*—but I see happiness ahead of me. At least, I am not unhappy."

"Yes, I feel as you do, almost," said Marget. "But would you not like to be happy *now*—this very hour?"

"Can you make me happy, Marget?" he asked, smiling at her earnestness.

"Your father died since I saw you," she said.

"Yes; my mother's grave in Canada—my father's in Florida, and I, living in Missouri, to honor both."

"You did not see your mother die," she said. "Dr. Sleer told me," she added hastily.

"No; she was in Canada."

"Wouldn't it be strange," said Marget, gazing upon the floor, "if your mother hadn't died after all? Neither you nor your father saw her die. George, did you ever have a dream like that?"

"Often—at first, though. I knew it was only a dream. Marget," said George suddenly, "what was that?"

"What is it?" she asked, trembling.

"I thought—" He turned toward the door, which stood open at his back—"There seem to be three of us in the room. Was there some sound?" He walked to the door, and looked into the lighted hall.

"I saw no one," said Marget. He returned.

"That would give you happiness, wouldn't it?" she persisted.

"What?" he asked, rather shortly.

"That your mother didn't die; that she lives."

"You are so strange, Marget!" said George impatiently. "But you were always strange."

"Oh, George!" she cried in a voice of pain. "*Do* you think me strange? *Am* I strange? I am sorry—but it doesn't matter, after all. It doesn't matter. Marget shall not grieve for that again. And how happy you would be, if your mother is alive and well!"

"If my mother is living," said George quietly—"let me show you, Marget, what such foolish dreams mean!—if she lives, then she has proved false to me and to my father. The telegram announcing her death was a falsehood; the letter from aunt Martha describing the drowning was a falsehood, devised by her. If she is living, she has lived away from me and my father nearly two years. Do you understand? If she is living, she has been false to her marriage-vow, and untrue to me."

Marget stared at him with bloodless cheeks, her eyes filled with a dumb terror.

"Do not look so, Marget," cried George, smiling that he might banish her thoughts. "If aunt Martha had not written of her death, I should know she is dead. For my mother could not be false to anyone. I never heard her speak an untruth. Besides, she loved me—how could she stay away so long, and leave me to fight my battles without her sympathy? Nothing but death could ever have divided me from my mother. I would not discuss such foolish fancies with anyone but you, Marget. But I know, from some queer impulse, you have spoken, thinking to give me a happy thought."

"George," said Marget, "indeed, I should like to give you happiness. And sometimes I have thought maybe your mother did not die."

"Before we leave this subject, never to return to it," said George gravely, "I will tell you this; if it were possible—of course the supposition is absurd—but if it *were* possible, that my mother lives, it could give me no happiness. A thousand times rather would I know her dead, than living and untrue."

"But George," cried Marget, "there might be a cause of separation. Think! if you could see her face and hear your name upon her lips again and know that it was she, and that she had never for a moment ceased to love you, and that she had never been untrue to your father, but was divided by some mistake"—

"Marget, Marget," cried George, blushing hotly, "please do not speak of this again. I have tried to treat you politely, but you make it hard. If my mother could stand before me here and now, though I should, of course, do my duty as her son, I should, in my soul, wish that all had been as I believe it. I can love her better, and find more happiness in thoughts of her, as she lies in that distant grave, than I could love her living, knowing how ill she must have acted her part. Yes, Marget, one of the sweet joys I look forward to, is a journey to Canada, where I shall surely go one day to lay flowers upon her grave. *This* is the dream of my mother that brings happiness. *Your* dream brings nothing but pain!"

Marget made no reply. For a long time neither spoke, and nothing was to be heard in the room but the crackling of the hearth-fire. At last Marget said, "I must go, or I shall miss the train. Can you not find Dr. Sleer?"

George, glad to be relieved from the tension of the tete-a-tete, hastened from the room. He found Dr. Sleer coming to meet him, and Marget joined them in the hall. All three went to the front-door, and farewells were spoken. There was a baffling air of restraint as if each felt that something inexplicable had occurred. And yet, nothing had happened. George was reserved, Marget was silent, the physician had lost his snapping tones.

"Well!" said Dr. Sleer, when the door had closed upon Marget, "what have you to say, my friend?"

"Nothing," said George.

"Ha!" cried Dr. Sleer. They walked slowly back to the sitting-room. Upon entering, the old man exclaimed, "What—what—what? What do I see?"

The object which excited this inquiry was the fire-screen, lying upon the floor. One of the paper panels had been crushed by the pressure of a foot.

"Marget must have overturned it, as she followed me from the room," George suggested.

Dr. Sleer did not reply. He stood gazing down upon the screen, his lips pursed up, his hands locked behind him, his brows drawn down. Suddenly he said explosively, pronouncing the sentence as if it were a single word, and a short word at that, "*Let's—go to bed!*"

(TO BE CONTINUED.)



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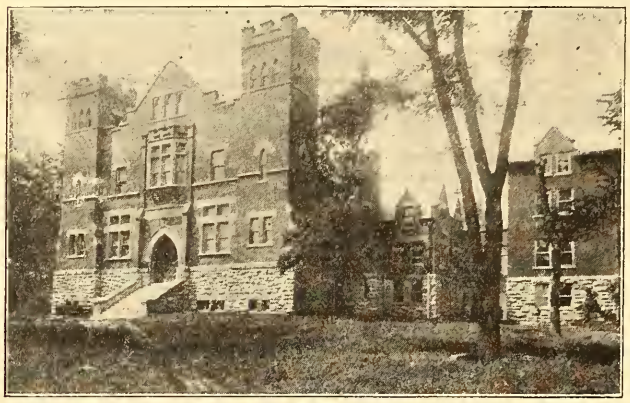
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❁

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❁

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A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLI. No. 34. August 25, 1904. $1.50 A Year



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For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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Vol. XLI. August 25, 1904 No. 34

Current Events.

Storm Damage.

Different parts of the United States have been visited by severe storms during the past few days. In the mountains of New Mexico the novel sight of a snowstorm in August was witnessed. New York was flooded by a cloudburst, which caused immense property loss. Among other wreckage was that of the new roads just completed by John D. Rockefeller, the repair of which will cost that millionaire thousands of dollars. The heavy rain was reinforced by an east wind which backed the water up in the bay until miles of the water front of the city were awash and cellars and buildings were inundated. It is reported that it was difficult to tell the famous Coney Island from the ocean so submerged was it. Then a great flood swept through the town of Globe, Arizona, carrying death and destruction in that vicinity. But the worst storms of all were in the Mississippi Valley. St. Louis had a taste of the wind and rain on two different days. The first storm did a good deal of damage to the north and east side factory districts, killing several people and injuring many and wrecking property. Although this and another storm both struck the World's Fair, comparatively little damage was done there, the main path of the high wind keeping within about a block wide. The most damage of all was done by a tornado which struck Minneapolis and St. Paul about 9 o'clock Saturday night. It came from the southwest and tore off two spans of the high bridge before striking St. Paul at a point where two theatres, well filled with people, happened to stand on the edge of the bluff overlooking the river. When the tornado struck them the buildings began to sway, and the audiences became panic-stricken. After wrecking these buildings the storm passed through the wholesale district. The roofs of several buildings were rolled in bundles and deposited in the street. Business blocks were badly shattered, and churches and houses were demolished in both Minneapolis and St. Paul. The "glass block," six stories in height and made of iron and plate glass, went to pieces. Thousands of beautiful shade trees were uprooted. The property loss cannot yet be estimated, but it will exceed a couple of million dollars, probably, while sixteen persons are reported killed and over fifty badly injured.

❁

Kidnappers Defeated.

A case of kidnapping which has set all the East talking has just resulted in the restoration of the boy. The case is interesting and has a moral. An only child, Antonio Manino, was, after several attempts, spirited away in Brooklyn. A ransom of $50,000 was demanded, but the father, though much worried, put the case in the hands of the police and private detectives. The boy was not found, but finally was taken to a point from which he could return home. But some Italians, evidently sharing in the conspiracy, were arrested, and there is little doubt that others will be punished, too. This is a case that shows what can be done when the police really determine to succeed. The dreaded Mafia and other secret societies need not be so dreaded if Italians and other of the foreign element would follow the advice of the Italian Ambassador and members of the Italian Chamber of Commerce in New York, who have counseled their fellow-countrymen in the United States to consult with the police instead of submitting to the scoundrels, who make illegal demands upon them. By the hearty co-operation of all who believe in law and order the evil deeds of scoundrels could be much mimimized. It is laxity in the prosecution and punishment of crime that is largely responsible for so much of its commission.

❁

John Bull and Uncle Sam's Drinks.

"You first, my dear Alphonse!" "Oh, no, you first, my dear Gaston!" Uncle Sam and John Bull might almost take the long and the short man as typical representatives of themselves in another matter than politeness. Only this would be a question of most, rather than first. Some curious statistics have just been sent to this country by the United States Consul-General in London. They concern the consumption of certain drinks during the year 1903. There were consumed last year in the two countries:

	Per Capita U. S.	Per Capita Great Britain
Coffee, lbs	10.79	0.68
Tea, lbs	1.30	6.05
Distilled liquors, gal	1.46	1.05
Wines, gal	0.48	0.36
Malt liquors, gal	18.04	30.24

The American, it will be seen, drinks more wine and distilled liquors than the Briton, while the latter swills in more beer, by a considerable amount. Custom counts for something in determining a reason for such a condition, but probably climate and temperament are the chief factors. There is a remarkable difference when it comes to the choice between tea and coffee. It is perfectly natural that England, long the controller of the tea trade, should have adopted that as a national drink. Why there is such a difference in the quantities of the two drinks consumed in the two countries is easily explicable. The American cannot make a good cup of tea, and the Englishman makes execrable coffee. Voila tout.

❁

The Canadian Parliament.

The affairs of our neighbors over our northern border are of interest to many of us. The Canadian Parliament has just been prorogued. The last session was a lengthy and a stormy one, due to some extent to the fact of a looming election. The tom-toms are beaten louder in any land where the "outs" want to get by flinging the "ins" out. There has been lots of playing to the gallery during this session. The most noteworthy question considered was the new transcontinental railroad to be operated by the Grand Trunk Pacific Company. The government will undertake the construction of the portion from Moncton, New Brunswick, to Winnipeg and the company that section from the capital of Manitoba to the Pacific Coast. We referred last week to an important bill that yet lacks merely the royal assent and which is a straight-out warning to the trusts. One important bill on alien labor was passed by the Commons, but dropped in the Senate. Lord Minto's tenure of the governor-generalship having expired he and his wife were voted a highly eulogistic address. Lord Grey and the Duke of Marlborough have both been mentioned as the Earl of Minto's successor. If the Duke has to be given some office he could do less harm perhaps in Canada than anywhere.

❁

In the Forbidden City.

After a difficult march over lofty mountains and frequent encounters with the Thibetan defenders of their country, the British expedition has reached the sacred and secluded city of Llassa, seldom even seen by a white man. The terrible

adventures through which a London newspaper correspondent went a few years ago in his effort to penetrate within the walls of the Thibetan capital will not have been forgotten. In their long march the 2,500 British, Sikhs and Ghurkas composing the expedition lost three officers and thirty-eight men killed, while one hundred and thirty-two were wounded. But the Thibetans, whose warfare and weapons were antiquated, suffered much more severely, and on the approach of the British the Lama fled and sought seclusion in a distant monastery, where, according to report, he declares he will remain for three years. Now that they are in the forbidden city it is hard to say what the British will do. The government, when questioned the other day, stated that there was no intention of having a British force remain in the Thibetan capital "unless unforeseen contingencies should arise." The only good we can see from this expedition lies in the future. If a treaty be signed it may not amount to much. Yet the Thibetans have smelt the powder and looked into the faces of a great western people, and their seclusion having thus been broken in upon, there is the promise of the potency of a new idea in the land of the Grand Lama.

❁

The Resuscitation of Egypt.

There is a great deal of sentimental bosh talked about the freedom of nations and peoples. When the British ships bombarded Alexandria and in a short but fierce conflict overthrew the power of Arabi Pasha there were those who said it was but another scheme of a greedy nation. Especially were Russia, France and Germany disturbed, but their objecting availed not, it being understood that the British occupation was only temporary. And who now can say that Lord Cromer's rule of the land of the Pharaoh's has not been for the Egyptians' great benefit and the welfare of the world? What sensible man, on the plea that "Great Britain had no business there" would like to see Egypt in its old bondage? British control of Egyptian affairs has been of supreme advantage to the country and its people. From a state of bankruptcy its financial condition has been set on a firm foundation and is flourishing. Those who know what has been done will be interested in the statement just made by the British undersecretary for foreign affairs. He has announced that Germany, Austria and Italy, as well as Russia, have given assent to the Egyptian clauses of the Anglo-French treaty, and have undertaken not to obstruct British action in Egypt by asking that a time limit shall be fixed for British occupation, or in any other manner impeding her action. To these powers Britain has conceded the "most favored nation" treatment for their commerce for thirty years. Treaty rights are to be respected, their schools are to retain all the privileges of which they are now in possession, and officials of these nationalities in the Egyptian service are to have all the advantages enjoyed by British subjects. Thus the greatest colonizer of the world sets the good example to other nations.

❁

No Sunday Fair.

The efforts of those who would like to see the World's Fair gates open on Sunday will probably cease now that Secretary Shaw has made a statement on the subject that could not be more explicit. "The St. Louis Exposition cannot open its gates on Sundays," he has said. "The Exposition management understands this so well that I know it will not make the attempt, and it is not thinking of asking permission. There is no loophole in the contract with the government." That ought to settle the matter once for all. "Pikers" would no doubt be delighted if they could get their share of certain dollars that might be expended on the Lord's day by people who have no regard for Sunday, and one or two shows have done everything they could to evade regulations. The most notorious of these is Cummins' "Wild West," which will doubtless be skipped by many people who believe that Indians, cowboys and horses might have one day in the week free from "business." St. Louis does not lack in Sunday theatrical and beer garden entertainments. We can readily dispense with any additional Sunday business, either of exhibitions or of Pike shows.

❁

"In One Solid Row."

A student of sociology in Chicago has been making a study of the community in which the striking butchers live. In the pages of the Independent he depicts the squalor and misery of their homes. While recognizing the fact that a man will find it very difficult under the most favorable conditions to keep a family in anything like decency on eight or nine dollars a week, we find one very significant statement in this article. The writer tells us that his first view of his field of investigation led him to count "27 saloons in one solid row." What kind of a reformation can packers, union leaders, the church or the government effect with "27 saloons in one solid row"?

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Cleansing Popular Resorts.

Dr. Francis E. Clark has made many around-the-world trips, but he has found at a popular resort in Maine certain places more openly indecent than he has seen in any of his wide travels. As a result of his agitation residents and attendants upon the camp meeting at Old Orchard have made a public protest, which only needs to be followed up, to put an end to a state of affairs that seems utterly incredible. This is the kind of thing we get when good people are afraid to "touch politics." Within a short distance of the World's Fair a condition of affairs exists *contrary to law* that would not be tolerated if Christian people had done their duty. Yet some people believe that Christian ministers and Christian journalists must never say anything about "politics."

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A Plucky Preacher.

A Methodist preacher, by name Leazenby, is all right, even if he be of the shouting kind. He went home the other night late, his family being absent. When he lighted the gas he looked into the barrel of a revolver held by a burly burglar, who threatened to kill him if he made an outcry. As money was the demand the preacher told the thief he had none and began to reason with him upon his evil course. Finally Mr. Leazenby asked if he might pray for him, and the visitor not only assented but knelt down while the preacher poured out a petition, earnest no doubt. This over the preacher built a fire, made coffee, cooked a supper to which the guest is said to have done ample justice and sent him away with the hope that he will mend his ways. The burglar confessed that had the preacher flinched he would have killed him instantly. Mr. Leazenby showed presence of mind and bravery as great as that for which many a man has received medals.

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Rumors.

Ever since the dash of the Russian ships from Port Arthur it has been difficult to learn the exact truth as to what has been happening. How much we have been fed on rumor during this war is well illustrated by some statistics compiled by a German paper. If every story published were absolutely true Russia would have already lost twenty-eight battleships of the Retvizan type, thirty-eight of the Petropavlovsk type, 145 cruisers, 411 torpedo boat destroyers, 1,487 torpedo boats, with 86,000 wounded soldiers, 186,000 prisoners of war and 93,000 killed. Japan in turn would have lost forty-nine armored cruisers, eighty-four unarmored cruisers, ninety-eight destroyers and 594 torpedo boats, while her losses would have been 98,000 killed, 119,000 prisoners of war and 131,000 wounded. The statistics further show that Port Arthur has been assaulted twelve times, once being captured after a terrific battle, and six more times having been surrendered. And yet, considering all the difficulties, newspapers are usually remarkably correct, as every newspaper man could easily prove.

A Tardy Recantation.

As we felt compelled, during the warfare which the Christian Standard waged for several weeks against Dean Hiram Van Kirk and the Berkeley Bible Seminary, to point out the unreliable character of the evidence on which that paper based its charges, and the unimpeachable character of the leading men of the state, whose testimony it sought to impeach, it affords us pleasure now to note the fact, that, after more than a year's delay, our contemporary makes the following recantation:

R. H. Waggener, representing the Standard Publishing Company, having made a tour among the California churches, and coming into intimate touch with our leading brethren there, through the knowledge gained by him, we have become satisfied that the principal witnesses, upon whose statements we made certain charges against Dean Van Kirk, of the Berkeley Bible Seminary, are untrustworthy; we therefore regret the unfortunate controversy arising therefrom, and, so far as we are concerned, this matter is forever closed.

The foregoing statement was framed by a committee at a meeting of the northern California preachers during the Santa Cruz assembly, and unanimously offered by the meeting as a statement which it was thought the Standard should make. Its publication here indicates, of course, that the Standard concurs in the judgment of the brethren and makes the statement its own. By "the principal witnesses" is meant certain men living at Oakland when our criticism of the Berkeley teaching was offered, and it means nobody else..

While we congratulate the Standard even on this tardy act of justice, which, no doubt, required a good deal more courage than its attack on the seminary and its dean, we can but regret that this action has been delayed so long. The force of the Standard's attack had long since been discredited by the brotherhood. The reason which the Standard assigns for this delay, as well as the occasion of the present recantation, was a visit of its representative, R. H. Waggener, among the California churches, and his "coming into intimate touch with the leading brethren there." In that way it learned the untrustworthiness of its witnesses. It will occur to many, doubtless, as a dangerous precedent, that a religious journal may bring serious charges against a man or an institution, and refuse to accept the testimony of some of the best men in the brotherhood in refutation of its charges, until, after a year or so, the paper can send its representative to the field to ascertain the facts, which it should have known before publishing its charges. For a whole year an entirely worthy institution, seeking to do a needed work for the cause in California, and, supported by the best brethren in the state, has had to contend against these false charges, which the Standard says now it would never have made had it known the character of the witnesses on whose testimony it relied. The incident ought to serve to impress upon all religious journals the necessity of getting their facts before they make serious charges against brethren or institutions, and even then to consider well the question whether the cause of Christ is to be advanced or retarded by such publication. Our only object in these comments is to call attention to and impress this lesson as a warning against similar blunders in the future.

The Religious College.

The St. Louis Christian Advocate has a very thoughtful editorial on the "Educational Problem." The problem as the Advocate sees it is "the maintenance of Christian institutions of learning side by side with those that are founded and fostered by the state." This difficulty according to the Advocate grows out of "the fact that state legislation is more and more prejudicial to denominational schools, if not positively unfriendly." Our neighbor further explains the nature of this unfriendliness, however, by the statement that the average statesman "fosters the state school, using all its resources, so that the highest order of teachers may be secured and all that is possible in equipment is furnished; as he provides for fellowships, scholarships, free tuition, etc." We should hardly call that unfriendly legislation to religious schools, since the state, if it maintain institutions at all, may be naturally expected to make them as efficient as possible. No doubt, however, this fact does make it more difficult for Christian institutions of learning to maintain themselves, and there is a real problem here that religious leaders must face and solve in some satisfactory way.

We are convinced that the solution does not lie in the direction of opposition to state universities, or other schools under governmental patronage. This policy only serves to create prejudice against church schools on the part of a great many educated and thinking people. The Advocate hints at the true solution, in our judgment, when it says: "Not by contending with the secular school upon its ground, but by magnifying those features in which it cannot compete, and in which it cannot excel; in emphasizing the religious, the ethical and the esthetic possibilities of life, to the end that character may be recognized as the highest aim."

This, in our judgment, is the true solution of the problem of the Christian college. It must become more Christian, rather than less, in order to compete with state institutions. It need not attempt to cover as much ground as the university covers, but the branches that it undertakes to teach, should be taught as thoroughly as in state schools. Heavily endowed institutions, like Harvard, Yale, the University of Chicago, and other institutions on a religious foundation, equally endowed, may compete with the state universities in the whole field of learning, but the average Christian college cannot do so and ought not to undertake it. Denominational colleges, as they are called, must be character-builders, and their courses of study should have that end in view. When the foundations of character and of learning are securely laid, the student can build on such foundation in any university in the country with safety. In our judgment the Christian institution of learning has its essential place in our Christian civilization. We cannot dispense with it without a distinct loss both to the church and to the state. It must find its legitimate place, however, and cultivate that diligently, in order to maintain itself against the competition of state schools. Religious colleges must not multiply unduly, and must seek to excel in those respects in which the state schools cannot compete with them.

It must be said, however, in all candor, that if the churches do not give a more liberal support to the educational institutions which they have founded, it will be impossible for them to do the same relative amount of good in the future that they have done in the past, as competition is becoming greater all the while. If Christian people believe in Christian colleges, as fulfilling an essential function in the ongoing of the church of God, they must show their faith by more liberal contributions for their endowment and equipment. The fact that this is being done, to a greater degree than usual, in reference to our own colleges, shows that the Disciples of Christ, at least, have no idea of abandoning their own institutions of learning, and relying wholly upon the state to give the necessary intellectual and moral training to their young people.

"He Took a Special Liking to Me."

The above words occur in the very interesting article by Prof. C. L. Loos in a recent number of the CHRISTIAN-EVANGELIST in which he gave a brief autobiographical sketch of his early religious life. The words quoted refer to his school teacher, who, he says, "took a special liking to me." This school teacher happened to be associated with the reformation which we are pleading for the restoration of the New Testament Christianity, and the consequent unity of the church. The fact that his young pupil had been confirmed in the Lutheran church did not prevent him from taking a "special liking" to him, and taking him with him to his place of worship in the "Church of the Plains." We desire to make this fact and these words, the text of a short article.

It was, no doubt, an easy matter for an intelligent teacher to take a "special liking" to a bright boy, such as we imagine Charles Louis Loos was at that time. But many school teachers and preachers would have neglected

the opportunity which this particular teacher utilized, of manifesting a special liking by bringing him under such religious influence as he believed would develop the best that was in him and give him the largest field of usefulness. This was where the school teacher showed his wisdom. Here was a bright lad with the promise of a very useful career. Why not, he thought, help him to live that career under the most favorable circumstances for its widest possible usefulness? And so he took some practical steps to help the lad to a better understanding of Christianity, and therefore, to a better opportunity of making the most of his life.

This did not mean much in the way of sacrifice for the school teacher. It was perhaps a pleasure for him to show this kindness to the lad, in whom he thought he saw a man of great power and usefulness. But how much it meant to the reformation of which the youth was destined to become so distinguished an advocate and exponent! As a professor in Bethany College, associated with Alexander Campbell and sharing his confidence and appreciation, and coming in contact with many of the young men who were later to become leaders among us; as president of Kentucky University for many years, and professor in that institution still, molding the lives and characters of many young men, who later became preachers of the word; as president of the Foreign Christian Missionary Society, succeeding Isaac Errett, and pouring the full tide of his learning and missionary enthusiasm into that great work; as a contributor to our quarterlies, monthlies, and weekly periodicals, discussing with wisdom and power the great questions of the time, who can estimate the value to this reformation and to the cause of Christ, at large, of the abundant labors of this eminent servant of God? And yet we have to thank that humble school master, yonder at Minerva, O., for taking a "special liking" to him and manifesting that liking in a wise manner.

The moral is too obvious to need pointing out. There are thousands of bright lads, in and out of our churches, with clear brains, pure hearts and high ambitions, waiting for some wise leader to take them by the hand and show them the path that leads to the highest service and greatest renown. It takes the eye of a prophet to see the latent possibilities slumbering in these bright lads, only waiting for the touch of opportunity to awaken them to largest realization. We doubt not, that many another leader among us can trace back his career to its beginning in some kindly word or deed of someone who saw in him possibilities of great service to the Master, and sought to lead him in the right way. May the example of that good school teacher at Minerva, O., lead many others to seek out and show special kindness to such lads as give promise of rendering useful service to the cause we love!

Editor's Easy Chair.

Did you ever see a storm rising over the ocean, or over one of our great lakes? This is one of the sublimest spectacles in nature. We have had two exhibitions of that kind at Pentwater during the past week. The movements of the clouds when they are driven swiftly by the wind, and are dark and ominous with the waters with which they are to deluge the earth, are always majestic, and fill the beholder with awe. But when the immensity of the storm-driven clouds comes in contact with the immensity of the great deep, the majesty and sublimity of the scene is greatly enhanced. When the first and severest of these storms began to rise swiftly on the western horizon bounding lake and sky, we were at the upper end of lake Pentwater in our rowboat alone. We saw at once it was a race with a storm-cloud, and that if it beat us, it would beat us back to the opposite end of the lake from that we were seeking to reach. Doffing coat and hat we put into the race all the strength and skill we could command, and succeeded in reaching not only the boat-house on the little lake, but our cottage on the lake Michigan front, before the storm broke upon us. At this time the scene was magnificent. Above the dark bosom of the storm-cloud, seamed by zigzag lightning, there was a white roll of clouds that constituted the advance guard of the flying cohorts of the sky. The wind now whistled through the pines and made the cottage tremble. The lake was churned into a fury, and the white-maned couriers of the deep chased each other to the shore. We stood upon the front porch, seventy-five feet above the lake level, and watched the magnificent scene until the deluge of rain drove us indoors. Both of these storms came late in the afternoon, and were followed by rosy sunsets and starry nights.

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Speaking of sunsets, the season here has not been wanting in some of the most glorious demonstrations which the god of day is wont to make at his departure. And how infinite they are, too, in variety! No two sunsets are exactly alike in their coloring or cloud-accompaniments. Sometimes the coloring is richest after the sun has made his exit, even as the influence of a good man is often enhanced rather than eclipsed by his death. Sometimes the whole western sky deepens into crimson, shading off toward the zenith into an opalescent or semi-translucent tone, through which one can almost imagine he sees glimpses of the City Beautiful. At another time straight bars of cloud lie horizontally across the disc of the sun, and he plays hide and seek behind them, or peeps through between them as if he were coquetting with the inhabitants of the earth! But, generally, the play ends by the bars of cloud blushing into saffron and crimson at the parting beams of the day-god as he drops beneath the horizon. While looking upon such a scene last evening, we wondered whether there is not some psychological connection between the phenomena of sunsets, with all the visions and dreams which their splendor has awakened in the hearts of men, and the tendancy to "go west" which has prevailed from the time Abraham left Ur of Chaldea for Canaan, until the present time. If it be said that the sunrises ought to offset the sunsets in this respect, the obvious reply is that few people, relatively, see the sun rise. We turn the problem over to the modern psychologist.

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To-day being one of those ideal days which come even to summer resorts occasionally, we decided to avail ourselves of the opportunity to make a visit to Ludington, a city of several thousand population, only sixteen miles north of us. The little steamer, "Lizzie Walsh," well known to old-time resorters at Macatawa Park, makes two daily trips to Ludington, leaving here for its first trip at 8 A. M. We took passage on the staunch little vessel this morning, and had a delightful sail up the lake to that beautiful lake city. On board we became acquainted with a party of very pleasant people from Jacksonville, Ill. The acquaintance came about on this wise: Yesterday morning while angling for bass about 5 A. M. we passed near a lady in another rowboat with a small boy, trolling, just as she had hooked a fine bass. She lost him, however, in the attempt to land him, and did not lose her temper. We condoled with her, and in return she offered us some fresh minnows, which we gladly accepted. No names were mentioned, but we formed a good opinion of the early lady fisherman. On the boat she recognized us as the man who saw her lose the bass, and in conversation we found out each other. She was Sister W. L. Fay, of Jacksonville, Ill., a member of the board of our Old Folks' Home in that city. Of course she and Mrs. G. were soon discussing matters of the Benevolent Association. Ludington, besides being a prominent port and lumber city, is the summer home of the Epworth League. "Epworth Heights" is located about a mile and a half north of the city, and is reached by a dummy line which runs frequent cars. Of course we visited the grounds, and were delighted with them. The fine auditorium in the green grove, the pavilion and hotel by the lake shore, the beautiful cottages on the heights, along the shore, and back in the woods, all make up an ideal resort. Here come the leading men of that body to teach and entertain the young and older people of the church. It is an idea that is worth considering. If we must have summer resorts, why not have *Christian* resorts?

While waiting for the little steamer on the opposite side of Pentwater lake to come across for us this morning, as we were starting on our trip to Ludington, little Frederic, who has not yet reached his third birthday, and who is summering with us while his parents are "doing" Mexico, exclaimed, "See, grandfovver, the boat is getting up smoke!" It struck us as a happy phrase descriptive of a good many enterprises that are good in "getting up smoke," but are very slow about getting up *steam*. We notice from last week's CHRISTIAN-EVANGELIST that the brethren are getting up a beautiful smoke about the Church Extension offering in September. That is well, for we can't very well get up steam without some smoke; but let us see to it, all of us, that it does not *end* in smoke. Let us get up *steam*, and send the good ship "Church Extension" far out into the deep and on towards its destination. The amount of smoke we get up in connection with many of our enterprises is out of all proportion to the steam that is generated. That World's Fair pavilion is a good illustration. "Capital thing!" everybody says who sees it or knows about it. The CHRISTIAN-EVANGELIST has been "getting up smoke" about it for several months, but through some defect in the boiler, or too much escape pipe, or lack of proper fuel, or an excess of force spent in whistling, we have not yet gotten up enough steam to complete paying for that best piece of missionary work we have yet undertaken. But we will, of course, after we *smoke* awhile longer! But this waiting is hard on the treasurer, Bro. J. H. Allen, to say nothing of the men to whom the money is due. *Do* let us finish that work before our national convention meets, and give the smoke a chance to clear away. Apropos of Brother Jessup's story, let none wait to see how many other "gintlemen" we have got among us, but do the gallant act at once. * * * These are very busy days here by the lakeside, and how rapidly they are passing! Soon the September winds will be singing an autumnal dirge through the pines, and we shall be away.

Notes and Comments.

The Baptist Argus quotes a correspondent as saying, "I do not want to read any paper whose editor has any reason for not telling his readers plainly what he believes." But that is exactly what many readers object to—the editor's telling his readers what he believes. They want him to tell them, each week, just what *they* believe.

Anent the Pan Baptist Council in London the Journal and Messenger says: "It is expected that a party of Stundists from Russia will be present. While not strictly what we would call Baptists in this country, they believe in the spirituality of the church, reject infant baptism and the formalism of the Established or Greek church." That seems to open the door wide enough to let in others than those who are strictly Baptists. Perhaps the *pan* may grow until it is large enough to include all who practice immersion and believers' baptism.

Quoth the Literary Digest:

A decided reaction against the scholastic character of Protestant church thought and life in Germany is making itself vigorously felt in the so-called "Gemeinschaftsbewegung" (Association Agitation) which has become national in extent, and now, perhaps, is the leading practical church problem of the empire.

Poor Germany! It has been in a bad way for some time with divers religious ailments, and now it seems it is having an attack of "Gemeinschaftsbewegung"! Let us hope it may not spread to this country!

Disciples of Christ were the first religious body to provide a reading course for their Christian Endeavor Societies, and to make an excellent beginning with the work. About the time we are allowing the matter to go by default, the Presbyterians, Methodists and Baptists are showing commendable zeal in providing reading courses for their young people. It is a great pity that Bro. J. Z. Tyler's failing health has prevented him from giving continued attention to this important matter. Shall we allow others to excel us in the intelligent training of our young people in the things for which they stand in the world?

According to the Methodist Recorder there are other ways of unfrocking bishops than by the action of high ecclesiastical courts. It says:

True, no ecclesiastical court has yet deprived Bishop Potter of his canonicals, nor has he been excommunicated by any higher authority in his church; but in the right judgment of every Christian communion throughout the church and in the estimation of Christian men and women everywhere, as well as of intelligent and sane men of the world, Bishop Potter has been deposed from his high office in the church. Bishop Potter is an unfrocked bishop to-day, made so by the calm, sober opinion of the Christian public everywhere. And public opinion is right. When Bishop Potter lent his presence and his speech and the weight of his office to the dedication of a saloon, introducing in connection with it the countenance of a religious service, he did an unchurchly thing, a thing unbecoming his office as a bishop and a minister of the gospel of Jesus Christ.

Few will dissent from this severe censure of Bishop Potter by the Recorder. Whatever opinion men may hold about the practicability or impracticability of prohibition, there are very few, even among the drinking class, who would approve the idea of lending the sanctity of religion to a saloon—one of the prime promoters of immorality and crime.

The Standard (Baptist) of Chicago finds satisfaction in the political outlook, as indicated in the following:

The next president of the United States will be an upright, able, conscientious man, to whom the interests of this great nation may be entrusted with safety. More than that, he will be a representative of our best American manhood. He will be a faithful husband, a devoted father, a lover of his home. He will stand for purity and temperance, and his influence will be on the side of righteousness. This means much, and is of more importance than the position which he may hold concerning expansion or the tariff. All will rejoice that the contest is not between a bad man and a good, but between two parties each of which has chosen a thoroughly manly man as its representative.

We are glad that it does not require a prophet to foretell the coming event predicted above. The time has passed when any political party can put forth a candidate for the highest position in the United States, who does not embody in himself the highest type of our American manhood. When this shall be true of every other place of public trust, or official responsibility, we may congratulate ourselves on having made substantial progress toward a political millennium.

Dr. Edwin B. Pollard in an article on, "The Work of the Holy Spirit in Inspiration" in the Baptist Argus of July 28, says:

"One of the greatest of modern heresies is the view that God once spoke to men, but no longer has anything to say. Such a feeling may beget a dead creed, but can never engender a living faith nor a vitalized appreciation of God's word."

And yet we fear this is one of the most common, as well as "one of the greatest of modern heresies." There is a morbid fear, widespread among Christians, that, to admit that God speaks to men in their innermost consciousness to-day, is to detract from the value and authority of the sacred scriptures. This is perhaps due to the fact that a few hare-brain fanatics, claiming to be under the direct guidance of the Holy Spirit, have said so many false and even blasphemous things. But is not the admonition yet timely and in force to "try the spirits"? It would be easy to show that such fanatics were guided by a spirit different from that spirit which spoke through the apostles and holy men of old, and through Christ himself. God *does* still speak to men, and the pathway of duty, which was cloudy and obscure yesterday, is clear to-day, and the facts of history which were puzzling to the men of the times in which they occurred, are luminous with divine meaning to-day. What Christian is there who, in the midst of great perplexity, has not sought divine guidance in prayer, and found the path of duty to open up clear before him? Yes, God still speaks to men, and in that fact we have the divinest assurance that he spoke in time past unto the fathers in the prophets, and later in Jesus Christ and the apostles.

The Atonement

By W. J. Burner

Brother Dungan's recent articles on the atonement show that "Christ took our place and suffered in our stead, and by or through that suffering, in which he poured out his soul unto death, he made it possible for men to be saved." Without this offering forgiveness was impossible because of the demands of justice. "He is the redeeming price given of God, answering the demands of justice." "He made a propitiatory sacrifice for the sins of men, through which God saw that justice was answered, and that he could be just while extending, in the name of Christ, the forgiveness of sins." Whether this justice is civil or criminal, whether the deliverance was effected by the payment of a debt or the enduring of a penalty, is not very clear, but take it that the latter is meant, that Christ suffered the punishment due to man because of his sin.

If the death of Christ was necessary to God, so artificial an arrangement as animal sacrifice was not. If we admit that a sacrifice of blood was a symbol of the offering of Christ, the symbol and the thing symbolized do not stand on the same footing. As a matter of fact, we do not find that animal sacrifice was a condition of the forgiveness of sins. The Old Testament makes a distinction between moral offences and unwitting transgressions of the law. For the latter, especially for violations of the Levitical law, sacrifices were accepted. These sin-offerings were not all bloody sacrifices. In some cases flour was accepted. See Lev. 5:11-14. This shows that without the shedding of blood there could in some cases be remission of sins.

For sins which come from the depravity of the heart God did not accept sacrifices. Lev. 6:1-7 is only an apparent exception. The kind of sins for which God accepted sacrifices does not trouble us, but we need to know the conditions under which God forgave real sins.

Offering sacrifice was a privilege from which man was excluded by great wickedness. We read in Prov. 21:27: "The sacrifice of the wicked is an abomination; how much more, when he bringeth it with a wicked mind." Upon investigation, this wicked mind is the disposition to offer a sacrifice to atone for wickedness. Salvation was possible to those sinners who could not offer sacrifices. The way of salvation was confession, repentance, reformation. I commend a careful reading of the fifty-first Psalm. The sin especially mentioned is bloodguiltiness, for which no sacrifice was possible. But the sinner has no doubt of his forgiveness. He trusts in the mercy of God. He believes that God can and will create in him a clean heart, and renew a right spirit within him. The sacrifices of God are a broken heart, and a broken and contrite spirit God will not despise. This is the teaching of the Old Testament. Nothing but man's sin stands in the way of God's mercy. With Jehovah was lovingkindness, and with him there was plenteous redemption. (Ps. 130:7.) Instead of offering sacrifices, the wicked must forsake his way. Isa. 55:7.)

Nowhere in the Bible is it said that Christ died to make an atonement. The word does not appear in the revised version of Rom. 5:11. In denying the doctrine we do not deny what the Bible says, but an inference from what the Bible says. God's inability to forgive does not appear. Was the death of Christ a suppressed major premise of the prophetical offer of forgiveness? When Jesus forgave the palsied man at Capernaum, or the sinful woman of Luke 7, did he hold in reserve the doctrine that these sins were forgiven provisionally, to be ratified by his death? When he taught his disciples to pray, "Forgive us our debts as we forgive our debtors," did he conceal the fact that God carefully exacted a penalty? And if God exacted a penalty, are we to do the same thing? The theory breaks down when we come to examine the quality of its justice. One cannot be punished for another, because punishment presupposes guilt in the one punished, and guilt cannot be transferred. Christ, therefore, was not punished. The punishment justly due to one being was remitted, and suffering was inflicted on another being to compensate for it. Whatever this may be, it is not justice. No definition of the word "justice" can embrace such a transaction as this. Justice is giving to each man his due; this is giving to Christ what was not his due, and a failure to give to man what was his due.

The scriptures nowhere state that Christ died in our stead. Once more we must carefully distinguish between a scriptural statement and a theological inference. That Christ died for our benefit is a biblical truth; that Christ died in our stead is theological fiction.

But we read in Isaiah 53 that he was "wounded for our transgressions and bruised for our iniquities;" tha the was "cut off out of the land of the living for the transgression of my people to whom the stroke was due." Without discussing the special application of this prophecy to Christ, it is evident that New Testament usage gives small comfort to the substitutionary theory. Isaiah 53:4 is applied in Matthew 8:17 to the healing of disease and the casting out of demons. When Christ "took our infirmities and bare our diseases," did he bear them as a substitute? He took them away at much cost of toil and suffering to himself. He bore their iniquities in the same way. The allusions to the servant in Acts do not hint at substitution.

Christ died to redeem man. His bondage was slavery to sin, to this present evil world. God held him guilty because he was a sinner. God was always ready to forgive him when he ceased being a sinner. So Christ died for all. If Christ died as a substitute for all sinners, and to take on himself the guilt of all sinners, then God, having accepted the substitute, must forgive all without repentance. But he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes (not in their stead) died and rose again. (2 Cor. 5:14,15.) Him who knew no sin he made to be sin in our behalf (not in our stead) that we might be made the righteousness of God in him. (2 Cor. 5:21.)

Christ is called a propitiation. He died to propitiate God toward sinners. When is God propitiated? When the sinner quits sinning. God gave the propitiation. He so loved the world that he gave his only begotten son. Did God propitiate himself? If he did, why did he need to be propitiated? And how could he be in Christ, reconciling the world unto himself, while he was yet unpropitiated? Did he, in view of the fact that he would some time be propitiated, always act toward man in harmony with that propitiated disposition which was his by anticipation, or were his actions sometimes determined by his unpropitiated disposition?

Justice must be satisfied. God set forth Christ Jesus to be a propitiation, through faith, in his blood, that he might himself be just, and the justifier of him that hath faith in Jesus. (Rom. 3:25,26.) That is, God is just while treating the man who has faith in Jesus as a righteous man. This faith is a power in him, delivering him from sin. God can treat him as a righteous man because he is in process of becoming one.

Here is another weakness of the substitution theory. The atonement is the removal of guilt. So justification must be toned down to mere declaration that man is acquitted of guilt, and Paul's doctrine of justification by faith is set aside. When we are told in Rom. 5:9 that "we are justified by his blood," and in Rom. 6:7 that "he that hath died is justified from sin," how is it possible not to see that the thing God sought through the death of Jesus was man's death to sin? To lift the atonement above man's head, and make it a transaction between God and Christ, in which man is interested only as a spectator, does violence to the scriptures and makes it of no practical importance. Man would have lost nothing if the "atonement" had taken place on another planet and he had never known of it.

Barry, Ill.

Pentateuch Credentials

By William Durban

By way of prelude, concerning personal matters, I may mention that all our preachers here seem to be putting forth increased efforts. The whole movement is taking on a forward aspect. E. M. Todd and his people at Hornsey have had a design prepared for the proposed new building, without which the church there cannot achieve all that it is capable of accomplishing under proper conditions. A church which is past the infantile stage cannot confine itself to the cradle. R. W. Newton writes me from Chester to-day that the church there has just had a number of additions. During a needed rest which Eli Brearley has been taking after an attack of influenza, I have been preaching three Sundays at Fulham, an old sphere of my ministry. The work done there by Brother and Sister Brearley is in very bright shape. They are both ministers, the wife being as active as the husband, which in this case is saying very much. Mark Wayne Williams, at West London tabernacle, is witnessing a real revival in that important sphere.

"We two preachers have all our churches of Christ in Vermont!" said two bright young men to me a few days since. They were Brothers Forster and Wilson, who are cycling through England on a vacation tour. These are both Englishmen, one formerly of Birkenhead, the other of Liverpool. As Vermont has only two Disciple churches, of which these two ministers are the pastors, therefore Vermont is like New Jersey, which has only one of our churches, and like this Old Country, in which we are so few and so thinly scattered. But I need not again harp on an old theme. Our work is difficult in Britain, but are we much behind the eastern states? When any of you ardent and successful Westerners get a little impatient with poor old England (perhaps at times rather contemptuously impatient, too,) just do please remember that the wonderful district on which I last time looked down from Eagle Rock contains a thirteenth of the whole population of the states and that it contains only six of our churches; that five of these are in New York and Brooklyn; and that the sixth is the only one in all the state of New Jersey, with its teeming industrial cities; and that this one New Jersey church of Christ is a tiny one in a little corrugated iron cradle. We are clogged by similar conditions to those which render progress slow in the eastern states, and we have other hindrances, also.

Res Biblicæ.

Having finished my prelude I come to my theological thesis. For this time my article is to be theological and literary. I have just been studying the very newest book published on that part of the Bible which has been so long, and still is, under the critical fire. This work is entitled "The Credentials of the Pentateuch." The author, John Sealy Townsend, is recently deceased, so that the book is posthumous, and therefore a pathetic interest attaches to it. As Dr. Townsend was a barrister-at-law he writes with all the acumen of a cultured logician. A theological book by an accomplished lawyer is likely to excel in force of reasoning, and in this case the expectations of the reader on that account are more than justified.

A New Style of Criticism.

The learned German historian, Baron Bunsen, said that "history was born on that night when Moses, with the law of God, moral and spiritual, in his heart, led the people of Israel out of Egypt." This is adopted as the front page motto of this book by Dr. Townsend. I value his volume for this reason, that he adopts the very peculiar method of vindicating the authenticity of the Pentateuch by passing by all Christian writers. These he entirely ignores, and he calls up as witnesses only heathen writers and Jews, these being often very prejudiced. We are invited to watch while as witnesses men are summoned who flourished while the traditions of mankind were fresh, while the primeval annals of the human race were extant, while the libraries of the Roman world, but especially the great successive libraries of Alexandria, stood hoarded with the literature and the treasures of by-gone antiquity. The author asks to be excused if he prefers the solid evidence of Berosus, Nicolaus, Trogus, Juvenal, Diodorus, Hecatæus and Strabo to that of modern critics.

A Happy Method.

This turns out to be a very helpful plan. Dr. Townsend makes no attack on any school of critics. Indeed, I like him because he values any real contribution made to our knowledge by any school of writers of any age. But he likes terra firma much better than parachute flights and I freely acknowledge that my own preference lies in a similar direction. I once went through Wellhausen with a blank note-book in which to record anything that was proved or even approximately demonstrated. That note-book is absolutely empty. Dr. Driver, on the contrary, has taught me a great deal, and surely he is advanced enough. This I claim shows that I am in sympathy with the critics, and that I feel their labors are very valuable. But I fail to follow Canon Cheyne in his escapades since he got "Jerahmeel" on the brain, just as I cannot keep up with Mr. Edwin Clodd when he rushes about with his supposed Anthropo-Pithecus pictures, although he has never shown any solid evidence that such a homunculus actually existed as our ancestor. Do let us all be manly enough and bold enough to ask for real evidences to support extravagant hypotheses. I do not find enough of this kind of courage amongst our young men. Now, many of them would be fortified by reading what Dr. Townsend has to say on the authority of learned pagans of the ancient world. He masses their testimony, and this with convincing power settles the absolute personality of Moses, the fact of his mission, and the authenticity of the Pentateuch. None of these men had the slightest sympathy with Moses or the Jews, excepting in the case of some who were themselves Jewish historians or authors. But they all help to decide the fundamental questions.

The Deluge and the Exodus.

The fact stands undisputed by any ancient author, friend or foe, that the Pentateuch was written by Moses, most of it just after the Exodus. No one has ever been able to discover any contradiction of the truthfulness of these Mosaic records by any really ancient writer, notwithstanding the splendid ability and wonderful erudition of many of the writers of antiquity. Of course I cannot in the few paragraphs of a brief article show how Dr. Townsend arrays the overwhelming evidence of classic heathenism. But it is all in favor of the Pentateuch. Diodorus calls Moses "a wise man"; the Sublime Longinus styles him the "Legislator of the Jews"; and Cheremon refers to him as a "Scribe." We can find no ancient skeptics amongst these pagan scholars as to the facts of the history. Diodorus knew a few things. He was born B. C. 96, was an encyclopedic scholar, and had at his disposal for research many grand ancient libraries, but above all the old Alexandrian collection with its 40,000 volumes. He treats familiarly of the great Deluge. Also he has much to say about the Exodus, for he shows how he found it a solid remembrance in Egypt and how it was fully attested on the monuments. But one of the most remarkable of all antique literary facts is that fully a thousand years before Diodorus, a celebrated Phoenician, Sanchoniathan, flourished, who wrote that history which Porphyry, the enemy of Christianity, spoke of as true, because in agreement with the Mosaic account, Strabo, one of the most reliable of the very ancient Greek historians, emphatically refers to Moses and the Exodus. That intelligent heathen was troubled with no doubts in this direction. Some of us have still the courage to say we believe that these fine old heathen librarians and bookmakers of pre-Christian ages knew the historic facts that had been amply recorded in literature that richly abounded in the old cities.

London, July 30.

As Seen from the Dome

By F. D. Power

If the sea be the mother of all things, to seek it for our summer rest is to return to the mother touch and the mother love which are everything to the child. The other day I sang for some friends little snatches of song my mother used to sing as lullabies when I reclined in her lap and slept. They had not been recalled for years. The old philosophers held that all things originated in the sea, and the latest biological theories would confirm it. Haeckel told us long ago that organic evolution began with marine creatures. Loeb, in his experiments on the fertilization of eggs, shows that sea-water is a particularly sympathetic medium for vital processes. Finally comes Rene Quinton with a book just published in Paris entitled "Sea Water as an Organic Medium," in which he asserts that as the cell itself has persisted in living organisms, being practically the same in the human body as in our earliest marine predecessors, so the conditions of its life closely reproduce those of primordial times. The cell in our own bodies is bathed in a fluid that closely resembles sea-water in chemical composition, and that approximates in temperature to that of the ocean when life first appeared in it. Certain it is there is a certain call of the sea like "the call of the wild," and a motherly touch in the breezes and in the surf that soothes a tired soul.

The beach has changed but little. Jesus said, "Come ye apart and rest awhile," and drew them away from the hurly-burly to some quiet retreat. Here is retirement, here is repose. Perhaps two dozen pretty cottages and a board walk along the ocean front, and the fine auditorium from whose cupola Old Glory is flying. In either direction, north and south, miles and miles of beach just as the Lord made it, and the great Atlantic rolling in with its eternal symphony, and the charming back country which God made long before man made the town. One sees few changes in the settlement, a half dozen new summer homes and a colony of sparrows and swallows, nesting in the little dome of the tabernacle.

The program has been excellent. We do not aspire to a full Chautauqua. There are resting places between things. People don't care to be crowded all summer with lectures, and concerts, and sermons, and books, and routine exercises. Such assembly features as they enjoy without a sense of labor, we give them. Prof. James C. Keith of Old Bethany was helpful to all with his Bible lectures and sermons. An Old Roman of the finest quality, he takes to the beach life and the beach spirit as they say a fish takes to the water. L. G. Batman from the City of Brotherly Love rendered good service. His lectures on "The Men Who Made America" would do honor to any Chautauqua program. The man with the gun, the man with the hoe, the man with the pen, the man with the ballot, and the man with the Bible formed a quintuplet which the beachers will remember. C. C. Redgrave brought to us his illustrated talks on the C. W. B. M. and "The Pioneers." Both good, the latter perennially instructive and inspiring. John A. Jayne sang the praises of "Old Glory," and stirred us with "The Fly Wheel of Society." I do not think of any place where his story of the Fly Wheel is not needed. The picture lectures are a great feature at the beach. Hon. William H. Graham gave a thrilling account of "Experiences in the Civil War." He never poses as an orator, but his is the best style of oratory. The personal story holds an audience. *Quorum magna pars fui.* J. Murray Taylor was a great help. He had five confessions, and enjoyed for the first time the privilege of baptizing in the surf. It was an impressive scene on Sunday afternoon which will be long remembered. Taylor had never seen the ocean before, and was like a youngster with a new toy. He needed the rest. A record of 135 sermons since January first and 101 additions would seem to justify a vacation. J. A. Hopkins was able to spend a day or two. He is the best all-round Chautauqua man among us; can preach, lead the music, officiate as sexton, look after the ladies and eat biscuits "to beat the band." Some on our program failed us. Tell me the morality of permitting one's name to go on a program and then failing not only to appear, but even to apprise the managers of any cause for the disappointment. There was a great patriotic meeting at which Congressman Graham presided, and there was the usual display of fireworks along the board walk. C. W. B. M. day was well observed. Mrs. D. C. France, Mrs. John M. Addy, Mrs. Emma Lattimore, Miss Lou Weightman, Mrs. T. R. Jones and Dr. Ada McNeil made a strong force. Dr. McNeil is regaining her strength and longing to return to India. R. S. Latimer or "Sunny Jim" was the handsomest man on the beach. Mr. and Mrs. P. S. Steele, Captain and Mrs. Benj. Alvord, Mrs. Kate Morrison, Mrs. J. B. McCleery, Dr. and Mrs. Penrod, Mr. and Mrs. Willis Speare, Mrs. Clara Schell, J. B. Thomas, Mr. and Mrs. Jos. Lawton, Mr. and Mrs. W. A. Dinker, Mr. and Mrs. J. M. Degges, O. M. Waddle, Mr. and Mrs. W. R. Errett, Mr. and Mrs. W. S. Kidd, Mr. and Mrs. E. C. Gerwig, Mr. and Mrs. Jeff Middleton and Mr. and Mrs. T. R. Jones, of Denver, were among the deep water saints.

I was called away before the program was half over on account of the death of one of my elders, Nelson J. Hillman. He will be remembered by many brethren as the proprietor of the Hillman House. He also kept the St. Cloud and Globe House and had for his guests many of our preachers. A man of beautiful spirit and exalted Christian character he served the church over thirty years as elder, and for the most of that period as its treasurer. In the early sixties he moved to this city from Williamsville, near Buffalo, N. Y. His wife, who was the daughter of our brother, Benjamin Summy, and one daughter, Mrs. Frank A. Marsh, of South Bend, Ind., survive him. To him more than to anyone we owe the inauguration and successful prosecution of the work which is now the Ninth Street church. Like Barnabas of Old he was a good man and full of the Holy Spirit and of faith. A quiet, unassuming man he was yet an example to the flock of steadfastness, of faithfulness and patience, gentleness and unselfishness, purity and uprightness, and all Christlikeness. For more than threescore and fifteen years he had been on his pilgrimage and was well worthy of his rest. He was our Nathanael.

August 10 it was my privilege to unite in marriage our brother James B. Jones, President of William Woods College, Fulton, Mo., and Miss Carrie D. Anderson, of Virginia, at Clifton Forge. The bride I baptized as a child when pastor of Old Gilboa church, Louisa county, Va. She has been a teacher for a number of years and is well known and greatly loved for her work. She served on the faculty of Bethany College at one time and has been more recently connected with the famous Miller School near Charlottesville. A lady of rare culture and attainments and of the noblest Christian virtues, she will prove a worthy helpmeet in the beautiful service for young women to which our brother's life is devoted.

Our beloved Peter Ainslie, of Baltimore, has been called to pass through deep waters. His sister, Miss Etta, fell asleep in Christ, July 26, and ten days later his aged and honored mother entered into her rest. They made his home for him and were faithful helpers in all his good work. The rich consolations of the gospel he preaches are his.

Returning to the Beach I preached August 14, baptizing two gentlemen in the surf, one of whom was our good Dr. Penrod, editor of the Bethany Beach Herald. In all we have had seven baptisms so far this summer at Bethany. B. Q. Denham was here last week and greatly delighted the people. This week the Delaware C. E. union has the right of way. Somehow the mountains speak to us of the law the sea of the gospel.

Christianity and Current Literature*

By Henry Van Dyke, D. D.

To attempt a description of the relations of Christianity and current literature in a twenty-minute address is as absurd as it would be to try to explain the philosophy of the absolute between two courses of a dinner. The most that I can hope to do is to suggest a few thoughts which may lead you either by way of agreement or by way of contradiction to a further consideration of the subject.

Literature is the art in which the inner life of man seeks expression and lasting influence through written words. Races and nations have existed without it; but their life has been dumb, and with their death their power has departed; they have vanished into thin air. What do we know of the thoughts and feelings of those unlettered tribes of white and black and yellow and red, flitting in ghost-like pantomime across the world's great stage? Whatever message of warning, of encouragement, of hope, of guidance, they may have for us remains undelivered. They are but phantoms, mysterious and ineffective. But with the art of literature, life arrives at utterance and lasting power. The Scythian, the Etruscan, the Phœnician are dead. The Greek, the Hebrew, the Roman still live. We know them. They are as real and potent as the Englishman, the American, the German. They touch us and move us through a vital literature.

Religion is a life—the life of the human spirit in contact with the divine. Therefore it needs a literature to express its meaning and perpetuate its power.

It is the fashion nowadays to speak scornfully of "a book religion." But where is the noble religion without a book? Men praise the "bookless Christ"; and the adjective series as a left-handed criticism of his followers. True, he wrote no volume; but he absorbed one literature, the Old Testament; and he inspired another, the New Testament. How wonderful, how supreme is the Bible as an utterance of life in literature! With what convincing candor are the hopes and fears, the joys and sorrows, the deep perplexities and clear visions of the heart of man under the divine process of education disclosed in its pages! What range, what mastery of literary forms! History, biography, essays, epigrams, letters, poetry, fiction, drama—all are here. The thoughts breathe with inspiration, the unconsumed words burn with the divine presence, the figures live and move. And most of all the central figure, the Christ himself, long expected, suddenly revealed, seen but for a moment, imperishably remembered, trusted and adored, stands out forever in the simple words of a few brief chapters, the clearest, most enduring, most potent personality in the world's history.

I do not hold with the saying that "the Bible is the religion of Protestants." If that were true the Protestants would be in the position of mistaking the expression for the life, the lamp for the light, the stream for the fountain. But I hold that without the Bible Christianity would lose its vital touch with the past, and much of its power upon the future. It would be like a plant torn from its roots and floating in the sea.

Christianity owes an immense part of its influence in the world to-day to the place of the Bible in current literature. What other volume is current in a sense so large and splendid? What book is so widely known, so often quoted, so deeply reverenced, so closely read by learned and simple, rich and poor, old and young? Wherever it comes it enriches and ennobles human life, opens common sources of consolation and cheer, helps men to understand and respect one another, gives a loftier tone to philosophy, a deeper meaning to history, and a purer light to poetry. Strange, indeed, is the theory of education that would exclude this book, which Huxley and Arnold called the most potent in the world for moral inspiration, from the modern school house. Stranger still the theory of religion which would make of this book a manual of ecclesiastical propagandism rather than the master volume of current literature.

"Beware of the man of one book," says the proverb. The saying has two meanings. The one-book man may be strong, and therefore masterful; he may also be narrow, and therefore dangerous. The Bible exercises its mightiest and most beneficent influence, not when it is substituted for all other books, but when it pervades all literature.

Christianity needs not only a sacred scripture for guidance, warning, instruction, inspiration, but also a continuous literature to express its life from age to age, to embody the ever-new experiences of religion in forms of beauty and power, to illuminate and interpret the problems of existence in the life of faith and hope and love. Close this outlet of expression, cut off this avenue of communication, and you bring Christianity into a state of stagnation and congestion. Its processes of thought become hard, formal, mechanical; its feelings morbid, spasmodic, hysterical; its temper at once over-sensitive and dictatorial, like that of a man who makes the mistake of using his house as his castle. It grows suspicious of science, contemptuous of art, and alienated from all those broader human sympathies through which alone it can reach the outer world. Insulated, opinionated, petrified by self-complacency, it sits in a closed room, putting together the pieces of its puzzle-map of doctrine, and talking to itself in a theological dialect instead of speaking to the world in a universal language.

Books it may produce—books aplenty! Big fat books of dogmatic exposition; little thin books of sentimental devotion; collections of sermons in innumerable volumes; pious puppet-show story-books in which the truth or falsehood of certain dogmas is illustrated by neatly-labelled figures stuffed with sawdust and strung on wires. And these an insulated Christianity, scornful of what it calls mere literary art and unsanctified charm, would persuade us to accept as a proper religious library. But John Foster spoke the truth in his essay, "On some of the Causes by which Evangelical Religion has been Rendered Unacceptable to Persons of Cultivated Taste," when he calls these books "a vast exhibition of the most subordinate materials that can be called thought in language too grovelling to be called style." Certainly they are not literature, nor is it either to be wondered at or much regretted that they are not current. They do not propagate religion; they bury it.

Very different are the works by which the vital spirit of Christianity has been expressed, the vivifying influence of Christianity extended in the world of modern thought and feeling. There are sermons among them, like the discourses of South and Barrow and Liddon and Bushnell; and religious meditations like the Confessions of St. Augustine and the Imitation of Christ; and books of sacred reasoning like the Letters of Pascal, and Butler's "Analogy," and Drummond's "Natural Law in the Spiritual World"; and divine poems like those of Dante and Milton and George Herbert and Cowper and Keble. But there are also books which are secular in form, neither claiming nor recognizing ecclesiastical sanction, presenting life in its broad human interest, and at the same time revealing the ethical, the spiritual, the immortal as the chief factors in the divine drama of man.

Christian literature includes those writings in which men have interpreted life and nature from a Christian standpoint, in language of distinction and charm, touched with the personality of the author, and rounded into forms of clear and lasting beauty. The standpoint does not need to be always defined or described. A man who looks from a mountain peak tells you not of the mountain on which he stands, but of what he sees from it. It is not

*An address before the Pan-Presbyterian Council in Liverpool.

necessary to name God in order to revere and obey him. I find the same truth to life in "King Lear" as in the drama of Job, and the same sublime, patient faith, though the one ends happily and the other sadly. The Book of Ruth is no more and no less Christian, to my mind, than Tennyson's "Dora." There is the same religion in "The Heart of Midlothian" as in the book of Esther. The parable of the rich man lives again in "Romola." In "Dr. Jekyll and Mr. Hyde" St. Paul's text, "The flesh lusteth against the spirit," is burned deep into the heart.

No great writer represents the whole of Christianity in its application to life. But I think that almost every great writer since the religion of Jesus touched the leading races, has helped to reveal some new aspect of its beauty, to make clear some new secret of its sweet reasonableness, or to enforce some new lesson of its power. I read in Shakespeare the majesty of the moral law, in Victor Hugo the sacredness of childhood, in Goethe the glory of renunciation, in Wordsworth the joy of humility, in Tennyson the triumph of immortal love, in Browning the courage of faith in God, in Thackeray the ugliness of hypocrisy and the beauty of forgiveness, in George Eliot the supremacy of duty, in Dickens the divinity of kindness, and in Ruskin the dignity of service. Irving teaches me the lesson of simple-hearted cheerfulness, Hawthorne shows me the hatefulness of sin and the power of penitence, Longfellow gives me the soft music of tranquil hope and earnest endeavor, Lowell makes me feel that we must give ourselves to our fellowmen if we would bless them, and Whittier sings to me of human brotherhood and divine fatherhood. Are not these Christian lessons?

I do not ask my novelist to define and discuss his doctrinal position, or to tell me what religious denomination he belongs to. I ask him to tell me a story of life as it is, seen from the point of view of one who has caught from Christianity a conception of life as it ought to be. I do not ask him even to deal out poetic justice to all his characters and shut the prison doors on the bad people while he rings the wedding bells for the good. I ask him only to show me good as good and evil as evil; to quicken my love for those who do their best, and deepen my scorn for those who do their worst; to give me a warmer sympathy with all sorts and conditions of men who are sincere and loyal and kind; to strengthen my faith that life is worth living, even while he helps me to realize how hard it is to live well; to leave me my optimism, but not to leave it stone blind; not to depress me with cheap cynicism, nor to lull me with spurious sentimentalism, but to nourish and confirm my heart with Sir Walter Scott's manly faith, that "to every duty performed there is attached an inward satisfaction which deepens with the difficulty of the task and is its best reward."

The use of fiction either to defend or to attack some definite theological dogma seems to me illegitimate and absurd. I remember a devout and earnest brother who begged me to write a story to prove that Presbyterians never held the doctrine of infant damnation. I would as soon write a story to prove the binomial theorem. But that fiction may serve a noble purpose in renewing our attraction to virtue, in sharpening our abhorrence of selfishness and falsehood, in adding to the good report of the things that are pure and lovely, in showing that heroism is something better than eccentricity tinged with vice, and, at its deepest, in making us feel anew our own need of a divine forgiveness for our faults, and a divine Master to control our lives—this is true beyond a doubt; for precisely that is what our best fiction, from "Waverly" down to "The Bonnie Brier Bush" and "Sentimental Tommy," has been doing. Name half a dozen of the great English novels at random—"Henry Esmond," "David Copperfield," "The Cloister and the Hearth," "Lorna Doone," "Romola," "The Scarlet Letter"—and who shall dare to deny that there is in these books an atmosphere which breathes of the vital truths and the brightest ideals of Christianity?

It must be admitted that there is a great mass of printed books, fearfully current at present, of which this cannot be said. Some of them breathe of patchouli and musk, some of stale beer and cigarettes, some of the gutter and the pest house, many do not breathe at all. The presses of England and America are turning out, for every day in the year, about six new works of fiction, most of them works of affliction. It is a deplorable waste of time and labor, to say nothing of brains. But I do not see in it any great or pressing danger. The chemists tell us that the paper on which these books are printed will not last twenty years. It will not need to last so long, for the vast majority of the books will be forgotten before their leaves disintegrate. Superficial, feeble, fatuous, inane, they pass into oblivion, and the literature which emerges and abides is that which recognizes the moral conflict as the supreme interest of life, and the message of Christianity as the only real promise of victory. There are three mischievous and perilous tendencies in our modern world against which the spirit of Christianity, embodied in a sane and virile and lovable literature, can do much to guard us.

The first is the growing idolatry of military glory and conquest. It is one thing to admit that there are certain causes for which a Christian may lawfully take the sword. It is another thing to claim, as some do, that war in itself is better for a nation than peace, and to look chiefly to mighty armaments on land and sea as the great instruments for the spread of civilization and Christianity. The forerunner of Christ was not Samson, but John the Baptist. The kingdom of heaven cometh not with observation, nor with acquisition, nor with subjugation. If all the territory of the globe were subject to one conquering emperor to-day, no matter though the cross were blazoned on his banner and his throne, the kingdom of heaven would be no whit nearer. "Not by might, nor by power, but by my spirit, saith the Lord." That is the message of Christianity. A literature that is Christian must exalt love not only as the greatest, but as the strongest thing in the world. It must hold fast the truth bravely spoken by one of America's foremost soldiers, General Sherman, that "war is hell." It must

(*Continued on page 1099.*)

AS EASY

Needs Only a Little Thinking.

The food of childhood often decides whether one is to grow up well nourished and healthy, or weak and sickly from improper food.

It's just as easy to be one as the other, provided we get a proper start.

A wise physician, like the Denver Doctor who knew about food, can accomplish wonders, provided the patient is willing to help and will eat only proper food.

Speaking of this case the Mother said her little four-year-old boy was sufiering from a peculiar derangement of the stomach, liver and kidneys, and his feet became so swollen he couldn't take a step. "We called a Doctor who said at once we must be very careful as to his diet, as improper food was the only cause of his sickness. Sugar especially, he forbid.

"So the Dr. made up a diet, and the principal food he prescribed was Grape-Nuts, and the boy, who was very fond of sweet things, took the Grape-Nuts readily without adding any sugar. (Dr. explained that the sweet in Grape-Nuts is not at all like cane or beet sugar, but is the natural sweet of the grains.)

"We saw big improvement inside a few days, and now Grape-Nuts are almost his only food and he is once more a healthy, happy, rosy-cheeked youngster with every prospect to grow up into a strong, healthy man." Name given by Postum Co., Battle Creek, Mich.

The sweet in Grape-Nuts is the Nature-sweet known as Post Sugar, not digested in the liver like ordinary sugar, but predigested. Feed the youngsters a handful of Grape-Nuts when Nature demands sweet and prompts them to call for sugar.

There's a reason.

Get the little book, "The Road to Wellville," in each pkg.

John in Kingdom Come

By G. M. Anderson

John had the business instinct, he could scent a ten per center a mile off, they said.

"What do you regard as your best investment?" his business associates asked him one day upon gathering informally to congratulate him on a particularly successful deal.

"Best—best—let me see—but why hesitate? the thousand dollars I invested for housing homeless churches, of course."

They looked at each other, scarcely understanding his meaning. After further conversation one asked, as if to assure himself that John was not joking, "But really, now, about investments, what does that pay you?"

"Pay!—well, I do not know; nothing particular, I guess, if you look at it that way."

John was not satisfied with his answer. He knew it had paid him a high rate of interest, but none of the monetary terms in his vocabulary seemed to touch the case; he was at a loss for expression of what he felt. At last he said, "If an investment makes you happy, I suppose it may be called a good investment."

"Ye-s," they drawled, in a sort of quizzical tone.

"Well, that is what I mean."

As they were leaving one suggested, "Is he losing his grasp of things?" and the others shook their heads questioningly.

The door had scarcely been shut till John's little child was at his side saying, "Papa, they ses you was losin' you' g'asp? What does they mean? Is you, papa? What do g'asp mean, papa? Do it mean you' eyes? That why you got them g'asses, papa? Can you see this an' this?"

He laughed outright, hugged her a moment and bade her call them back.

"I repeat it," he said, when they had come, "that was my best investment."

"All right, we don't dispute that."

"And I've not lost my grasp."

"No, indeed."

"May you see a day when you will not think it strange. Perhaps it will seem strange to you then that you thought it strange."

As they retired laughing good-naturedly one remarked, "That little rat! But what John says sticks. Boys, that is not all bosh."

That night John dreamed he was in heaven. After he had been there a long, long time the following conversation took place between him and an angel.

"That investment, John, come hither till I show you."

"Then," says John, "I looked through a great glass and saw the green earth stretching away, away, and churches dotted thereon with my name upon them."

"It is two hundred years since you made that investment," said the angel, "and every five years it has built a new church—forty in all."

"I was confident it was a good investment."

"Let me show you how good it was. Each church has saved twenty persons a year. That first church, therefore, has saved 4,000, the second 3,900, and so on, the total being nearly 82,000."

I broke down and wept.

"Why do you weep?" asked the angel.

"I have some business friends who twitted me on that investment and I would like to make another speech."

"You'll have something more astounding yet to tell them. Listen. If the world lasts a thousand years from the date of your investment, nearly two million people will have been brought here as the result; make the computation yourself and see."

I was jumping for very joy and was wishing oh, so much, for the opportunity to make the speech.

I turned away.

"Wait," said the angel, and began signaling.

As I turned, lo, angels and angels, coming and coming, hundreds of them, thousands, eighty times a thousand, singing, singing till all heaven seemed filled with music!

"This is your investment," said the angel.

The ecstasy of it half awakened me. The morning sun was streaming in at the open window, my wife was looking curiously down into my face and I heard her chiding me with, "John, what unearthly noise is this?"

"Oh," I said, "it's time to get up, is it? I'm just dying to make a speech to Henry and—"

"If this is a sample, you'll certainly entertain them."

After breakfast John announced that he was going to see Henry and—

But he met Henry at the door coming to see him, and began at once with, "When you hear—"

"Hear? I've heard," exclaimed Henry, his face full of excitement; "aye, and I've seen!"

Henry drew a cheque book from his pocket and wrote $5,000, asking to whom it should be made payable. John did not understand the strange turn of affairs.

"I've had a dream!" explained Henry. "Oh, it was an awful dream, a nightmare! To whom shall I make it payable? I want to make one of your 'best investments'—that's what I mean. I was in heaven and saw your churches and converts, and all the future possibilities of that investment. That's what did it. And you were so happy. And there was I off by myself, shivering and afraid, with not a thing to my name, and I was begging, begging, for just one more chance."

John gazed at Henry intently. There was a moment's stillness in which the clock went "tick, tick."

"I fear you are losing your grasp, Henry," said John, breaking the silence. "Make it payable to Muckley—G. W. Muckley, Kansas City, and send it off at once, before you get your grasp again."

They clasped hands. Henry brushed at a tear. The child chimed in, "Is you losin' you' g'asp, too, Uncle Henry? It's you' eyes, isn't it, Uncle Henry?"

Henry turned away his face, and the child ran off, saying, "Mamma, they's bofe lost they g'asp, an' it's in they eyes."

MINISTER'S TRIAL

Coffee Hit Him Hard Indeed.

A minister of the gospel writes about Postum: "I was for years a sufferer from headaches; sometimes they were so violent that groaning in agony I would pace the floor or garden holding my throbbing head for relief.

"I tried all sorts of remedies known to the allopathic and homeopathic schools, sometimes I thought it was caused by the stomach or biliousness and again I would suspect it was purely nervousness and treated myself accordingly, but nothing ever gave me permanent relief. Having to appear before the public nearly every night, it was sometimes almost impossible for me to fulfill my engagements. Finally I came to suspect that the use of tea and coffee had something to do with my disorder and abruptly discontinued the use of both and took on Postum for a trial.

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Get the little book, "The Road to Wellville," in each pkg.

Sunday-School.

September 4, 1904.

ELIJAH ENCOURAGED.—1 Kings 19:9-18.

Memory verses, 15-18.

Golden Text.—Fear thou not, for I am with thee.—Isa. 41:10.

Elijah was still in an abnormal state of mind, and perhaps of body also, when he came to Horeb and hid himself in a cave there. He was still running away from duty. His first paroxysm of panic was past and he had now reached the point where he could argue with himself and prove to his own satisfaction that the situation was so desperate that there was no reasonable course of action except to run away from it. Such has been the course of many pious men in all ages. There have always been those who, while pure and pious, had not the stamina to confront an evil world and bid its evils cease. So we have monks and ascetics—some of them men of irreproachable sanctity—hiding themselves in caves and deserts rather than face a world which, they thought, had scarcely anything good in it except themselves. Such piety is not pleasing to God. He wants us to put our holiness where it will do the most good. If the world is bad, it is the duty of the good man not to get out of it, but to bring himself into the closest and most helpful relations with it.

There was a touch of reproach in the words which the Lord spoke to Elijah in the cave: "What doest thou here?" And it is scarcely to the prophet's credit that he answers by beginning a defense of his course. He begins to tell how faithful he had been and how wicked everybody else in Israel had been. He thinks of himself as the only faithful soul in Israel, and therefore as one whom Jehovah could not possibly spare. What he needs is a vision of the quiet and hidden forces which are still working for righteousness, that he may know that he does not stand altogether alone, and that God is not absolutely and solely dependent upon him.

There are inexhaustible suggestions of divine truth in the episode of the strong wind, the earthquake, the fire and the still small voice. Perhaps the most obvious, and the one which applied most immediately to Elijah's condition, is that the presence and power of God are not embodied in the spectacular and violent things so much as in the quiet and inconspicuous ones. Ahab and his wicked queen had been devastating the land with the whirlwind and the earthquake of military power applied to the maintenance of pagan worship. The fire of persecution had been turned against those who remained faithful to Jehovah. It needed to be shown that even if all of the visible and tangible forces were preoccupied in the service of paganism, still Jehovah was not impotent and would not lack instruments for carrying out his will. It will never do for good people to be discouraged because the machinery of government, or the conspicuous forces of the social or business world do not seem to be enlisted in the service of God. His instruments are of a subtler sort, and even in the darkest days the world is vibrant with still small voices telling of the presence, the power and the goodness of God.

The prophet was ordered back into the world of men. From his cave in the wilderness he was sent into the court of the kings, to anoint Hazael to be king over Syria and Jehu to be king over Israel. Even Syria, though outside of the chosen nation, had a place in God's plans and was used of him for the accomplishment of his purposes. The fact is, all nations are used by God to a far greater extent than we usually think. The prophets of God, and not only those who are specially inspired like Elijah, but all who have a portion of God's truth which the world needs, owe a debt to the governments, to stand for purity and righteousness in high places and for justice in the enactment and administration of law.

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If you are interested in college matters, or know of a young man or woman who ought to be interested, write to W. E. Garrison, Indianapolis, Ind., for a copy of a handsome booklet entitled "Reasons." It will be sent free.

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DANIEL E. MOTLEY, A. M., Ph. D. (J. H. U.),
President

Midweek Prayer-Meeting.

August 31, 1904.

SACRIFICES FOR A CHURCH BUILDING. —Ex. 35:20-29; Acts 20:35.

"For he loveth our nation, and himself built us our synagogue."—Luke 7:5.

Such was the argument used by the elders of the Jews to persuade Jesus to heal the centurion's servant. This text has been selected for the lesson this week, which looks to the Church Extension offering, the first Lord's day in September.

Places of Worship. There were places of worship before there were houses of worship. The first worship, of which we have any record, was in the form of sacrifice offered upon rude altars, erected for that purpose. We have an account of such altars erected by Noah (Gen. 8:20); by Abraham (Gen. 12:7, 8); by Jacob (Gen. 28:18, 19); by Elijah (1 Kings 18:30). Animal sacrifices were offered upon these altars to Jehovah, for in that way did pious souls in those days recognize God and express their dependence upon and obedience to him.

The Tabernacle. The first building erected for the worship of God, of which we have any account, was the tabernacle, the pattern for which was given to Moses by the Lord (Exod. 25:40), and it was built under the direction of Moses. This building was used by the children of Israel during their journeys in the wilderness and for some time after their arrival in Canaan. It was a movable tent capable of being taken down and carried in parts by the people on their journeys, and erected where they might encamp. It was not a building, as our readers know, in which the people were assembled for public worship, as church buildings are used in our time. It was rather a meeting place between God and the children of Israel, where God manifested himself and his will through Moses, and where sacrifices were offered according to the law.

The Temple. The temporary tabernacle gave place in due time to the splendid temple which was erected in Jerusalem as the center of national worship. Hither the Jews came to the great national feasts and brought their sacrifices, which were offered to Jehovah by the priests. This was the building (the second temple) which existed in the time of Christ and where he himself went with his parents at the age of twelve for examination and confirmation.

The Synagogue. This corresponds more nearly to our modern church buildings. It came into existence after the Jewish captivity, and was a local center of worship, wherein the law was read and expounded by the elders and scribes. These were frequently used by the apostle Paul and other early preachers of the gospel in which to present the gospel to the Jews. It was one of these synagogues which the Roman centurion had built for the Jews, at Capernaum, to which reference is made in the text of our lesson.

Houses of Christian Worship. The Christian church building lies implicit in the Christian religion, in its idea of the local congregation and its weekly meetings. At the first these meetings were held in private houses or in whatever other buildings might be secured as a temporary meeting place; but it is evident that with the growth and development of Christianity these local congregations would build for themselves permanent structures to carry out the purposes for which they came into existence. In our climate, and under existing conditions of our civilization, church buildings are essential to permanent success in church work. The church, like the family, must have its home, and without such home it fails to secure and hold the confidence of the community.

How Erected. From the building of the tabernacle down to the present time, houses of worship have been built by the free will offerings of the people (Exod. 35:29). Many congregations, however, are too poor in the beginning to erect such buildings as are necessary to their permanency and usefulness. This fact gave rise to the repeated calls that used to be made through our papers and by traveling canvassers, for donations to assist in building houses. This practice led to many abuses and to a large waste of funds. It has been replaced, in all the leading religious bodies, by a businesslike, systematic plan of assisting such churches, known as Church Extension. The money contributed to this fund by individuals and by the annual offerings of the churches is placed under the custody of a board of wise business men, who loan it at a low rate of interest, to be paid back, in easy installments, to such churches and under such conditions as will secure permanent results. Church Extension has thus become the right hand of our home missionary and evangelistic agencies, without which the results could not be made permanent.

The Time. The first Lord's day in September has been set apart as the day for the annual offering of all the churches for this good work. Let each congregation, rich or poor, make its offering on this day, or some Lord's day in September, according to its ability, and thus have fellowship in a perpetual fund that is to go on forever, erecting houses of worship for the glory of God and the salvation of men.

Christian Endeavor.

By H. A. Denton.

September 4.

NEW COURAGE FOR NEW WORK.— Psa. 144:1-15; Acts 28:15.

(A meeting for student young people.)

For the Leader.

We are coming together this evening, it may be, with a number who have been out of our meetings for some time. You have been upon a vacation. It may be you have been at home working and have returned to take up your school work again. You may have been at work somewhere to earn some money to carry you through a new series of months in some new plans you have laid out. Whatever the circumstances, you are beginning a new period. New duties are confronting you. The old meat we have long since eaten will not supply strength for these new duties. New food is needed as well as new strength. What we did in the way of study last year will not do for this year, and so the old strength will not be sufficient for the new duties of this year. We are out of date and behind the times if we assay to meet new difficulties, new troubles, new trials, new burdens, new temptations in the strength of other days. We will surely go down if we start out in that way.

For the Members.

Have you been a student on a season of stay at home? You come back to the old field of your studies, but many things are new here this year. There will be some new students thrown into your acquaintance in school work. They will bring you into new situations. You will be called upon to pass upon the rightness of many things that never presented themselves before at the bar of your conscience. You may come into the field of athletics this year—that foot ball team, that new kind of surrounding, and those things that they do and say that will be new to you. Are you going to be as true to your master in the Christian Endeavor work as you were last year? You may come into contact with the fraternity phase of college life, and in so doing you are sure to get into situations and into relations to your fellow students not of your circle that will try you. What are you going to do about it? Are you going to have new strength for the new test? Be careful—many every year have not had the new strength. The society phases of college life may get a hold upon you this year, and you may find the ideals you took to school being shattered by those who have more rashness and reckless boldness than good sense and discretion in such things. Do not let this high tide sweep you away. Some new truth will dawn upon you. You will advance in the years of your work and growth, and may reach that period, when, as many do, you will have some doubts and misgivings as to your religious belief. You will come into the possession of some facts about nature that you cannot harmonize with some things that you have always held as a matter of religious belief. Now let me tell you something: you let that adjustment alone if it troubles you. Learn all you can. Be careful and discriminating. Wait a while as to some conclusions that might seem plausible and logical. Especially will this be necessary if the things are fundamental matters of religion. These matters will clear up in a few years. You will save yourself from ruin by refraining from hasty conclusions. In after years you will be surprised to think that it ever seemed to you that such small things endangered the Rock of our Salvation. If you are having some trouble in mind as to doubts, go to church all the more regularly. Pray the more earnestly and frequently. Have some church duties that make some demands upon your time. It will not make you a poorer student, but a better one. Save yourself by work. Keep back confusing and overwhelming temptations by mental and spiritual activities. Remember there are two places where you have real friends and true advisers: in the church which you attend through the pastor and his helpers; and at the college Y. M. C. A. and Y. W. C. A. Rest your anchor in these places and it will hold. Make your first acquaintances and take your bearings here, and never undertake new work save in the new courage you have gained upon this holy ground.

Quiet Hour Thought.

Dear Father, help me that my new work may never be heavier than the new strength I have gained in Thee.

DAILY READINGS.

M.	Strength from God.	Gen. 49:22-24.
T.	Tarrying for it.	Acts 1:1-8.
W.	New mercies daily.	Lam. 3:22-26.
T.	David's resources.	Psalms 23.
F.	Isaiah's fountain.	Isa. 57:15, 16.
S.	Paul's secret.	1 Cor. 15:1-10.
S.	New courage for new duties.	Psa. 144. Acts 28:15.

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Our Budget

—Mitchell and McVay will begin a meeting at Platte City, Sept. 18.

—W. F. Richardson is expected home the end of this week from his western tour.

—Evangelist A. Lyle De Jarnette will begin a meeting at Deep River, Iowa, Sept. 4.

—Randolph county, Mo., did not have its meeting on account of the absence of Brother Perkins.

—Prof. Frank H. Marshall, of Texas Christian University, dedicated the new church at Spencer Brook, Minn., Aug. 21.

—We regret to hear of the sorrow that has come to Brother and Sister Omer in the loss of their bright girl, so full of beautiful promise.

—Seventy-two additions as a result of the Small-Monser-Davis meeting at Kewanee, Ill. Further particulars will appear in our next issue.

—D. W. Conner, formerly of Burlington Junction, has entered upon the pastorate at Savannah, Mo., and reports his work starting well.

—O. M. Pennock has resigned at Chetopa, Kan., to take effect Sept. 1. Brother and Sister Pennock will enter Drake University for special work.

—O. E. Sharpe, brother of C. M. Sharpe, of the Missouri Bible college, has resigned at Carlinville, Ill., to become evangelist for the fifth district of Illinois.

—C. M. Smithson having recently taken the work at Mt. Vernon, Ill., L. S. Harrington, of Indianapolis, preached for the church at Grayville last Lord's day.

—Fred R. Davies, of Charlestown, Ind., has returned from a visit to Liverpool, England, his former home. He will enter the general evangelistic field.

—Geo. L. Snively spoke last Lord's day at the Second church, Terre Haute, Ind., to which Leonard V. Barbre ministers. There were two additions to the church by statement.

—Arilla, Mo., has been rededicated, the frame of the old building having been utilized as a basis for the new structure, which will now accommodate 300 people. A meeting is contemplated.

—G. W. Burch has resigned at Pittsburgh, Kan., to take effect Nov. 6. Brother Burch wants a location farther north. He served the church at West Liberty, Ia., for six years before going west.

—L. W. McCreary, of Chillicothe, O., has been called to take up the work in East St. Louis. We welcome Brother McCreary to the circle of St. Louis ministers and wish for him abundant joy in his new pastorate.

—At the meeting of the Christian churches of Montgomery county, the following officers were elected: J. W. Jeans, president; J. H. Wilson, vice-president; John W. Jackson, secretary; F. P. Clark, treasurer.

—Forthcoming county and district meetings in Missouri are: Lewis (Sept. 5, 6), De Kalb (Maysville, Sept. 5, 6), Platte (Sept. 6-8), Clark (Sept. 7, 8), Ray (Sept. 7-9), Schuyler (Sept. 8, 9), Adair (Sept. 12, 13).

—It is evident from the tone of F. D. Power's article last week, that he has caught the vision and scent of the sea, and its tonic effect on him is indicated by his contribution, which is even more brilliant than usual.

—A great outdoor dinner preceded the lecture "There Now—What Next?" delivered by Allen T. Shaw at Ligonier, Ind. The occasion was the regular meeting of the Noble county horticultural society. The lecture is said to have been much enjoyed.

—It may help many of our readers, as well as the Christian-Evangelist, if we indicate briefly the kind of articles and news that is most desired for its columns. We can seldom use a long article or a series of articles elaborating one theme. Many addresses and speeches that are admirable when given under the inspiration of the living voice will be read by but few people when put into cold type. The reader of a newspaper is not like the auditor who is confined within four walls and compelled to listen to a speaker for half an hour, forty or fifty minutes. A newspaper subscriber takes up a paper and if he is not attracted by the title or the style of an article he turns to the next page. A long article is much more likely to be skipped, unless there be special reasons for reading it. For instance, the splendid address printed in this issue, given by Dr. Henry Van Dyke before the great Pan-Presbyterian conference, is noteworthy for its fine style and its able treatment of a subject of interest to all Christians, of whatever denominational following. But there are few men who can write as Dr. Van Dyke has written. The short article is the one wanted.

—Again, the article in demand is one that deals with practical Christian living. More life—personal and church—and less theology is what we are just now looking for. Every preacher is a theologian, or thinks he is. It is easy to get articles by the score on church dogmas.

—When we desire articles on doctrinal questions we usually prefer to select the writers because of some special qualification they may have to discuss these. But every pastor, every church worker has some idea, some experience that would prove useful, if known, to others. And editors may not know just what your particular experience is. The article that will be read is the article that deals with real life, that will help someone to lead a better life, reveal the best methods to win souls for Christ, or promulgate practical and useful ideas about church work.

—The kind of news most desired is that which deals with changes, calls, installations, resignations, dismissions, organizations, dedications, anniversaries (covering work accomplished, not merely preachers' names). This kind of news can be stated in the briefest possible compass. We can give more space to personals, spiritual activities, material gains and ways of working. Experiences, suggestions and results accomplished, graphically presented in the form of "stories," are especially desirable. Communications intended for publication should be addressed to the Editor and not to individuals. The failure to observe this rule often causes unnecessary delay. And news items should not be mixed with business communications. Different slips of paper should be used even if enclosed in the same envelope. We frequently get on one sheet of paper or a post-card communications intended for three separate departments of the paper. In the very best regulated business office such communications will often fail of their mark.

—There is a man over in Kansas who asks people to "join the church of humanity and be numbered with God's true defenders." But on the first page of his paper he calls God a myth. Still, for one dollar he will welcome anyone to membership!

—Sister Linda Brown, Warsaw, Ky., has sent our National Benevolent Association a gift of money on the annuity plan. Geo. L. Snively, 903 Aubert Ave., St. Louis, will be pleased to correspond with parties desiring to aid in a similar Christian work.

—R. Tibbs Maxey, having been granted a three weeks' vacation by his church in Des Moines, is spending it at Greene, Ia., where our shepherdless brethren are somewhat discouraged. Brother Maxey hopes to put new heart into them and find them a preacher.

—We trust that if there is any church within the circle of our readers that does not take the offering for Church Extension, each individual will be conscientiously bound to send a personal offering to the secretary, G. W. Muckley, 600 Waterworks Bldg., Kansas City, Mo.

—The division at Garden City, Kan., has been healed. To the careful ministry of Bro. G. B. Kellum this is largely due. We trust the brethren there will let bygones be bygones and all work harmoniously for the ingathering of souls and the upbuilding of the spiritual man.

—The old church at Mt. Vernon, Mo., is not adequate to the needs of to-day and the Disciples there are making an initial move toward erecting a new house of worship. H. A. Pierce is the minister. Union evening services have been held during the summer with good results.

—Geo. B. Ranshaw, of the American Christian Missionary Society, will be the preacher at the Allen county meeting, to be held in Swinney Park, Fort Wayne, Ind., Sept. 4. E. W. Allen has had 16 confessions so far in the tent meeting he is holding for the east end mission of that place.

—We hope none of our readers have failed or will fail to read the splendid sermon by Bro. Geo. H. Combs, on "Great Predictions of the Soul's Enduring," completed in our last issue. It is well for all of us, at times, to examine the grounds on which we base our hope of life in the great hereafter.

—Other states might profit by studying Alabama's plan of missionary co-operation, as outlined by Bro. E. C. Anderson, in our recent issue. It is encouraging to notice that one of our southern states has taken one of the most advanced steps in systematic, business-like co-operation in missionary work.

—We hear a good report of the outlook at Okmulgee, I. T. Frank L. Van Voorhis has found a splendid band of workers. That is better than the fact that as a community they are "the very best" people in the town. A new building is to be erected at once. A C. E. and prayer-meeting have been organized.

—J. N. Jessup, of Little Rock, Ark., delighted many hearers at the Central church, St. Louis, on Lord's day. Only one more Sunday service is to be held in this building. The first Lord's day in September the congregations forming the Union Avenue Christian Church will meet together at Mt. Cabanne church and J. M. Philputt will be the preacher.

—"In a strain of splendid altruism Bro. C. A. Freer exclaims in last week's issue: 'If Rains had the vacation money of the Disciples of Christ he would come up to St. Louis with $500,000 on his banners.' But imagine what amount he might come up to St. Louis with, if he had all the money that has been *smoked* and *chewed* up by the brethren during the past year, even by those who take no vacation! Wouldn't it be splendid?"—*Vacationist.*

—One of our ablest and most widely known ministers writes to the editor as follows: "Your Country Church Number is capital. But, best of all, it is just what is needed. It will do a lot of good, and ought to greatly increase your circulation among the country churches." We are receiving many similar words of commendation touching this and other special numbers of the paper, by which we are seeking to advance the cause of Christ.

—It is gratifying to notice the steady growth of our cause in Michigan. The illustration in a recent CHRISTIAN-EVANGELIST of the splendid structure, which has been completed and dedicated at Traverse City, is one of the signs of the progress. It is a monument also of the work of the faithful minister, Brother Ullom, whose picture accompanies that of the church. When the editor and his wife were in Traverse City, a year ago, Brother Ullom took us for a ride through the city and pointed out the unfinished structure, which was then in process of erection. Standing at the southern extremity of Grand Traverse Bay it has a fine location for wide usefulness throughout that region.

—The Church Extension offering is the principal thing before the brotherhood now, and if, for any reason, your church cannot take the offering on the first Sunday of September, use the Sunday that is the most favorable. Nothing should be allowed to set aside the interests of Church Extension during the month of September. The interests of Church Extension are the churches' interests.

—Nearly 125,000 Church Extension offering envelopes have been sent out in response to the call of our pastors and churches. An equal number of the special July-August issue of Business in Christianity was sent. If every envelope would contain but 25 cents on the day of the offering, the $30,000 the board is calling for would be received. Some of the envelopes should contain dollars, and multiples of dollars.

—The church at Red Oak, Iowa, has had a prosperous year, yet Herbert W. Cies is closing work with the church as its pastor. A. R. Hunt of Savannah, Mo., has been chosen to succeed him. He will take up the work Oct. 1. Brother Hunt stands high as a preacher in Missouri and has just closed a five years' pastorate.

—M. L. Cothell, on account of his wife's health, has left Missouri and is visiting relations in Wisconsin. He will take up the work at Hickory, Wis., Sept. 1. In his nine months' work at Pickering there were 30 additions to the church, 23 being by baptism. The membership is 225, and the church should have a strong preacher.

—"Our hearts were made glad on receiving a letter from Bro. Benj. L. Smith a few days ago informing us that Bro. W. F. Richardson, of the First church of Kansas City, Mo., has chosen this as the field of their special home missionary labors. We feel that this assures the success of the cause at this place. May God richly bless Brother Richardson and the First church. "F. E. BLANCHARD."

Sheridan, Wyoming, Aug. 15.

—B. B. Sanders, of Austin, Texas, recently held a nine days' camp meeting on the San Gabriel river, in Milam county, Texas, with 157 additions, The song service was led by Prof. E. M. Douthit, of Austin. Considering the length of time employed, this was one of the greatest meetings ever held by any of our preachers, and doubtless it will long be remembered by the people of that country. The camp meeting idea seems to solve the problem of great meetings in Texas and the education of our brethren there in all lines of aggressive work. After Brother Sanders closed Bro. John A. Lincoln continued for one night, when eight more decided for Christ, there being, therefore, 165 additions in ten days, and 92 baptisms.

—The meeting at Madison, Mo., conducted by J. N. Crutcher, of Moberly, was a "school of believers." The ordinary evangelistic methods were not practiced, yet the visible results were nine additions to the church. The Madison Times in its report of the meeting emphasizes the fact that "the church members have especially been benefited by the sermons." "Indeed," it says, "this meeting was held as much to benefit those who were already members of the church as to bring new members into the church." We strongly believe in this teaching method of work.

—Crayton S. Brooks, of Jefferson City, Mo., has accepted a call to Colorado Springs, Col., to succeed L. E. Brown, who goes to Lebanon, Ind. The church building at the Pike's Peak city is a brick structure in a good location, and Brother Brown has been drawing large congregations. F. N. Calvin, now of St. Louis, was his predecessor, and B. B. Tyler was formerly pastor for a short time. Brother Brooks, we regret to note, has just lost his father, who lived at Columbia, Mo. His four sons, his father and his brother, John A. Brooks, all became preachers of the Christian church. Bro. Crayton Brooks has done effective work at Jefferson City and some considerable credit for the reform wave passing over Missouri is due to him.

Ministerial Exchange.

Mt. Pleasant, Ia., church wants a song leader to help me in a meeting beginning Nov. 14. They'll permit me to "help back."
O. D. MAPLE.

C. E. Millard, Effingham, Ill., is looking for a location, where there is a strong church, to start an art and music studio. He will be free in October to assist in one meeting.

A young lady, member Christian church and teacher of vocal and instrumental music and desirious of a change of location, might learn something to her advantage by addressing W. O. Stephens, Baton Rouge, La.

Churches within 50 miles of Springfield, Champaign or Quincy, Ill., who want preaching for part of the time by an experienced and strong preacher just in the prime of life, and who has served some of the best churches in the brotherhood, should communicate with I. N. Grisso, of Princeton, Ill.

One of our well known preachers, a man of experience and ability, now serving a strong church in Missouri, would accept a call to a suitable field in Illinois. Any church desiring a good pastor with good evangelistic ability may be put in correspondence with the same by addressing M. S. Johnson, pastor Christian church, Litchfield, Ill.

Coming to the World's Fair and National Convention at Our Expense?

To delay now is to invite failure. It is only six weeks till the National Convention meets in the city of St. Louis. If you wish a free trip to the National Convention and Fair, and free entertainment while here, write us at once. Just a little work in taking subscriptions for the CHRISTIAN-EVANGELIST. That is all.

ADDRESS
Christian Publishing Company
1522 Locust Street, St. Louis, Mo.

COMING TO THE WORLD'S FAIR?

You will need at home the "Authentic World's Fair Guide" to familiarize yourself with this immense exposition, the location, best means of reaching the grounds, planning as to what will be done each day while here, that you may thus "do" the Fair at the least expense. The Authentic Guide will be worth several times its price, 25 cents, enabling you to do this, but it will be sent you for one new subscriber to OUR YOUNG FOLKS at 75 cents, or for one subscription to the CHRISTIAN-EVANGELIST for the remainder of 1904, at 75 cents, or we will send either or both the Guide and the Souvenir at 25 cents each.

"You will really be here?" Well, the Souvenir, with its handsome "cuts" of the various buildings on the grounds, descriptions of the same, location, cost and such like, will be most appropriate for study before leaving home, and for reminders after returning home. These are gotten up in the best of style and are "both useful and ornamental." We will send you the Souvenir for one new subscriber to OUR YOUNG FOLKS for *one year* at 75 cents, or for one subscription to the CHRISTIAN-EVANGELIST to 1905 at 75 cents, or will send you the Souvenir and the Guide, or either of them, at 25 cents each.

World's Fair Pavilion Fund.

Amount previously acknowledged	$3,377.08
Received since last report:	
Hamilton College, Lexington, Ky.	50.00
H. F. Davis, St. Louis, Mo.	5.00
Frank Smith, Russellville, Ark.	1.00
Wm. Woods College, Fulton, Mo.	10.00
J. N. Jessup, Little Rock, Ark.	1.00
Mr. Cox	10.00
Columbus, Ind., Christian church	25.00
Central Christian church, St. Louis, Mo.	40.00
J. C. McReynolds, Daytona, Fla.	1.00
C. B. Kibler	1.00
Total received to date	$3,521.08

There is still due on pledges $457.50. If the committee had this amount, the balance due on the building could be easily raised. The amount of the indebtedness is crowding the committee, and they are very anxious to close up the matter. The care of the building, tract distribution, the matron and other expenses are paid up to Aug. 1. The committee would be pleased to have you share this expense. It is a magnificent investment. Our own people are lavish in their praise of the splendid representation we have. Many others, who never heard of us before, are getting tracts and papers that they may learn what we teach. Do not fail to send money for the building to J. H. Allen, 104 South Main St., St. Louis, Mo. J. H. GARRISON,
Chairman of the Committee.

The Life of John Smith.

We have just issued from the press a new edition of "Life of John Smith" from the original plates, having purchased the copyright and original plates years ago. The new edition is on good paper and well bound in cloth, containing nearly 600 pages and will be sold for 60 cents. This edition is printed from plates of the only copyrighted "Life of John Smith" on the market, or that can be put on the market, all others being counterfeits of the baser sort. You will make no mistake in ordering such a book at such a price, and money will be refunded to anyone thinking otherwise.

NEWS FROM MANY FIELDS

Northern California.

As referred to in my last letter I will now try to mention some of the very numerous pulpit changes that have occurred in the past two weeks.

Let me preface this by saying that the new state mission board is as follows:

D. A. Russell, Red Bluff, president; L. O. Ferguson, Modesto, vice-president; C. W. Jopson, Los Gatos, secretary; W. B. Berry, San Francisco, treasurer; B. G. White, San Francisco, attorney; W. F. Reagor, Sacramento; Peter Colvin, Santa Rosa.

They have undertaken to support missionaries at Marysville, Paso Robles, Hydesville, Oakdale and 24th St., San Francisco; also D. W. Honn and W. W. Pew as general missionaries. The writer was continued as corresponding and financial secretary.

Bates Morris goes from Kelseyville to Concord, Sept. 1. John W. Thomas has gone to Dos Palos. T. P. Reid has taken the work at Fairview and Pleasant Grove. Geo. Lea goes to Fowler. We hope W. S. Myers, of St. Joe, Ind., will become our missionary at Marysville. J. D. Hart is looking over the Oakdale field. R. E. McKnight has accepted the Saratoga work vacated by the illness of J. P. Ashley. S. S. Murphy locates at Lodi to become the agent to show our people over the "Christian colony" near there. Many have already signified their intention of coming, some this month, and Brother Murphy is just the courteous Christian gentleman to make anyone feel at home. Henry Shadle has closed his work at Willows and retires to his ranch near Madera. A. O. Hushaw moves to San Jose and takes up secular work for a little time on account of his health. G. E. Williams goes to Winters. Several other changes are being made and these will be given as soon as they are definite.

The board of ministerial standing, pulpit supply and arbitration consists of J. H. McCollough, A. M. Elston and Professor Sturges, with the writer as corresponding secretary. They are organizing for business. In the past three weeks 28 churches and 22 preachers have sought the good offices of this board. It is proposed to do all possible to aid in locating good men and to keep unworthy men out.

Let us set for motto for the next 12 months, 2,000 added to our number, 1,200 of them by baptism; five new churches organized and $5,000 for state mission work. We can reach all this if we but half-try.

J. P. Dargitz, Cor. Sec.

63 Flood Bldg., San Francisco.

From Maryland, Delaware and District of Columbia.

I recently visited the prayer-meeting at Martinsburg, W. Va., where our next convention will be held Oct. 4-7. There was a good attendance. Bro. P. P. Hasselvender, the minister, has built himself a cottage.

The brethren at Fairfield, Pa., at my last visit there, were erecting the rafters of their new church.

On my way from there to Bethany Beach, Del., I spent a night with O. G. White, minister at 25th street, Baltimore. He will spend August in Ohio. He reports the work in good condition. They have reorganized the Christian Endeavor. At Bethany Beach there are new cottages erected this year by the Middleitons, Lattimores and Dr. Penrod, all of Washington, D. C., W. D. Mathews, of Ocean View, Del., Dr. James, of Millville, Del., and that of F. D. Power is in course of construction.

The program began July 24 with a lecture by Brother Batman, of Philadelphia, on "The Makers of Our Nation." He says they were: "the man with the gun, the man with the hoe, the man with the ballot, the man with the pen, the man with the Bible." He preached on Tuesday night and Brother Power on Wednesday night. On Thursday night there was a musical and literary program at the Atlantic hotel. Friday night C. C. Redgrave gave a stereopticon lecture on the work of the C. W. B. M. Friday afternoon was the C. W. B. M. program. Dr. Ada McNeil, of Bilaspur, India, spoke at that session. She is spending some time at the Beach and finds the salt air and water are improving her health. Professor Keith gave some valuable morning lectures on the Bible.

Brother Walters, minister at Ocean View, was ill.

The bathing was delightful. The twilight prayer and song services each evening at the Beach are among the most pleasant services. F. D. Power has charge of the program.

On July 31 I preached for the churches at Perry Hawkins, Olivet and Bethlehem on the east shore of Maryland, and received offerings for our state work. R. E. L. Philpott, from the school of the evangelists at Kimberlin Heights, Tenn., is supplying for these churches during the summer vacation. I am assisting him and preaching a few evenings at Perry Hawkins. I will return by Saturday to Waynesboro, Pa. We extend sympathy to Bro. Peter Ainslie in the loss of his sister and his mother.

J. A. Hopkins.

Illinois Notes.

The churches at Greenview and Sweet Water are ministered to by two young men from Kentucky University. Both are earnest, energetic men and seem to have entered into the spirit of the enterprises of Illinois. J. W. Flynn, at Greenview, is just in the honeymoon with his estimable Kentucky bride, who graces well the renewed parsonage. The church has had various trials and successes. It seems now on its feet to stay. At Sweet Water W. A. Williams, with his young wife and babe, is doing excellent work in this good old church.

The good people of Atlanta, Armington, McLean, Bethel and Emden have inaugurated a Fourth of July union picnic celebration. A large company assembled in a shaded pasture where all arrangements had been made for the comfort of the people. B. L. Smith, of Cincinnati, W. H. Cameron, of Lincoln, and the writer gave the principal addresses. S. S. Lappin was master of ceremonies and did his work well. Our patriotism was stirred, our religious life, personal and national, exalted. The fellowship was sweet and the dinner delicious. It was voted a great success.

At Patoka, in southern Illinois, we found Chas. E. Blankinship, an old Eureka student, a leading business man of the town and a leader of the church. Parents often fail to recognize the value of giving the young people a chance to attend a Christian college that they may have an education suited to a religious life, as well as to business. A lawyer loses nothing in having a thorough acquaintance with the great Lawgiver. A doctor loses nothing by being able to hold the hand of the great Physician.

At Sandoval Burt Doan was just closing a successful pastorate of two years and moving back to complete his college course at Eureka. But like the good pastor he had his successor ready to be installed the day he stepped down and out.

J. F. Rosborough is the able and beloved preacher for the Centralia church. All departments of the church life prosper. This is one of the good churches of the seventh district and is in line with all our enterprises. The church at Mt. Vernon, McLeansboro and Benton each numbers about 100 members with regular meetings, good Sunday-schools and elegant houses of worship, but no preachers. They are trying, however, to secure suitable men. Southern Illinois is a great field and much in need of more wise and energetic men.

B. S. Kelso seems to be well intrenched in the hearts of the people at Enfield. Near here was born and raised K. C. Ventress, our minister at Hamilton, a graduate of Eureka college.

Brother Thomas is doing good work at Carmi, where we have a live church with a good Sunday-school and Christian Endeavor. The brethren have some $4.000 subscribed towards a much needed new church.

The work at Grayville moves well under the energetic guidance of C. M. Smithson. J. W. Allen was once pastor of this church. It has some splendid material in it. The Sunday-school, Christian Endeavor and C. W. B. M. are all flourishing.

At Browns G. T. Smith and his interesting family occupy the newly purchased parsonage. The auditorium of the church shows enterprise and breadth of spirit by the many maps, charts, pictures and mottoes that hang on the walls. Miss Anna M. Hale has just organized a C. W. B. M., and a new era for the church seems to have come.

The Fairfield church, under the leadership of R. D. Brown, is preparing to reconstruct its old house of worship. The church is strong in the little city and is doing splendid work.

The church at Cisne was once very much stronger than at present, although the Lord's table is spread every week and preaching is supported part of the time.

The church at Flora has just finished paying for a beautiful new house of worship, and owns a good parsonage. Brother Bloom, recently of LeRoy, is spending a month with them. It is hoped that the union will become permanent.

Olney is still without a pastor, but expects to settle a man soon. Many have signified their willingness to locate in Olney, and if the right man comes, in my judgment there is a splendid future for the church.

Southern Illinois has furnished many of our strong preachers. W. W. Weeden, E. J. Hart, K. C. Ventress, the Lappins, H. H. Peters, Finis Idleman, C. W. Marlow, R. Z. Bershers and many others, most of whom had their training in Eureka College. May many more be raised up to honor God and serve humanity.

J. G. Waggoner.

Eureka, Illinois.

Illinois, Attention!

The state convention will convene at Champaign on Sept. 5 to 8. Those who expect to attend will please send their names to the minister at that place, Stephen E. Fisher, as it will insure proper entertainment.

Bloomington. J. Fred Jones, Sec.

Detroit Musings.

Detroit is an ideal summer city. In the residence section all the streets are lined with stately elms, maples and horse chestnuts. Looking down from the observatory on the roof of the Majestic building the scene is like a great forest, with here and there some prominent dome or tower rising above the bower of green. In the parks the freshness and beauty of flowers, foliage and fountains invite to comfort and tranquillity. But the feature of the city which contributes most to its pleasure is the shining river connecting Lake Erie with Lake St. Clair, with its scores of fine excursion boats running up and down to the various resorts. By this means one can always escape on a warm day and find cool and refreshing breezes. The rates are so reasonable that even the poorest may have the luxury of an afternoon on the water for only a few cents.

In a city with such a favored climate it is not surprising that most of the people stay at home in summer. Few of the churches are closed and many of them maintain all regular services, with good attendance and evident interest. I have been converted this summer to the open church for our northern cities. A few families go away, but in every church it will be found that a good working majority remain. These should not be deprived of their church privileges.

The Central Christian church of this city, of which Bro. C. J. Tannar is the capable pastor, is in a most prosperous condition. They have raised during the year for all purposes about fourteen thousand dollars, a remarkable showing for a church of 400 members. The convention last fall proved to be a great blessing. At first the church hesitated as to the wisdom of inviting the convention, but the outcome, in all respects, more than justified the faith of those who favored it. It has given an impetus in generosity and spirituality which they will feel for years to come. Not every church would have improved these opportunities as this one has done. Their success is due to the business ability and majestic leadership of the pastor, to the spiritual influence of the two elders, Dr. James A. Post and Bro. Alfred E. Jennings; and also to the financial skill of Bro. Frank H. Main, chairman of the finance committee. These have all been supported by a church that "had a mind to work," and the result has been most gratifying to the entire brotherhood. The roots of this success strike back to the long and faithful ministry of Bro. Chas. B. Newnan, who prepared the soil for the present abundant harvest.

In another respect this church is exemplary —that is in the quiet and reverent manner in which they assemble for worship. There is no whispering and miscellaneous visiting before the service begins. They give one the impression that they have indeed come in for *worship*. They have learned the force of silence as a factor in devotion. This is in striking contrast to many churches, where the people have to be called to order when the service begins. We are coming to know the value of dignity and good form in the house of the Lord. We are giving more attention to the element of *worship*, and the sermon is no longer the beginning and end of the service, as in days gone by. This church has recently been presented by one of its members with a valuable corner lot on upper Woodward avenue. As soon as the money can be raised (and already, though no canvass has yet been made, about one-third of the needed amount has come as free will offerings) it is the purpose to erect a new church in this part of the city, where we have already a nucleus of members.

The sudden death of Bro. George Darsie came as a great shock to me. The last week in June we rode together in the train from St. Louis to Carrollton to attend the state convention. I had heard him speak, but we had not met before, so that this was my first and last visit with him; and it made a deep impression upon me. How quickly and inevitably one betrays his temper of mind and character! His genial, sunny nature was adorned with a beautiful spirit of modesty. There was none of the bumptious self-importance which some preachers feel it necessary to assume. He had no big story to tell of what he had done; he spoke rather of the things he yet hoped to do. One of the most remarkable things about Mr. Moody was his humility. With all his success and the constant praise of men he kept a childlike spirit to the last. This was because he ever had in view such tremendous plans for work, plans that would stagger any human being to carry out. This may have been one secret of Brother Darsie's modest spirit; what he had done was lost sight of in the vision of what he hoped to do. And what a perfect gentleman he was! The day was warm; he raised the window a few inches for air but turned at once to the stranger seated behind us and said, "Neighbor, if that gets too breezy for you, just let me know." It was a little thing, but it spoke volumes for his thoughtfulness.

We talked about preaching, church work, conventions and the outlook for our people. He had clear and definite ideas about all these things. He impressed me as a man who lived with high ideals in all his work, and was ever striving to attain them. His address on Church Extension at the convention was a masterpiece. After finishing his first point he paused and said, "There! *that's* enough, if I did not say another word, to win our hearts for this cause—but that isn't all"; then he went on, and before he closed he made us feel that there is but one cause in the world worth working for, and that the one for which he was pleading. We need more men of his spirit, men who impress their generation not so much as advocates of a particular plea as great-souled servants of God, toiling for the incoming of his kingdom.

Let me, as a prospective St. Louis minister, remind our people of the great convention there Oct. 13 to 20. We are expecting this to be the largest and best convention in our history. Elaborate preparations are being made to entertain a great host. Now is the time to begin to make plans to attend the feast. Besides the convention there is the World's Fair, which every patriot will feel it his duty to visit. Come and see what mighty progress the world is making, then go home to attempt greater things for God.

Our present plan is to resume work with the Union Avenue Christian church in St. Louis the first Lord's day in September. The two uniting congregations will meet in the Mt. Cabanne building until the new chapel is ready. Until that time we hope to be crowded, but there will always be room and a welcome for any of our people visiting the city.

Detroit, Mich. J. M. Philputt.

Kentucky State Convention.

The Kentucky state convention will meet Sept. 19-22, at Winchester, Ky. In behalf of the First Christian church I extend a cordial invitation to our brethren and sisters to be our guests during the convention. It will be a great assistance to us if all who expect to attend will send their names not later than Sept. 12. Please remember that we promise free entertainment only to those whose names reach us before the convention begins.

Cecil J. Armstrong, pastor.
Winchester, Kentucky.

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J. P. DARGITZ,
63 Flood Building, San Francisco.

C. W. B. M. in Missouri.

September is election time for all auxiliaries. For the benefit of those organized or reorganized during the year, I would say it is best to re-elect old or elect new ones this month, in order that the regular year of all auxiliaries may end at one time and with the national year, Sept. 30. This choice of leaders for a whole year is an important duty and one that should receive the most careful thought and most earnest prayer. Upon a wise choice depends the success or failure of the auxiliary for twelve long months. I would make a few suggestions for the help of our sisters who are new to the work. Do not make the mistake of electing officers "to win them to the work." If their love is not already won to God and his cause, an auxiliary office will not win their best effort, and nothing else will do. Do not force a woman to take or keep an office against her will; she may have good reasons for declining, of which the rest may be ignorant. Above all do not call to this honorable service one who needs continual petting to keep her in good humor. On the other hand, let your choice fall upon the woman of deep consecration, of good judgment, energetic, dependable, and above all a woman of prayer. Do not say, "There are none like that in our auxiliary." There surely are, my sister, and it is the business and privilege of the nominating committee to search out such women and, after having made clear to them the duties of auxiliary officers by studying with them the constitution, and having gained their consent to serve, prayerfully present their names to the auxiliary for election.

Having elected your officers, my auxiliary sister, your work is only begun. If they are supposed to do their best to advance the work in all lines, you are supposed—indeed you pledged it in your vote—to co-operate with her in all her efforts to build up the auxiliary. Without the help and prayers of the whole band the best efforts of the best officers will fail. Too many are leaning on their leaders and expecting them to carry the auxiliary up to great heights, and are disappointed when the close of the year finds they have not attained to their hopes. So let each auxiliary pledge itself anew to support the plans of the women they shall choose as their leaders and, forgetting the things that are behind, press on toward perfection.

Treasurers should be very busy just now collecting all back dues and special money, and also all indebtedness in order that your September report may come on time.

5738 Vernon Ave. Mrs. L. G. Bantz.

A Christian Minister Assaulted.

H. G. Bennett, pastor of the Christian church in Carbondale, Ill., has been the victim of an assault by Claude Barham, a professional gambler and bartender. Elder Bennett was nominated for prosecuting attorney of Jackson county, Ill., by the Prohibitionists, and had been in Murphysboro, the county seat, in conference with the county chairman.

As he was about to get on the evening train to return home, Barham approached him from the rear and struck him behind the ear, knocking him down; as he arose Barham struck him again under the eye, inflicting a severe wound, and knocking him down the second time. There he held him, and severely beat him about the head and face until pulled off by a railroad detective. Barham was arrested the following day and later find $100 and costs, the limit of the law.

As to the provocation of this assault it is as follows: Barham came to Carbondale about a year ago when the gambling joints and saloons were wide open, and gamblers sought Carbondale as a rich bonanza. During this period of flagrant violations, several citizens came to Elder Bennett and requested that he attack these joints from the pulpit and arouse public sentiment, so that the law would be enforced. Other ministers joined in the crusade, and with the aid of several citizens the dens were closed, for a time at least.

On the Monday morning following the exposure by Elder Bennett, Barham with others of his kind left town for fear of prosecution.

He returned in a few weeks and secretly plied his game, until he became a bartender in a new saloon opened near the Illinois Central station.

Last spring the citizens of Carbondale determined to rid the city of saloons. They elected Elder Bennett President of the Law and Order League, secured a tent, located it in center of the public square, hired the brass band, and for five nights preceding the election great crowds gathered, and were addressed by the local ministers, professors of the state normal, citizens, and state anti-saloon league representative. The result was that saloons were voted out by 101 majority, hence Barham was out of another job. He left Carbondale and went to Murphysboro where the grafter's life is not so strenuous an existence. He said on the night he attacked Elder Bennett: "He has put me out of business twice and I am getting even."

It is but just to say in behalf of the jury, attorneys and the public that Barham would have received a much severer sentence had the law permitted.

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Drake University in Vacation.

A college community is commonly pictured as a serenely sleepy and lifeless place during the long summer vacation period. Such a picture would not fit the case here. Four hundred and thirty students and a score or more of instructors in the summer school serve to keep things exceedingly animated. The persons attending the summer session consist largely of teachers, but include quite a sprinkling of students who will be in the university in the fall. A number of courses in preparatory and college subjects are offered. These are so conducted that a student, by devoting his entire time to a single line, may do a year's work in it. The present session is a decided success. For the first time all the courses offered are under a single management.

The summer is witnessing some very substantial improvements, chief among which is the new building for the law school. It is of combination brick and stone, 50x100 feet, two stories above a very high basement and will cost about $25,000. This is giving a great impetus to the law school work, and is sure to increase largely its popularity and usefulness. The dental department outgrew its old quarters, and beginning with the coming year is to be elegantly housed in the News Arcade building at Seventh and Mulberry.

Another movement which elicits the enthusiasm of the student body is the improvement of the new Athletic Park. A fund of $3,200, provided for the purpose, is being expended on grading. By taking down the sides of a ravine and leveling the valley a natural amphitheater is formed. This work, by the terms of the contract, is to be completed by August 5. It is proposed to raise $2,500 additional to provide seats and fence, and have all completed ready for the football campaign which will open in September. There will be no finer grounds in the country than these will be when completed. President Bell, during his recent visit to St. Louis, installed a very creditable exhibit in the Disciples' pavilion. This will interest Drake friends who visit the Exposition.

J. E. Cresmer, who took his degree in June, is doing a work at the old Ninth and Shaw street mission that is attracting considerable attention. The work had been practically abandoned for several years past, but he took hold of it in January, working without compensation, and has built up a vigorous church of 75 members. He expects to organize a self-supporting congregation within a year. The location is a particularly hard one, among the poorer laboring classes, and he is laboring with them in a truly Pauline spirit. A series of practical talks by business and professional men is proving popular at the evening services.

The University Place church takes no vacations. Brother Medbury's audiences, morning and evening, number approximately a thousand people. At the last meeting of the official board a resolution was passed recommending that Brother Medbury be granted a three months' leave of absence next spring for a trip to the Holy Land. The congregation unanimously approved the action, and now Brother Medbury proposes to make this trip take the place of his vacations this year and next.

The prospects for the next school year, according to those who are in a position to judge, are pronounced exceedingly flattering.

Des Moines, Iowa. CHARLES O. DENNY.

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IMPURE BLOOD.

Almost everyone is a sufferer from some disease caused by impure blood, but only here and there one recognizes that in his blood lurk the seeds of disease, ready to manifest themselves at the first opportunity in some of the innumerable ways so dreaded by everybody. Every neighborhood has its afflicted, many seemingly incurable, with complaints that have gradually made their appearance, growing a little worse with each change of the season until Chronic Ailments, such as Stomach, Liver and Bowel Troubles, are well developed. Each takes one or more forms peculiar to such diseases, but all are due to impure blood, to the absence from the blood of some necessary vital force, or the presence of some foreign element, which impairs its power to faithfully perform its duties, causing a long list of complaints which yearly drag thousands to the grave.

To purify the blood, eradicate disease, build up the system, Vitæ-Ore is without a peer among remedial agents. No other remedy can equal it as a constitutional tonic, a blood vitalizer, renovator and regenerator. It contains elements needed by the blood, which are absorbed by it and, taking their proper place in the circulation, expel all foreign secretions that have been undermining the health. It supplies the wants of nature and can be depended upon to do its work under all conditions.

Read the 30-day trial offer made in this issue by the proprietors, the Theo. Noel Company of Chicago.



The Annual Convention of the Wisconsin Christian Missionary Associations, Richland Center, Sept. 13-16.

The meetings of the executive boards of the societies and of the ministerial association will be held Tuesday (13) in the afternoon, and the convention proper will begin in the evening by a greeting from the pastor of the Richland Center church and responses, and a sermon by W. B. Taylor, of Ionia, Mich.

The time will be spent from 8:30 A. M. to 9:30 P. M. in business sessions and addresses on all lines of missionary and church activity. Subjects of vital importance will be discussed, and no pains will be spared to make it the most helpful convention we have held in the state.

The speakers we expect from outside the state are: J. H. Garrison, W. B. Taylor, A. McLean, B. L. Smith, Miss Lura V. Thompson, Geo. L. Snively, Joel Brown and Harry G. Hill. Besides these are the pastors of churches in the state and other missionary workers. We are anxious to have every church represented by three or more delegates. Richland Center is on the C. M. & St. P. Trains arrive daily at 9:30 A. M. and 5:30 P. M. Delegates will be met at the train and taken to the church where places of entertainment will be assigned them in the homes of members of the local church. The brethren there urge you to come, saying, "We have ample accommodations for all who will come." As soon as you decide to come send your name to the pastor, Willard McCarthy. Send a good offering beforehand to H. F. Barstow, Ladysmith, that we may begin the new year with a full treasury.

COMMITTEE { H. F. BARSTOW, J. C. THURMAN, IDA C. TOWNE.

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Now is the Time to Visit Hot Springs Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor. 6th & Olive Sts., St. Louis.

Items of Interest with Reference to Our Great Convention.

CUT THIS OUT.

There are several things that those who are planning to attend the great convention in this city next October need to know. If they will give careful attention to what is here said it will be a great help both to them and the local committee.

1. We have every reason to think that there will be more people in St. Louis during the month of October than at any other time during the Fair. There is already some talk, in certain quarters, of a general advance in room rent during that month. The local committee is working as a man with the committee on entertainment to secure a rate of $1 per day for room to delegates to our convention. In order to be able to do this we must have the cooperation of our brethren who are coming. We have a movement on foot by which we can secure rooms in some of the good hotels at one dollar a day for each individual, on the certificate plan. In order to do this those coming should authorize the local committee on entertainment to purchase these certificates for them at once. You send to Bro. G. A. Hoffmann, chairman of committee on entertainment, 1522 Locust St., St. Louis, Mo., one dollar for each individual who desires to secure a room, and Brother Hoffmann will buy your certificates and forward them to you. These certificates will guarantee to you a reservation for each certificate purchased. You will get your room at one dollar a day. There will be from two to four people in each room. These rooms will be reserved in nice hotels, such as the Christian Endeavor hotel, Visitor's World's Fair hotel and others. Meals will be served in any way you may desire and you can get your meals where you like. These hotels are within walking distance of the Fair, and are on direct street car lines going down town. The committee will make every effort to secure rooms in private homes, and we already have the promise of many such accommodations, but these rooms cannot be assigned till you get here, and we shall be compelled to take them wherever we can get them. We are determined to secure rooms for our people, if at all possible, at one dollar a day, but we must know soon who are coming. The committee will do its best for all who come. It is impossible to tell you how much it will assist the local committee for as many as possible to buy these certificates at once. Besides, you will know when you come just where you are to be located, and what your room is to cost you, and can make your other plans accordingly. We think there will be no trouble about getting good meals at 25 cents, and possibly less. Everyone among our people knows Brother G. A. Hoffmann, and you know that whatever you trust to him will be conscientiously cared for, so don't be afraid to send your dollar to secure your room. And remember that we will do the best we can for you, but to be sure that you get accommodations in good location at one dollar each per day you would better let the committee secure them for you now.

This offer may be withdrawn by the hotels at any time. Do not delay.

2. The convention is to be held in the Exposition building, on the corner of Thirteenth and Olive streets. We shall have a reception committee to meet all trains; but if for any reason you do not see the reception committee you will have no difficulty in finding the Convention Hall if you will note these directions:

The Union Station is on the corner of 18th and Market. The next street north of Market is Chestnut, the next Pine, then comes Olive. Turn east on Olive and walk four blocks to Convention Hall. If you take a car, take any car going north on 18th, and transfer to Olive, and get off at the Exposition building. One five cent fare will take you to the building, but you must ask for your transfer when you pay your fare.

Again, when arranging about your mail, direct your correspondents to address all mail, "Care of Christian Convention, Exposition Building, 13th and Olive streets, St. Louis, Mo." This is important, as we are to have a post office in the convention building for our benefit. It is important that you note the exact address as indicated, or else your mail may go out to the Great Exposition, and thus cause confusion.

The local committee is sitting up at night planning so that everything will run as smoothly as clock-work, and everybody will be happy during the convention. And we shall succeed if the good people from everywhere who are coming will only co operate with us.

F. N. Calvin,
Chairman of Publicity Committee.

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A Sample Country Church?

I began preaching at Second Creek, a country church in Platte county, Mo., three years ago this summer. There had never been preaching more than one Sunday a month and no preaching for three or four months before I began. I think there had been two added to the church during the two previous years. A few individuals supported our missionary work, but the church as a body gave nothing for home missions and most of the elders did not believe in foreign missions and were not backward in saying so. In fourteen months we had added about fifty to the church and the church voted to employ me for two Sundays a month beginning the next January.

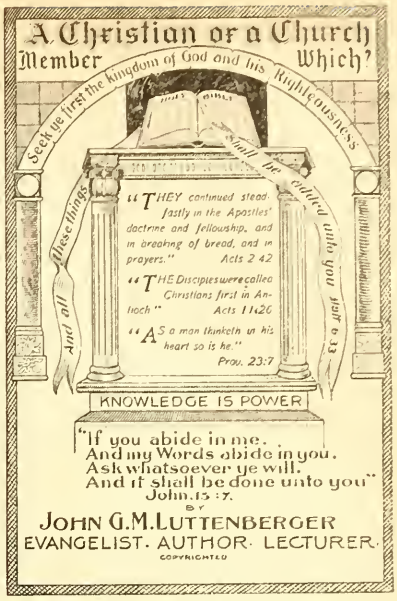
The first year we gave $10 to state missions, the second about $14. I had to give up the work on account of sickness a few months after we began on two Sundays a month and lost all the rest of the year. I began last January again preaching twice a month, and although we have had only three Sundays without rain or mud this year, we are on the upgrade and planning for the greatest year's work in the history of the church. During our first year's work we raised about $225 for all work; this year we will raise about $700 or more. We held our first children's day concert last June and gave our first offering for a worldwide gospel (something over $40) and we expect to raise $100 for the same work next year.

We have a committee appointed to build the new dressing rooms for the church and put in a good baptistry to use in place of creeks and ponds. Our Bible-school is running winter and summer.

We have Bro. B. B. Burton engaged to help us in a meeting this fall, also for another church five miles away, making it one continuous meeting, and we are working for the greatest meeting ever held here.

I have always tried to keep before the church these facts: that the church is a soul-saving institution and not merely an entertainment and social meeting place; that no matter how good and wise a man or woman is, if they die outside of Christ's kingdom they have lost all that Jesus Christ laid his arms back on the cross beams and died that they might gain; that the service of Christ is a glad, not a sorrowful one, and that Christ gave one command to his disciples after his resurrection—to preach the gospel to every creature. I preach missions all the time. I don't know how a man could preach a sermon and leave out missions.

There is probably no richer or better farming country in the United States than this part of Platte and Clay counties. As a body the people are well-to-do and well educated. We have rural mail service, telephones in nearly every home, land sells from $80 to $100 per acre.



The above book and "How to See the World's Fair in Five Days,"

Price, 50 cents, Postpaid.

Order at once. Address the author,
5104 Morgan St., St. Louis, Mo.

We are twenty miles from Kansas City and people and country are up-to-date in earthly things, at least.

But now comes the sad and discouraging part. I am pretty well acquainted over an area of ten miles square embracing nine Christian churches, yet there is not, to my knowledge, one young man in all this territory preparing to spend his life in telling the sweetest story ever told to any human heart; not one family encouraging one of its boys to enter the ministry. And I don't think there is a family here that would not feel sorry and disappointed if one of their boys should decide to enter the ministry. I have sent several young men to medical and dental colleges during the past few years but I have not even advised any young man to make the Christian missionary profession. I don't know of a young man I could conscientiously advise to do so.

Five of the nine churches in this territory employ a man for half his time (when I began work here only two churches employed for half time; we have worked up three in a little over two years' work) allowing the other four one Sunday a month. We now require all the time of three ministers and half the time of the fourth, but some other community will have to furnish preachers for these churches, as we are not raising any to supply them or give in exchange for others. If all the country churches are like these we will have to depend on the cities to furnish men to tell the sweet old story, or will some other country church raise boys to fill their own pulpits and give this community their boys to occupy these pulpits that are not desirable positions for our own boys to occupy?

We have boys for nearly every honorable profession and business, but at the present, which is like several years past and several years to come, we have none for the Christian ministry. Dr. E. T. Davis.

Hampton, Platte County, Mo.

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Ohio Letter.

The chief event among the preachers of Eastern Ohio now is the 41st annual meeting of the Eastern Ohio Ministerial Association at Ravenna, Sept. 6-8. The fellowship of this gathering is always delightful. Every preacher is asked to come ready to preach on Wednesday night. This will be an interesting and helpful session. The program is as follows:

TUESDAY, SEPTEMBER 6—2:30 P. M.

Opening Devotional Service and Greeting, M. E. Chatley, Ravenna; Report of Corresponding Secretary, F. M. Green, Kent; Vice-President's Address—"The Decadence of Preaching," C. A. Freer, Collinwood; Business.

TUESDAY—7:30 P. M.

Bible Study, W. F. Rothenberger, Ashtabula; Sermon, H. N. Allen, North Royalton; Business.

WEDNESDAY—9:30 A. M.

Bible Study, Edgar D. Jones, Cleveland; Address—"Are We Losing the Evangelistic Spirit?" A. B. Moore, Alliance; Address—"Thomas Campbell and the Declaration and Address," R. Moffett, Cleveland.

WEDNESDAY—1:30 P. M.

Bible Study, Prof. G. A. Peckham, Hiram; Paper—"The Place of B. W. Stone and Walter Scott in the Restoration Movement," W. S. Goode, Youngstown; Paper—"The Dignity and Power of the Sunday-school," H. H. Moninger, Steubenville.

WEDNESDAY—7:30 P. M.

Bible Study, J. E. Lynn, Warren; Sermon—To be selected by lot; Criticism; Business.

THURSDAY—9:30 A. M.

Bible Study, J. P. Myers, Painesville; Address—"Disciples Indeed," G. W. Moore, Akron; Address—"The Glory of the Ministry," Pres. E. B. Wakefield, Hiram.

It is a matter of deep regret that the president, W. L. Hayden, will not be able to attend the meeting on account of health. He will be greatly missed. At the last meeting of the state board Geo. F. Crites, of Perry, was employed as state evangelist for Southern Ohio. Brother Crites has done work of this kind before with great success. He is peculiarly fitted to meet the needs of the southern part of the state and his work will be of great value. Percy H. Wilson has been in a meeting with the new church at Orville. This will be his last meeting as state evangelist. He goes to South Akron, Sept. 1.

H. H. Moninger will preach for the annual meeting at Hopedale the 21st of August. The meeting lasts four days. Brother M. has been spending the month of August on his vacation in western Pennsylvania.

J. H. Goldner of the Euclid avenue church, Cleveland, is now quoting a familiar scripture from the Old Testament which says, "He that getteth a wife getteth a good thing and obtaineth favor of the Lord." On Wednesday night, August 10, he was married to Miss Hattie A. Marks of Cleveland, the ceremony being performed by A. A. Knight. The writer extends most hearty congratulations and best wishes for a long and happy life.

Another event of special interest will be a conference at the Franklin Circle church in Cleveland on Monday, Sept. 5, between the preachers of this portion of the state who are simply Christians and several representatives from the Free Baptist church. Several from the east who will be on their way to Hillsdale, Mich., to attend their annual gathering will stop off for this conference. President Wakefield will lead in the discussion for the one side and Dr. Ball of Keuka College, N. Y., for the other. The conference will convene at 10 A. M. and last through the day if necessary. All preachers who can come are welcome. The conference is in the interest of a union of the two bodies.

The church at Perry had a diamond jubilee Sunday, Aug. 7. The church was organized Aug. 7, 1829, by Sidney Rigdon. Such men as J. H. Jones, Thos. Campbell, Wm. Hayden, A. B. Green, J. J. Moss, Knowles Shaw, and others have preached for this congregation. L. Cooley and S. H. Bartlett were the principal speakers for the day. There was a large crowd and fine music, good speeches and a great dinner. Perry is an ideal field. Will all churches needing a preacher please notify this scribe? There are several good men available for churches in Ohio and if you want one of them write. C. A. FREER.

Collinwood, Ohio.

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Illinois State Convention.

Champaign, Sept. 5-8, 1904.

Christian Woman's Board of Missions.

MONDAY EVENING SESSION.

Devotional, Mrs. Julia Cram, Champaign.

Conference, led by Miss Anna M. Hale, Athens; Miss Mattie Burgess, Indianapolis, Ind.; Miss Lura V. Thompson, Carthage, Ill.; Miss Annie E. Davidson, Eureka; Miss Mildred Campbell, Bloomington; Miss Eleanor Thompson, Jacksonville; Mrs. Reat, Charleston; Mrs. Lee Tinsley, Mt. Carmel; Miss Mabel E. Walter, Princeton; Miss Cyrina Faubble, Paris; Miss Mary Coleman, Springfield.

TUESDAY MORNING SESSION.

Chairman, Mrs. E. M. Bowman, Chicago.

Devotional, Mrs. Fanny Pence, Gibson City.

Reports: Young People's department, Miss Eva Hoge, Washburn; treasurer, Mrs. S. J. Crawford, Eureka; corresponding secretary and organizer, Miss Anna M. Hale.

Future work, Mrs. E. N. Holmes, Peoria.

Discussion—Topics: Banner societies, in Y. P. D., state fund, motto, quarterlies, institutes, special offerings, time of conventions, etc.

AFTERNOON SESSION.

Chairman, Miss Jennie Grassley, Jacksonville.

Devotional, Mrs. J. H. Smart, Danville.

Annuities and life memberships, Miss Ethel Johnson, Stanford.

Address: The Place of Literature in Missions, Mrs. Olive Lindsay Wakefield, Springfield; address, Miss Mattie Burgess, Indianapolis, Ind; Harvest Home, Mrs. E. M. Bowman, Chicago.

Illinois Christian Missionary Society.

TUESDAY EVENING SESSION.

Praise service, led by W. E. M. Hackleman, Indianapolis.

President's address, W. H. Cannon, Lincoln.

WEDNESDAY MORNING SESSION.

C. W. B. M. workers' conference.

Praise service, W. E. M. Hackleman.

Enrollment and announcement of committees.

Reports: Corresponding secretary, J. Fred Jones; office secretary, W. D. Deweese; treasurer, J. P. Darst; permanent fund, P. Whitmer.

"Maintaining What We Have," O. L. Smith, Flanagan.

"Virgin Soil," H. E. Monser, evangelist, Speed, Mo.

Convention sermon, S. L. Darsie, Chicago.

AFTERNOON SESSION.

Praise service, W. E. M. Hackleman.

"Missions, the Duty of Brotherhood," W. F. Shaw, Charleston.

"Church Extension," G. W. Muckley, Kansas City.

"Christian Philanthropy," George L. Snively, St. Louis.

"Ministerial Relief," A. B. Philputt, Indianapolis.

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Illinois Educational Association.

EVENING SESSION.

Praise service, W. E. M. Hackleman.

"The College of the Present," R. F. Thrapp, Jacksonville.

"The Church in its Relation to Education," J. H. Gilliland, Bloomington.

THURSDAY MORNING SESSION.

Praise service, W. E. M. Hackleman.

Business session.

"The Purpose and Scope of Sunday-school," Dr. W. E. Buxton, Samsville.

"Christian Endeavor and Union: Co-operation," Finis Idleman, Paris.

"The Plea of the Disciples, the Ultimate of Protestantism," Pres. Burris A. Jenkins, Lexington, Ky.

AFTERNOON SESSION.

Praise service, W. E. M. Hackleman.

"Educating the Local Church in Missions," C. G. Kindred, Chicago.

"Reaching Men To-day; Changed Conditions," L. O. Lehman, Havana.

"Illinois: What of 1904?" F. M. Rogers, Pittsfield.

"The Illinois Anti-Saloon League," W. H. Anderson, Springfield.

EVENING SESSION.

Praise service, W. E. M. Hackleman.

"Education Among the Disciples," Pres. Burris A. Jenkins.

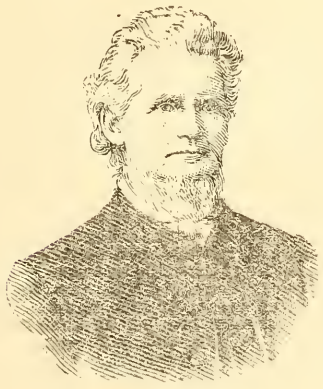
COMMITTEE { G. B. VAN ARSDALL, J. H. SMART, F. W. BURNHAM,

A Sixtieth Anniversary Sermon.

Does not Bro. Lathrop Cooley hold the record? He has recently preached his sixtieth anniversary sermon in the church where he first labored.

The church of Christ at North Eaton was organized Oct. 15, 1842, with 67 charter members, only one of whom still lives. After about two years of existence Lathrop Cooley was called as the first regular pastor. For many years Brother Cooley has returned to the North Eaton church the second Sunday in July to preach the anniversary sermon.

The large auditorium was beautifully decorated for the occasion this year. Many visitors were present from Cleveland and surrounding cities. Brother Cooley preached on "The Mission of the Church," after which he and Bro. F. M. Green conducted the communion service. Dinner was then served by the ladies of the church.



LATHROP COOLEY.

The afternoon service began at half past two. A paper was read by Abraham Teachout, of the Franklin Circle church, who has been a lifelong friend of Brother Cooley. A poem was read by Mrs. Daemon, of Medina, this being followed by an original song, sung by B. N. Tanner.

Then followed talks by F. M. Green, of Kent, who has nearly completed fifty years of public life, and by Harris R. Cooley, member of the board of public service of Cleveland. His talk made a deep impression. C. B. Lockwood represented the board of trustees of Hiram college, I. N. Baker, J. C. B. Stivers, Judge Webber and Alanson Wilcox gave short addresses.

The afternoon session was closed in a most fitting and solemn manner by the ordination to the ministry of E. R. Chapman, brother of the pastor of the church. In the evening after a praise and prayer service Scott Cook, of Kipton, son of former Pastor S. M. Cook, gave an able discourse on "The Law of Reciprocity." Altogether it was a day long to be remembered by all who were present.

The church through sixty-two years has been pointing immortal souls to the foot of the cross. It has been said that the smallest particle of matter on this globe of ours exerts an influence on the most distant orb rolling in the immensity of space. Who can calculate the influence for good the church here has wielded? The churches at Elyria, La Porte, Fields and Bloomingdale, Mich., are direct outgrowths from the Eaton church.

It is impossible to name all the pastors who have labored here, but a few are given: L. Cooley, U. A. White, S. M. Cook, R. A. Nichols, H. L. Willett, Chas. Darsie, W. H. Scott and S. C. Pierce. The present pastor is Robert B. Chapman, who is serving his third year with the church.

Christianity and Current Literature.

(*Continued from page 1088.*)

check and reprove the lust of conquest and the confidence of brute force. It must firmly vindicate and commend righteousness, and fair-dealing, and kindness, and the simple proclamation of the truth as the means by which alone a better age can be brought nigh and all the tribes of earth taught to dwell together in peace. It must repeat Wordsworth's fine message:

"By the soul
Only the nations shall be great and free."

The second perilous tendency is the growing idolatry of wealth. Money is condensed power. But it is condensed in a form which renders it frightfully apt to canker and corrupt. A noble literature, truly in harmony with the spirit of Christ, will reiterate in a hundred forms of beauty and power his teaching that "a man's life consisteth not in the abundance of the things which he possesseth." It will expose with splendid scorn and ridicule the falsehood of the standard by which the world, and too often the church, measures what a man is worth by his wealth. It will praise and glorify simple manhood and womanhood, "plain living and high thinking." It will teach that true success is the triumph of character, and that true riches are of the heart.

The third perilous tendency is the growing spirit of frivolity. A brilliant British essayist in his life of Robert Browning has just said that the nineteenth century has already become incomprehensible to us because it took life so seriously. This was probably not intended as a compliment; but if the nineteenth century could hear the criticism it would have a good reason to feel flattered. An age that does not take life seriously will get little out of it. One of the greatest services that Christianity can render to current literature is to inspire it with a nobler ambition and lift it to a higher level. I remember an old woodsman in the Adirondack forest who used to say that he wanted to go to the top of a certain mountain as often as his legs would carry him, because it gave him such a feeling of "heaven-up-histedness." That is an uncouth, humble, eloquent phrase to describe the function of a great literature.

"Unless above himself he can
Erect himself, how mean a thing is man!"

I want the books that help me out of the vacancy and despair of a frivolous mind, out of the tangle and confusion of a society that is busied in brie-a-brac, out of the meanness of unfeeling mockery and the heaviness of incessant mirth, into a loftier and serener region, where, through the clear air of serious thoughts, I can learn to look soberly and bravely upon the mingled misery and splendor of human existence, and then go down with a cheerful courage to play a man's part in the life which Christ has forever ennobled by his divine presence.

The Round Table

A NEW WEEKLY FOR GIRLS AND BOYS

EDITORS { W. W. DOWLING, Editor *Our Young Folks.*
METTA A. DOWLING, Editor *The Young Evangelist.*

This New Paper is issued weekly and consists of eight pages of three columns each, printed on fine book paper, brand new type, in the best style of the art, and as far as appearance is concerned, will not suffer in comparison with any similar paper in the land.

For Whom Intended. THE ROUND TABLE is a paper for wide-awake, bright-eyed Boys and Girls in their "early teens," who are a little too old for *The Young Evangelist* and not quite far enough along in years and in their tastes and acquirements to be greatly interested in the material which goes into the columns of *Our Young Folks*, which is intended for young men and women who are engaged in Bible Study and Christian Work, especially along Sunday-school and Endeavor lines.

Its Contents. THE ROUND TABLE is quite distinctly a "Story Paper," five of its eight pages will usually be occupied with Serial and Shorter Stories, always pure in tone and instructive in character, with fine illustrations. The remaining pages will be filled with **Table Talks** on a great variety of themes; **Odds and Ends** of useful information; **Outlines** of the Sunday-school Lessons and Endeavor Topics; **A Puzzle Drawer** full of Riddles, Charades and Problems, to exercise the wits of young readers, and in each issue a sufficient amount of **Pepper and Spice** to keep its readers awake and smooth out any wrinkles that may have a tendency to gather in their faces.

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Business Notes.

Those trying "Tidings of Salvation" at $1 per dozen, prepaid, boards, pronounce it a bargain of the right kind, while the other bindings, at 75 cents for limp and 85 cents for manila, postpaid, are just as good bargains.

❁

Any lady or gentleman can do well handling Johnson's New Testament, with notes, for it is one of the best general commentaries of any age, and always and everywhere gives good satisfaction. Cloth, $2 each, in two volumes.

❁

The inquiries for individual communion sets indicate the interest this worthy introduction is causing. It is an interest that will grow with the years. Soon many of our better congregations will be using the set. Circulars sent.

❁

We have found on hand quite a number of sets of "Reward Cards," large size (8x10 inches), and we are selling them at just half price, 25 cents for a set of 12. Those using such cards can order "special," and we will send these as long as the stock lasts.

❁

Have you tried presenting every girl and boy, coming with their birthday offering, a nice little birthday greeting card? The writer of these notes is doing it with good results in behalf of the missionary work. We will send you the "greetings" at 10 cents per pack.

❁

One of our lady friends was so pleased with W. T. Moore's "Man Preparing for Other World's," that she has taken the agency for it in her community. It is one of the $2 books that should be in many libraries, and we shall be glad to quote discounts to others.

❁

A correspondent asks about the Normal Instructor "in four dozen lots," as he desires to organize a class for the winter, beginning in September. This is exactly right, and we will do our part toward helping all such efforts by a price made on larger lots than one dozen at a time.

❁

The Authentic World's Fair Guides going out from this office are just what our friends want in preparation for visiting the great exposition and for use after their arrival. They can be had, in connection with a subscription for the Christian-Evangelist, till Jan. 1, 1905, at 75 cents, or for 25 cents postpaid, or for one new subscriber to Our Young Folks at 75 cents.

❁

The Revised Testaments at 7 cents, better quality 15 cents, best, 35 cents, are going among the schools and homes in good fashion, but those wanting the Testament in the hands of the Bible-school pupils ought to take advantage of this opportunity, for the price is surely right. The books are good.

❁

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Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

Quiet Talks on Power. By S. D. Gordon. (Fleming H. Revell Company, Chicago, New York, Toronto. Net, 75 cents.)

If one is disappointed on learning that the author of this book is not the Gordon whose writings have justly brought him earlier fame, he reads but little of it till he is grateful that there is another Gordon contributing to the world's store of sacred literature. There are eight of these "talks" on that divine power that makes for righteousness and salvation and is often so conspicuously manifest in beautiful, helpful lives. Unconsciously, perhaps, but actually, the reader becomes more receptive of this power, more eager for it, and wiser in its application. We should like to see the book in the possession of all our readers.

Manhood's Morning. Bro. Joseph Alfred Conwell. (The Vir Publishing Co., Philadelphia. Price, $1.00 net.)

We are not surprised to learn that this volume is in its fifteenth thousand. It is a book that parents may safely and wisely put into the hands of young men from fourteen to twenty-eight years of age. Indeed, young women might read it with profit, and without offense, though it is specially addressed to the young manhood of he country. That such a work is needed the pre lence of vice among young men clearly shows. And yet it requires rare tact and wisdom to treat the subjects which this book treats in a way to do good and not harm. Most parents would prefer to teach the lessons and give the warnings which their sons need through a wisely-written book than to teach them directly. We can commend this book for such purpose. It emphasizes the splendid possibilities of the young men of today, and faithfully warns against the perils which confront them. It is beautifully printed, well indexed, and handsomely bound.

The Cost of Something for Nothing. This is the title of a small volume of essays from the pen of the late John P. Altgeld, sometime governor of Illinois. The book bears the imprint of "The Hammersmark Publishing Co," Chicago. The work is chiefly interesting to those who are somewhat familiar with the acts and reputation of the author. To many such persons the contents will furnish a genuine surprise. The tone of the book is moral. The effort is to show that "whatsoever a man soweth, that shall he also reap." The contention of the author is that the harvest season comes, as a rule, in this life. He says: "Believing that much wrongdoing has its beginning in thoughtlessness and inexperience, these pages have been written with the hope that, by calling attention to certain inexorable laws, the thoughtless may be led to think, and the inexperienced may profit by the experience of those who have had more experience than profit." The book does not deal with religion in the usual sense of the word. There is a croaking tone in it that is not pleasant. The author doubtless was unconscious of possessing such a tone. Probably many readers will not discover it in the perusal of the book. The moral tone of the book, however, is good. Mr. Altgeld was born in Germany. He has a chapter on "The Liquor Traffic," from which I quote a paragraph: "One generation of brewers and distillers in America has passed away, and we can study their lives and pass judgment on their work. The most impressive thing that strikes the observer of these men is the universality of their moral ruin." Is not this a surprise coming from such a source? There are many such surprises in the book. Immediately following this quotation is the following: "Why should a blight hang over them? It is the moral taint in their business that comes home to them, with its trail of death." There is an interesting chapter on "Ministers of the Gospel." Have I said enough to excite your interest in this literary surprise? Then I have said enough.

B. B. Tyler.

Denver, Colorado.

College Catalogues.

Bethany, "the mother of them all," puts out a quarterly bulletin and the last issue is the annual catalogue. It is replete with information regarding the college and its work and is illustrated. It will be sent on application to President Cramblett, Bethany, Brook Co., West Virginia.

Kentucky University's catalogue is well arranged and patterned after the bulletin put out by all the great universities. A postal card to President Burris Jenkins, Lexington, Ky., will bring it to you.

Bible College of Missouri. As this institution is supplementary to the university its catalogue is, of course, not a large one. It covers, however, the biblical work which the faculty intends to do this year. Besides the regular work special lectures are announced on "Preacher Problems"—a series by W. T. Moore; "The Growing of the Sermon" and kindred themes by W. F. Richardson, and a series on social and industrial questions as affected by the life and teaching of Jesus, by Frank G. Tyrrell. The catalogue will be sent on application to Dean W. J. Lhamon, Columbia, Mo.

Missouri Christian College. We think it is a pity that this well known institution at Camden Point should have recently taken a name that will lead to unnecessary confusion, however much entitled it may be to the name by reason of age. But with the new name the college has taken on new life. Its catalogue is the best it has ever put out, and gives full particulars, with illustrations of interest, of the work of what has long been known as the "Female Orphan School of the Christian Church of Missouri." Address President E. L. Barham, Camden Point, Mo.

Hiram has a neat bulletin to give information about our educational institution in the Western Reserve. Address President Wakefield, Hiram, O.

Cotner, which is in the difficult position of having a state university hard by, tells us in its bulletin that it provides for eight special courses. Full particulars can be obtained on application to President Aylsworth, Bethany, Neb.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ARKANSAS.

Little Rock, Aug. 15.—I closed a meeting of a few days at Uniontown, resulting in 12 accessions, seven baptized. This is a good church in a good country village, surrounded by a fine agricultural and fruit country. If brethren wish to obtain good homes at low figures with good church and school privileges already provided, they will do well to investigate this neighborhood.—E. C. Browning.

COLORADO.

Canon City, Aug. 15.—There have been 14 additions from all sources since I began my work here June 1. Forces that were factional are now united. More than apportionment for state work raised.—I. H. Teel.

CUBA.

Havana, Aug. 15.—Three baptisms yesterday, making eight additions since July 2. We are holding nine services weekly. Interest was never better than at the present time.—Lowell C. McPherson, Calle B. No. 13.

ILLINOIS.

Elkhart.—Five additions since last report—all baptisms. This makes 20 since we began the work here: 15 by conversion and baptism and five by letter.—B. F. Turner.

INDIANA.

Indianapolis, Aug. 19.—Five added in a short meeting at Omega—four by baptism, one by statement. W. H. Knotts, of Minnesota, did the preaching.—Chas. E. Underwood.

IOWA.

Atlantic, Aug. 12.—Two additions and baptisms at our prayer-meeting this week—a M. E. preacher and wife. He is a fine man. We baptized him the same hour and before leaving the baptistry he baptized his wife; a very impressive sight. This is the second preacher and wife to join with us in the last few weeks.—W. B. Crewdson.

Mt. Pleasant.—Two by letter and one by baptism since last report.—O. D. Maple.

Des Moines, Grant Park church, Aug. 20.—One young woman nobly confessed Christ last Sunday morning at Grant Park. The work is delightful. I never enjoyed my work among any people more. They are doing splendidly. The Junior Christian Endeavor has just painted the church and beautified it inside. The Senior Christian Endeavor, organized at the beginning of the summer, has bought a new organ and furnished a paid chorus leader. We are planning greater things—R. Tibbs Maxey, minister.

Atlantic.—One addition July 24.—W. B. Crewdson.

KANSAS.

Garden City, Aug. 17.—The Christian church in this city has been in serious trouble for years past, the congregation finally divided, part meeting for worship at one place, part at another, with different officers. Preachers have come and gone without apparently accomplishing much good. Bro. L. B. Kellum came and preached one sermon to each faction. The next morning, aided by Brothers Kip and Law, he made a very active canvass among the members, and in the afternoon all the officers of both congregations, with a few who had been very prominent, met, and after a long talk an agreement was reached, the troubles all settled, the two congregations reunited under the old church roof and within its hallowed walls. The troubles of the past are to be referred to no more. Brother Kellum is following this reunion with a revival meeting. We have two organs, two organists (Sister Kellum one of them), a large choir and good audiences. Pastor Pearce has co-operated with Brother Kellum in all this good work, and during the meeting is leading the song service and the social meetings. When Brother Kellum grows older he will be as good at settling church troubles as Brothers Carpenter and Rains are in dedicating churches. A change has taken place, good has been accomplished, good will be the result in coming days. Let us praise God from whom all blessings flow.—John Ballinger.

Chetopa, Aug. 20.—Our meeting at Parkville, near Edna, resulted in two baptisms. Bro. R. H. Tanksley, of Oswego, will begin a meeting in the town of Edna on Monday, Aug. 22.—O. M. Pennock.

MICHIGAN.

Saginaw, Aug. 15.—Seven added by letter and statement, one confession from M. E., and two baptized at regular service last night; 100 in nine months.—J. P. Raum.

MISSISSIPPI.

Garden City, Aug. 17.—Two additions by confession and baptism at McMillan's school house near Whiteapple. Till otherwise notified, correspondents will address me at Jackson, Miss., in care of M. F. Harmon. I am here for work, and wish to be kept busy.—B. F. Manire.

MISSOURI.

Canton, Aug. 15.—I have just closed a three weeks' meeting with home forces at Versailles, Ill., where I preach one-half time. Fifty-six were added to the saved—48 confessions, five from Methodists, one from Baptists, one restored and one by letter.—G. H. Bassett, pastor.

Carrollton, Aug. 16.—We closed a few nights' meeting with Oakland congregation in this county last Saturday evening. Two added by letter, and one young man, a member of the Presbyterian church, asked at the conclusion of the meeting to be immersed.—J. J. Limerick.

Madison, Aug. 16.—J. N. Crutcher, of Moberly, closed a two weeks' meeting with the church at Madison. Ten were united with the church. Brother Crutcher is a fearless preacher of the truth, and did our church lasting good.—James T. Ferguson.

Tarkee.—Our great meeting at Naylor, closed with 36 additions to the church. We had three confessions the last service "and took them, the same hour of the night," to the river; and just as the "hour hand" registered 11:30 P. M. we went down into the water and baptized them. Over one hundred people witnessed the scene. I am in a meeting now at Taskee.—T. J. Head, state Bible-school evangelist.

Mt. Grove, Aug. 17.—We have just closed a splendid meeting at Cedarville, under the direction of the Dade county missionary board. There had been an organization ten

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or twelve years ago. Sectarians had full sway. They did all they could to hinder the progress of the meeting, but the Gospel proved to be the power. There were 54 additions as follows: 26 by confession and baptism. Some of these had been Presbyterians, some Baptists wanting to be baptized into Christ. One from M. E. for baptism, three from M. E. by statement, 28 reclaimed. This was a hard field. The brethren said they never thought such a meeting could have been held at Cedarville. The churches at Arcola and Jericho rendered us valuable assistance, especially Arcola. Bro. S. Hood, the sweet gospel singer of Arcola, was with us during the last half of our meeting most of the time. We cannot estimate the value of his help. After working hard all day he would make a drive of 14 miles to help us. Brother Hood is a fine singer and an excellent leader. He ought to be in the field all the time. When we went to Cedarville, the prospect was very poor. When we left, there was a congregation of 54 with a splendid corps of officers and money raised to pay a minister part of the time. More people are expecting to take stand with the congregation. I am home for a few days' rest and then will be ready for work again. Our meeting lasted about five weeks. It cost the board only $37.00.—E. W. Yocum.

Holliday, Aug. 18.—I am in a meeting here; opening well.—G. W. Kitchen.

Lamar.—I preached 38 times during my rest and vacation in Kentucky; 17 were added, 13 by baptism. I was in one meeting at Newby, assisting Brother Mize, and one at Speedwell aiding Brother Reynolds.—S. W. Crutcher.

California, Aug. 20.—Closed a two weeks' meeting last night with W. D. McCully at Salisbury, Chariton county, Mo., with 22 added. Expect to begin to-morrow for two weeks at Holt in Clay Co.—B. F. Hill.

Moberly, Aug. 10.—Eight added here in last ten days.—J. N. Crutcher.

NEBRASKA.

Bethany, Aug. 16.—Sixty-four additions to date in the Havelock meeting. A preliminary organization has been affected, and the work will be left on a solid basis.—Austin and McVey, evangelists.

Havelock, Aug. 18.—Six more added last night, making 72 to date. We close Sunday. —DeForest Austin, evangelist, Frank McVey (colored), singer.

NEW MEXICO.

Roswell, Aug. 15.—One addition here yesterday and two the Sunday before. The work is more encouraging than at any time since our coming. Besides preaching every Sunday at Roswell, I visit Eden Valley and Artesia, each once a month. We have flourishing missions at these points that bid fair to become churches in the near future. We expect to leave to-morrow for the mountains for a short rest.—C. C. Hill.

OHIO.

Hamilton, Aug. 15.—Four added yesterday, two by confession. Our meetings grow in interest.—A. M. Growden.

OKLAHOMA.

Lawton, Aug. 17.—Eight additions at Faxon last Sunday. Six baptisms and two by commendation. I organized this church last winter.—C. M. Barnes.

TEXAS.

Wichita Falls, Aug. 16.—The Anna meeting resulted in 119 additions. About 50 of these were by confession, and 20 from other religious bodies. The northwest Texas camp-meeting next.—J. T. McKissick.

Oenaville, Aug. 17.—Held a short meeting at Shelby chapel, a Presbyterian church, near Athens. Unfortunately the brethren in this section have been used to combative preaching, but I preached and practiced unity; the people came to hear, and I made a good impression. Organized N. T. R. C. with 40 or 50 members.—Thos. J. Easterwood.

Garland, Aug. 20.—We closed our meeting at New Hope last Tuesday night with fifty additions: 36 confessions, three from the Methodists, four from the Baptists and the rest by reinstatement and church relationship.—Chas. Chasteen.

WYOMING.

Sheridan, Aug 15.—Two young men made the good confession at regular services yesterday.—F. E. Blanchard.

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Changes.

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B. F. Turner, Williamsville to Elkhart, Ill.

J. A. McKenzie, Grant City, Mo., to Fort Scott, Kan.

W. P. Bentley, Wilmington, O., to 567 James Ave., Braddock, Pa.

J. N. Johnston, East Palestine, O., to 1023 Adams St., Coshocton, O.

H. H. Shearin, Atoka to Parkersville, Boyle county, Ky.

M. L. Cothell, Pickering, Mo., to Hickory, Wis.

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OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

ASH.

Mrs. Joseph Powell Ash died at her home in Harristown, Ill., Aug. 11, after two years' suffering with cancer. She leaves husband and six children. She was a noble woman full of faith and good works. J. G. Waggoner.

Eureka, Ill.

FENTON.

In the very morning of her life Miss Bessie Fenton, who was born April 14, 1884, died Aug. 16, 1904. She leaves behind father and mother, six sisters and three brothers and many dear friends. She had obeyed her Saviour about four years ago and was a member of the Sunday-school and Y. P. S. C. E. The church will feel the loss in the work of Christ. Sister Bessie was a Christian, which means an ideal young lady. O. D. Maple.

OMER.

Gertrude, daughter of R. A. Omer and wife, died at Camp Point, Ill., Aug. 19, after an illness of eight weeks from lung fever. Had she lived until Sunday she would have been 19 years old. Three months ago she graduated, the only girl in a class of nine; and she took high honors in every contest. She had planned to go to Chicago to continue her musical education. At the age of eleven she joined the Christian church, of which her father is a successful evangelist. Father, mother and a brother survive. The funeral took place on Sunday, her classmates of the High School acting as pallbearers.

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VAWTER.

Eliza Mavity was born in Shelby county, Ky., May 7, 1813, and entered into life from the home of her daughter Mrs. P. T. Hedges, of Midaryville, Ind., Aug. 12, 1904, at the advanced age of 91 years and three months. She was married to Pascal Vawter, in 1834, with whom she lived for 65 years. She was the mother of eight children. All grew up and became Christians; two of them are well known as ministers of the gospel.—J. B. Vawter, deceased, of Des Moines, Ia., and J. M. Vawter, of Jeffersonville, Ind.

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Miss A. E. Frye, Lakenan, Mo., writes May 23d, was cured of Hay-Fever after several years' suffering, although physicians had said a cure was impossible. **Dr. W. H. Vail**, a prominent physician of St. Louis, writes March 8th, that he used Himalya (the Kola Compound) on numbers of Hay-Fever cases with satisfactory results in every case. **Hon L. C. Clute**, Greeley, Ia., testifies that he was cured by it after eighteen years' suffering with Hay-Fever and Asthma. Physicians or change of climate did him no good. Hundreds of similar letters have been received by the Importers, copies of which they will be glad to send you.

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Family Circle

The "Big Meetin'."

By J. H. Wright.

Come now, my bredren, one an' all,
An' heah my wuhds to-day;
I'll sound aloud de gospel call
But you mus' sing an' pray
Ef we would have a meetin'.

I'll load my gospel musket ole
Wid chunks o' holy writ,
An' when I fiahs at sinnahs bol',
You'll fin' I'll suahly hit
An' staht a great big meetin'.

But Satan's hol' is mighty strong
On sinnahs white or black;
So we mus' fight 'genst ev'ry wrong
An' drive ole Satan back
Ef we would have a meetin'.

I heah tha's been some quah-el-in'
'Tween deacons Jones an' Smith,
An' that tha's been some slan-dah-in'
What mus' be reckoned with
Befo' we staht ouah meetin'.

A chu'ch what's fightin' in itse'f
Kaint fight agin ouah foe,
Foh Satan'd only hol' his breff
An' laff to see it go
Into a great big meetin'.

Confess yoh sins an' on yoh knees
Fohgive and get fohgiven;
No longah take yoh sinful ease
But lif' yoh voice to heab'n
Dat God may bless dis meetin'.

Now start a song an' sing it loud
Dat sinnahs all may heah;
Tell how ouah Lawd foh sin once bowed
But now is standin' neah
To save in dis big meetin'.

Doan' stan' aroun' an' wait for signs
Or foh de Lawd to speak;
Jus' take his wuhd into yoh min's
An' den his pahdon seek
Right now in dis big meetin'.

"He that believes an' is baptized,"
(Ain' that just plain to see?
No spooks, no dahkies teh-o'-ized!)
Says Christ, "Shall sav-ed be,"
Right heah in dis big meetin'.

But doan you 'magine heab-en's won
De day you jines de chu'ch;
De Lawd won't say to you, "Well done"
Unless in love you touch
Some haht in dis big meetin'.

De Lawd will come in clouds of fiah
Wid holy angels roun';
His wuhds "Depaht" or "Come up hiah"
Will have a solem' soun'
De day of His big meetin'.

Woodbine, Iowa.

❁ ❁

A Few Qualities Which Go to Make a Good Wife.

Tucked away in the depths of every girl's heart is the thought that some day she will marry the man of her choice and live happy ever after.

There is nothing to be ashamed of in this—a woman's thoughts turn to love and marriage as naturally as a flower to the sun.

But even though it is so often in a girl's mind, one has a doubt if she begins to realize what it all means.

Even at the altar the solemnity of the vows she makes weighs but lightly on her mind.

She loves the man, and means to make him a good wife, but her ideas of the duties of a wife are of the vaguest.

In marrying a man it is not alone his love you accept; you are indebted to him in most cases for your actual support.

The only way in which you can repay this obligation is by making him a good wife.

The woman who is a good wife and mother, is filling the highest vocation that is granted to woman. There is no career equal to it.

We do best that which we are most naturally fitted for, and every true woman should be at her best when fulfilling the duties of wife and mother.

The good wife should be her husband's comfort, strengthening him when he is weak, softening him when he is hard, walking proudly by him in success, giving him tenderest love and sympathy in adversity.

She should spend his money wisely, remembering that every cent represents work and thought on his part.

His good name she should hold more precious than gold.

Many a man has lost heart and courage simply because he could not keep pace with the demands of his wife. The young wife finds it hard to realize that she cannot have all the luxuries she had in her father's house.

Even if she does not actually complain, she looks hurt and surprised when the husband hints that expenses are running a little too high.

He loves her, and wants her to have as many pretty clothes and comforts as she has been accustomed to, and that is the beginning of the trouble.

Try to remember, girls, that if you wish to help your husband to success you must be content with small beginnings.

You can either be the guiding star and helpmate of a man's life, or you can be a clog and drawback, dragging him to failure.

So, when you are building your castles in the air, add a practical touch to your day dreams by asking yourselves, "How am I preparing myself for this happy dream should it come true? Am I training myself to fit this vocation properly, or am I just frittering away my time, an idle butterfly, with no practical attainments—a mere parlor ornament?"

If you want to make good wives you must know something about the practical side of life.

Married life is not all romance, you know; after the first glamour has worn off there will be many hours when the sordid side of life is uppermost, and love seems perilously near flitting.

Your husband, absorbed by business cares, will not always remember to kiss you and tell you he loves you, and that you keep house beautifully.

Then is your chance to prove the stuff of which you are made.

Don't cry and neglect your duties because your efforts are not sufficiently appreciated.

Just bear in mind that business worries are worries that cannot be pushed aside. It is because he has loved you and married you that his cares are so engrossing. He has promised to provide for you, and must do so, even at the risk of insulting that most imperative of gods, Cupid.

But see that you propitiate the little tyrant by burning all the incense possible at his shrine.

Don't be cross—nothing kills love like a cross wife; make home comfortable and attractive; and then your husband will be loath to leave it and glad to return to it.

If you don't make him welcome some other woman will, and that is the beginning of the end.

For all of this devotion you naturally expect to be well repaid, and so you will be by the love and devotion of your husband.

The husband owes his wife just as much love and attention as she does him.—*The Evening Bulletin.*



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Observations of a Patient Housewife.

A housewife whose laws are as fixed as those of the Medes and Persians will drive her family away, especially the children. Good-fellowship and jollity in the home should be a part of the good discipline, and not looked upon as a crime. I am personally acquainted with a housewife, not a home-maker, in Brookline, who boasts that her husband and son never enter the front door in wet weather. They have been disciplined to enter through the back door and climb three flights of stairs to their sitting-room. They are never allowed to smoke in the house. They are not allowed to rest upon a sofa in dressing-gown and slippers, because it is not dignified. This surely seems like straining at a gnat and swallowing a camel, and such discipline in most homes would drive the family away from it.

On the other hand, the members of the household should not be encouraged to be tardy at meals. That, above everything else, makes trouble with servants. There should be a restriction on untidiness of all kinds, and the home should not be made a rendezvous for all of the boys and girls in the neighborhood any hour of the day, to ransack the garret, deplete the ice-box, and throw things into confusion. There is a happy medium which the genuinely good housewife will discover if she tries. It is not necessary to drive away her young people to find their "fun" in other homes—which they always compare to the disadvantage of their own—just because they may be a little troublesome or may seem to infringe on household discipline. One can be a good housekeeper, taking the most particular care of all her possessions, and not make them more important than the happiness and comfort of her family.—*Debon Ayr in Leslie's Weekly.*

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In the Land of Raisuli.

When not fixed up for visitors, the Moorish woman is always en dishabille, lounging about all day in a loose cotton or muslin nightgown, rose or yellow being her favorite shades, her bare feet thrust into slippers very much down at the heel, and a flower stuck in her wisp of uncombed hair, which from a continual use of henna dye is apt to break out in patches of yellow, green or gray. Hair brushes are unknown, a very coarse comb alone being used, which may account for the fact that the hair is never glossy or well kept. She has a devouring passion for paints, powders and perfumes, attar of roses and sandal wood being in special demand.

Like Lalla Rookh's odalisque she

"Uses the kohol's jetty dye
To give the long, dark languish to the eye."

Besides using henna on the hair, which gives an auburn or red tint when first applied, it is also used on the soles of the feet and toes, the palms of the hands, the fingers' ends and the calves of the legs. When she takes her walks abroad, she is completely enveloped in the "haik" or the "schele," the former an adaptation of the "burnous" worn by the men, the latter a shawl or cloak in one, something after the style of the Spanish mantilla.

The Jewish women, who have a quarter of their own, and seldom go into the city, cover their heads with white cashmere shawls, pulling the fringe across the face. Strings and buttons are unknown to women of all classes, and stockings are never darned but used until they fall in pieces.

Men's garments are all made in public shops where they are both cut and sewed by men. The trousers consist of a long piece of cloth folded, with the ends sewed together, as well as one side, with the exception of two holes left for the introduction of the legs. The style and cut of the jacket depends upon the rank, calling or nationality of the wearer.—*Emma Paddock Telford in The Pilgrim for August.*

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Hungry for Love.

The world is hungry for love. It is not hungry for great poets, great soldiers, great inventors, but it is longing for great lovers. A great lover is simply a soul set free enough from selfishness to live in other lives, and free enough from reserve and cowardice to tell others how he loves them.

For it is not enough to love and not tell it. As Miss Woolson has written:

"They love us, and we know it; this suffices
For reason's share.
Why should they pause to give that love expression
With gentle care?
Why should they pause? But still our hearts are aching
With all the gnawing pain
Of hungry love that longs to hear the music,
And longs and longs in vain."

Love is the true home of the soul. Sometimes we speak of heaven as the "home of the soul," but, as Scott sang:

"Love is heaven and heaven is love."

One of the most beautiful stories we have ever read is told of Wendell Phillips, the great orator. He was passionately devoted to his invalid wife, and one day, after he had lectured, his friends urged him not to return to Boston that night. "The last train has left," they said, "and you will be obliged to take a carriage. It will mean twelve miles of cold riding through the sleet." "Ah, yes," he replied, "but at the end of them I shall find Annie Phillips."

No journey is too long with love at the end of it, no task is too hard with love for its reward. Love is the great incentive to labor, the mighty provocative to ambition. Live for someone else, love and be loved, and the development of the best that is in you will come as a matter of course. Henry Van Dyke has put the thought into verse:

"Self is the only prison that can ever bind the soul,
Love is the only angel that can bid the gates unroll;
And when he comes to call thee, arise and follow fast:
His way may lead through darknesss, but it leads to light at last."

The most successful men, not only as God counts success, but even according to men's poor measure of success, are those that care for others.

They live in others' successes as well as their own. They add the happiness of others to their own joy. The world lies at the feet of the man who loves enough.

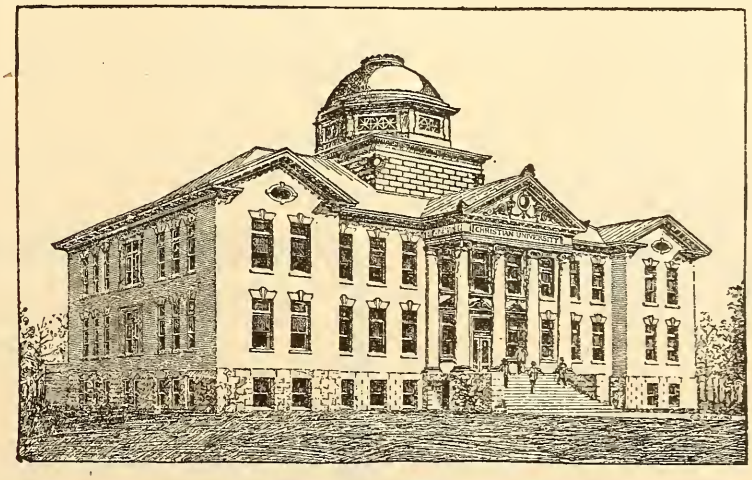
That is, all the world worth having. Not the world of greed and gold, not the world of war and murder, not the world of pride and envy. God is the chief lover, the one pattern of love. Everyone that loveth is born of God, and whatever his Father has is his. —*The Christian Work.*

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With the Children

The Green Witch.

CHAPTER XIX.

Obedient to his father's stern command, Spot Stoner went to his room from the parlor where his secret had been revealed. He threw himself upon the bed and buried his face in his arms. To everybody in that house, except to himself and the wretch who had made betrayal, he was a different youth from the Spot Stoner who had entered this cheerless apartment a few hours before. But to himself, he was the same; it is this which makes one feel so strange when one's sin is known—that he has become a different person to his most intimate acquaintances. Spot heard George Clayton leave the house. How did George regard him? Was this an end of their friendship? Everything that was dear to the guilty one seemed to have slipped suddenly from his grasp—friendship, honor, love. He was alone with his sins.

A passionate sense of hopelessness came upon him, not because his evil course appeared darker at this moment than during the time he had spent with companions of vice, but because it was known to the pure and the just. Those excuses which he had made for himself—and he had never committed a sin without first excusing himself to his gentlemanly conscience—were not such as he could offer his parents or his sister. All his past conduct had been based upon the proud prerogative of "seeing life." The height of his ambition had been to experience the pleasures and the adventures which "men" enjoy and love to tell about. By means of Tuck Hootin he and his companions had been enabled to overcome the frail, thornless hedges which the law sets between saloons and minors. It was in the saloon that nights spent in gambling, had deeply soiled the fine, delicately-wrought fabric of his youth.

Now Spot Stoner was sorry—not that he had his knowledge of "the world"—but that his secret was known to those who could not see "life" from his point of view. In spite of his youth he felt himself a man in all that is worth while. More than once he had felt that cloyed appetite which hints so early in a dissolute career of a barren future just ahead. It had given recklessness, cynicism, moodiness, but these moods had been as transient as their cause. Yet they had recurred, and each time had kept longer abode in his heart.

His thoughts of life were those of the books with which he had spent countless days. Few of them were immoral, save in the sense that their reading tended toward unwholesome excitement, and instilled false views of society. They were sensational books—books in which each paragraph hurries the reader to the next, breathless to be on hand in time to see something happen; books in which each chapter ends with the head of a danger decapitated from the chapter following; books which discontent one with the clear crystal existence of the pure in heart. But he and his friends had also read a few stories which dress Vice as a hero, and drive Virtue from the stage with shouts of mocking laughter. Unfortunately it is such books that make the strongest impression upon the young. Good books come like the breath of spring upon a healthy brow; they cause the heart to glow with yearning for a deeper summer life. The heart moves forward, impelled by their influence, and often grows beyond their remembrance. But a book containing evil thoughts comes as a hot iron and leaves a scar. Let its reader be what he may, he is not all he might have been without its branded mark.

At last Spot left the bed, and for a few moments stood staring at the electric light with a white, troubled face. His form had shrunk; the customary attitude was gone. There was now no tossing back of the curls, no tilting of the hat upon the back of his head. He was miserable and, unused to the pangs of remorse, he resolved to make peace with his mother. He knew his father too well to expect forgiveness from him—at least for many days. He had plunged into debt contrary to the years of warning Mr. Stoner had bestowed. His disgraceful career during the past months would force his father to pay the debt in order to preserve the secret, and Spot knew that his father would not have given five hundred dollars for his dearest friend. Spot left the room, and passing up the hall knocked upon Mrs. Stoner's door.

"What is it?" said a strange voice; a voice he had never heard before—and yet it was his mother's.

Spot cried pleadingly, "Mamsy!"

"Go away," said the voice—low, firm, passionless.

"Let me in," cried Spot. "Oh, Mamsy, I am so sorry! Let me tell you all about it. I'll never go there again. I *never* will! Won't you let me in?"

"I could forgive you the debt—the gambling and the drinking," said the deadened voice. "But I cannot forgive you the other. I must not see you. Go away!"

"*Mamsy!*" exclaimed her son, leaning his face upon the door. There was no response. He stood in silence, thinking she would relent. After a long time he walked slowly back to his room. He stared at the bare walls, the mean furniture, the paper sagging from the ceiling. He shuddered, for it was cold, and there was no means of warming the room. He thought of the comfortable rooms of other boys—and of the warmth and gaiety and light and music at Mucker's saloon. "I am desperate!" he said aloud, and his body took on a defiant swagger. There came to him many scenes from the cheap novels he had devoured, in which the hero plunged into excesses "to drown thought and conscience." "It is their fault!" cried Spot, staring gloomily at the cheerless bedroom. "They never made home a good place to stay." He found it a relief to shift the blame upon others. It gave back

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a hardy, reckless sort of self-respect; it made him feel more the man. "I don't care," he continued, presently. "I don't care for anything. They have driven me to it. I don't care what happens. I'm going to have my rights. I'm going to be a man and stand up to it. I'm desperate and everything can go to smash, and I guess I'll go along with the rest!"

He settled his hat upon the back of his head, lit a cigarette and left the house with a quick, nervous, heroic stride. At the first turning he overtook the man who had laid bare his life.

"Let me pass!" cried Spot, fiercely. "I owe you nothing now, Tuck Hootin, and if you ever cross my life again—"

"Now, Spot," said the other, soothingly, "I have nothing against you, and I bear you no grudges. I'm the best friend you ever had, Spot, and say! I've got five hundred dollars in my pocket at this moment—not a cheque, mind you, but the spondulicks. Come with me and help me spend the sponds, old boy! I'm off for the city—train in about half an hour."

"How did you get that money?" cried Spot, angrily. "By betraying me like an Indian!"

"No matter how I got it," retorted the other. "I offer to share half with you, and it's only a gentleman that could make such an offer. No other character would think of such a thing! Now, Spot, you know that I understand how to squeeze enjoyment out of the dryest rag of an hour that ever hung upon the clothesline of Time. Come to the city with me and I'll put you through all the paces. Your father treats you like a naughty boy—he doesn't realize that you're a man, Spot, a *man!* But I'll treat you like a man. The original Tuck stands ready to hobnob with you as a man and an equal."

"I'm desperate," cried Spot, "and I care not what happens!"

"I'm desperate, too," cried Tuck Hootin, "and if we can't be desperate on five hundred dollars, what's the use of living?"

They left Burr City on the next train.

(TO BE CONTINUED.)

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Portraits of Children.

More of John La Farge's masterly interpretations of the masterpieces of painting appear in the July McClure's. In this article Mr. La Farge has chosen for discussion four famous portraits of children. "Saint John," by Murillo; "Don Balthazar Carlos on Horseback," by Velasquez; "The Maids of Honour," by Velasquez, and "Ko-bo-Dai-shi," by Nobuzane.

Mr. La Farge comments that children "are usally painted at their prettiest," and make the most attractive subjects for portraits. In spite of that fact they do not appear in great art comparatively often. Mr. La Farge's selection of portraits for his discussion is most happy. Of particular intrest is the portrait of the child saint in prayer by the Japanese, Nobuzane, which few have seen or known of, yet which has a beauty and distinction that well warrant its classification here. The other selections are well known.

A Homely Sermon.

Folks that think they're livin' in perfectness each day
Are sometimes mightily deceived: They wobble on the way!
They think it's mighty easy the commandments to obey;
But the Lord, who's lookin' at 'em, knows they wobble on the way!

In settin' of their faces toward the Promised Land,
They're apt to be forgitful of a brother's outstretched hand;
They look so straight toward the stars, to seek out heavenly bowers,
They fergit the lamps are shinin' in this green old world of ours!

They keep their road, believin' they are wonderful an' wise—
That ever'thing's deceivin' 'cept their titles to the skies;
They never keer fer sunshine, ef they can't make heaps of hay;
But the Lord, who's lookin' at 'em, knows they wobble on the way!

The Master left in pathways that to-day are fair an' sweet—
Where all the world can see 'em—the print of his dear feet;
Do the wise men find his footprints, in the glory of the day?
Yes, they find 'em, an' they mind 'em, but they wobble on the way!

God give the world more knowledge! God give us hearts to know
He never would have made us if he hadn't loved us so!
If he hadn't loved the thought of us! for when his children roam
He doesn't lock the doors on 'em, but sweetly calls 'em home!

He sends a star to guide the ship—the ship by billows tossed;
He leaves the ninety and the nine to seek the one that's lost;
He stills the ragin' tempest where wild the ocean's foam,
Callin' across the dark to us—"Come home! Come home! Come home!"

Life's such a little minute—a bird so swift of wing
It scarcely sings an earth-song 'fore it hears the angels sing,
An' can't we learn a lesson on this green old world of ours
From the Love which covers all its graves with the charity of flowers?

—*Atlanta Constitution.*

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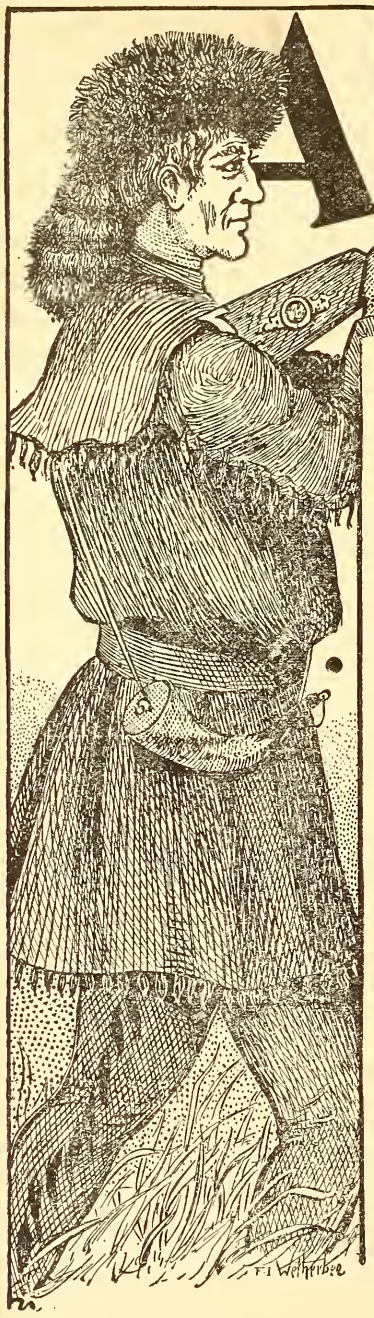
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REV. C. T. W. DAVIS. Kensington, Kas.

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W. DURBAN,

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For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

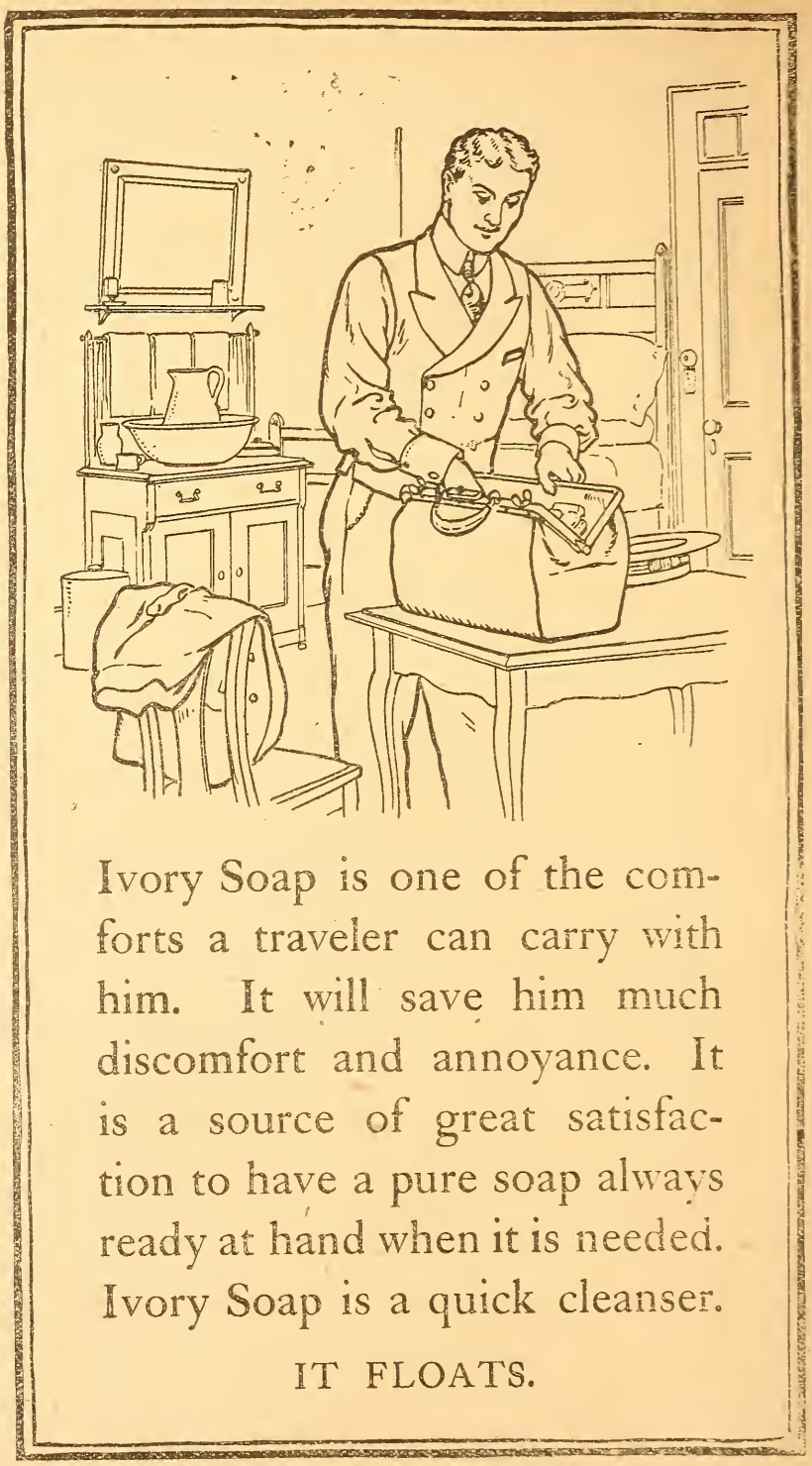
For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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IT FLOATS.

First Missouri University Missionary.

When E. J. Allen, of Dadeville, Missouri, stepped aboard the ship at San Francisco last Saturday bound for Japan and thus made good the vow he had taken while attending a student conference in Toronto, Canada, one night in March, 1901, he placed himself on record as the first Missouri University student to go directly from the university halls to work as a missionary in foreign fields. E. J. Allen is the son of H. Allen, a Dade county farmer. He goes to Japan under the direction of the missionary department of the Young Men's Christian Association, of which he was local president while in school. For a time he will teach English in a Japanese school, doing missionary work as the opportunity offers. Young Allen is the first to go of ten Missouri University students who, within the last four years, have volunteered for the foreign field. Paul Super and Flora Schlierholz, of St. Louis, Eli S. Haynes, of Trenton, B. P. Six, of Kirksville, Clyde Brooks, of Columbia, Pearle Moulton, of King City, E. P. Cowgill, of Oak Valley, Kan., C. N. Clark, of Beloit, Wis., and E. E. Bruner, of Krumsville, Pa., have all taken the vow that Allen took.

The going of Allen is of more than local significance as indicating the change that has come about in religious conditions at the state university. Ten years ago a number of Missouri ministers regularly set aside one day in the year to warn their congregations against "this hot bed of infidelity." But those who have kept pace with the university know that religious conditions are changed there, and such events as the going of Allen bring the change home to others.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLI. September 1, 1904 No. 35

Current Events.

A Child in a Manger.

On Wednesday, week before last, in the manger of Bethlehem, in the Jerusalem exhibit at the World's Fair, there was born little Helena Abdel Hour. Her parents are orthodox Greek Catholics, and by the laws of that church she will be christened before she is 40 days old. And that christening will not be by sprinkling, but according to ancient custom the child will be immersed three times in a basin filled with water sufficient to cover her entirely. Here we have a case of the "fundamental error of Christendom," though the practice of the Greek church as regards the mode of baptism tends to confirm the immersionist view.

❁

An "Attractive Church."

After a bishop blessing a saloon we need not be surprised at a church taking up the "games" business. A church football league and a church baseball team may be innocent enough in themselves and useful adjuncts to the church's means of influencing young manhood. But there is a very decided danger, when projectors organize a Sunday-school athletic association and seek to make it "a financial success." Young manhood requires rational recreation and it is wise for the church not to overlook this fact, and when it consistently can make provision for it. But to make amusements an "attraction" is not what the church was established for; its business is to make religion attractive, and if it finds a difficulty in doing this, bats and balls will not add much to its saving power.

❁

The Neglect of the Child.

Much of the carnival of juvenile crime which is troubling him and his policemen is laid to the parents by the mayor of a large city. He says that the neglect of the children in their homes is largely the cause of their badness. Those who have had abundant opportunity to observe will agree with this judgment. Our summer climate in particular lends itself to a freedom on the part of children that is not conducive to either good manners or good morals. Then when we remember how many parents are themselves vicious we cannot be surprised at juvenile depravity.

Good and Bad Sport.

The past week has witnessed the holding of the Olympic games, a championship prize-fight and a great automobile race, among other events. Little criticism can be urged against the first. Athletic sports are not attended to any great extent by gambling, the training is rational and there is nothing debasing in the actual contests. But the prize ring is, and never can be other from the very nature of the contest, one of the most demoralizing things in our country and a matter to be fought by all who value decency. As to this, what is needed is a law preventing newspapers from exploiting prize-fighters. Another thing that needs the severest censure is the automobile race, which is extremely dangerous both to riders and onlookers (as witness the terrible accident at St. Louis on Sunday), and from which no practical good can be gained.

❁

A National Marriage Law.

"Twelve couples mismatched." Such is the headline in our morning paper referring to the divorce proceedings of one day in one city of this great country. The growing evil of easy divorce laws has been exercising the minds and hearts of good people everywhere. And a national marriage law is being advocated by many as a cure for such conditions as exist in Utah and as a remedy for the confused state of divorce and remarriage in many states. We do not see why it might not be quite practicable and eminently satisfactory to establish a National Appeal Divorce Court, which should sit to give a second trial to all divorce cases where a divorce has been granted by the local courts. Make it difficult to get divorces and half the evils we now hear about and suffer from would vanish at once.

❁

The Chicago Strike.

There are indications that the strike in Chicago will soon be terminated, but it will not be because of good feeling on the part of the men. The past week has been one of continual disturbance in the packing-house district. Among those who were severely hurt were some union men who had been at work in the country, but who, upon their return to the city, were set upon and badly handled by the pickets, who took them for strike-breakers. Among other innocents hurt were two sociological students. It took 125 policemen three hours to break through one crowd that had determined to run down and kill for their own use several steers that had escaped from the yards. The rioting deserves severe punishment. The condition of things seems now to be such that the men have to have work and will not be controlled longer by Donnelly. But even then the condition of things will be very unsatisfactory.

❁

Another Boy Preacher.

Every little while the sensation-loving element of church members is well-nigh spoiled for any regular church services by the appearance of a "boy preacher." A new wonder has just claimed the stage, and this time he is not a white boy, for his father was an American Indian and his mother a negress. He has never been to school, proclaims his indifference to "creeds and opinions" and marches up and down the platform in a white surplice. In moments of confidence he explains to his audience that when between two and three years of age he felt a divine call to speak to men about their souls—we wonder whether the child knew what a soul was—and at first he "practiced on dolls." This is all very fanciful, and as to the statement that when he was four he preached regularly in a Congregational church, we are inclined to believe that someone must have missed a few years in the reckoning. But whether or no, this kind of precocity does not promise any permanent usefulness. The extremely young marvel is usually a failure later, and especially are his religious followers.

❁

The Mother of American Methodism.

Not many outside of the Methodist denomination are familiar with the name of Barbara Heck. Another Barbara has been immortalized in verse, yet no deed of patriotism was ever greater than that performed by Barbara Heck, who induced Philip Embury to rebuke the worldliness and dissoluteness of their neighbors, to conduct regular religious services and to organize a Methodist Society. In the annals of her church she is distinguished as the Mother of American Methodism. To the recreant preacher she said, "Philip, you must preach to us or we shall all go to hell, and God will require our blood at your hands." To his reply, "How can I preach, as I have neither

house nor congregation?" she said, "Preach in your own house, and to your own company." And she collected for him a congregation of five persons to whom Embury delivered the first Methodist sermon in New York. The one hundredth anniversary of Barbary Heck's death has just been celebrated by a large gathering at her grave on the Canadian side of the St. Lawrence River, near Ogdensburg, N. Y.

❁

Orthodoxy Wins.

A bitter contention has at last been settled. Doshisha college, which has a history of twenty-five years, is now being conducted under orthodox Christian influences after a long struggle for its control between the American Board of Foreign Missions and the liberal portion of the native Congregational church. It was founded at Kyota, Japan, upon donations made by American philanthropists who put it in the custody of the American Board. But when the wave of prejudice against foreigners came over Japan the institution fell under the control of the Unitarian and agnostic elements and "take down the Christian sign" was the edict that went forth. This being so boldly unjust and unlawful, judicial proceedings were instituted. Finally Count Okuma, who had been a generous subscriber to the funds and is a prominent liberal leader, was able to secure a reorganized constitution. A new faculty has been appointed, and now the school is openly and professedly Christian. Religious exercises are held daily, and only two non-Christians are professors. That will mean much to Japan, especially after the great conflict through which she is now passing.

❁

"Cantuar" in America.

The chief things that will impress the average American man who sees the Archbishop of Canterbury will be his gaiters and the fact that his income is tabulated at $75,000 on paper. A clergyman with such a salary, and a palace thrown in, is a rare sight indeed, while the knee breeches and silk stockings, buckled shoes, clerical coat and broad brimmed silk hat are in America just as unusual a sight. Dr. Randall Davidson, who, according to the nomenclature of the church of England is "Most Reverend," and "His Grace" the Archbishop of Canterbury, landed on our shores on Saturday, coming to attend the sesqui-centennial jubilee exercises of Columbia College, which take place in October. He went directly to Quebec, where he preached on Lord's day. He will visit various cities in Canada and the United States, but may not come as far west as St. Louis. "Cantuar," as all archbishops of Canterbury sign themselves in the old country, will also attend the triennial convention of the Protestant Episcopal church at Boston. His journey according to his own words, is undertaken in the belief that it may have a tendency to promote closer unity between the Episcopal church, which, though one of the smallest denominations, aspires to be the national church of this country, and the church of England, which, while established, is not so large numerically as the combined nonconformist bodies of England. Undoubtedly a visit from the Archbishop of Canterbury will widely advertise a denomination whose significance in America has not, as yet, counted for much. Dr. Davidson, himself, is a cultured gentleman without much of the usual red-tape proclivities of the average clergyman. As Bishop of Rochester he made a name for himself as broad-minded and fearless. He is a High-Broad churchman as contrasted with Dr. Temple, his predecessor, who was a Broad-High churchman.

❁

Quicunque Vult.

Though the Archbishop had the courage to rebuke the British Premier and the Tory party for their submission to the brewers in the late act protecting the public houses, or saloons, a question will come up as soon as he returns which he will, no doubt, hardly dare to tackle seriously. The English church is very much interested in what the Archbishop is going to do with the Athanasian creed. A royal commission has been appointed to "investigate the ecclesiastical disorders in the national church," and one of these matters is the "Quicunque Vult" creed, which literary criticism has decided that Athanasius could not have written. One party in the church is calling for a revision or expurgation of the "Quicunque Vult," while some want to surgeonize and doctor the clauses. Others declare that in any way to change it, or its place in the usages of the church, would be to cause disorder and possibly disruption in the church. Indications point to the fact that the Archbishop is not unwilling that it shall be known he is in favor of the necessity of a change, but expediency will dictate the policy of leaving it in the prayer-book, and burying it by never using it.

❁

The Eastern Death Grip.

Another week—we have now entered upon the thirtieth week—of the war and Port Arthur, hard pressed, has not, at the moment of writing, yet fallen. But it can hardly hold out another month, as General Stoessel is reported to have said it can, unless something very unforeseen happens to the Japanese. They are winning all along the line, though frequently at heavy expense in loss of life. A race to whom "the happy dispatch" is almost an instinct has much of the fatalistic fervor of the Mohammedan, and soldiers who will go to the bottom of the sea crying, "Barzai Nippon" rather than submit to be rescued by their enemy, care little for life when they are asked to storm the fortifications of the Russians. It is now known that the crusier Novik was sunk by a Japanese warship. Some little excitement was caused in this country by the report that an American ship had taken up a position in the harbor at Shanghai, between the Russian vessels Askold and Grozovoi and some Japanese ships on the watch. This difficulty has been settled by definite instructions from St. Petersburg for the disarming of these Russian ships. Owing to two British vessels being stopped off the African coast by the Smolensk, British warships are on the hunt for that "volunteer" to give it the orders from St. Petersburg. The great army of General Kuropatkin, engaged in a continuous battle around Liao Yang for four days, has been falling back in a retreat to Mukden. Both sides have received reinforcements, both sides have lost very heavily, and both are greatly exhausted by their tremendous efforts.

❁

Roasting Negroes.

Mob law, even when there is just and righteous indignation behind it, is always harmful. It does harm to the very people who engage in it, for it weakens their own respect for law, while its influence upon the unthinking masses has not that deterrent power that the lyncher imagines, and is in many ways bad. The fact that a man deserves a certain punishment for a certain crime is no reason why any self-appointed individual or set of men should subvert the regular channels of punishment by themselves executing it lawlessly. There was absolutely no excuse for the deed that took place in Georgia the other day when another negro lynching was added to the long and terrible list. Indeed, this was one of the most barbarous crimes in the name of justice that ever occurred on American soil. It matters not that the wretches burned at the stake by the crowd had been guilty of a heinous crime. They had been duly found guilty and sentenced to hanging. There was no indication that the sentence would not be promptly carried out to the letter of the law. Ignoring the pleas of judge and sheriff, ministers of the gospel and a brother of the murdered farmer, a mob of citizens not only themselves committed a crime, but one only associated with barbarous savages. No South Sea islanders in the days of Captain Cook could have been more inhuman than this Georgia crowd. Such conduct spells anarchy. It is not a question of south or north, of negro or white man. It is the deed that strikes at the foundation of law and order for any nationality and is a far more dangerous method of reaching one solution of the negro problem, or the rope problem—whether white or black be concerned—than the frenzied outlaws who practice such methods of punishment dream.

A Different Point of View.

Can we ever get our religious neighbors to see and appreciate our point of view as respects baptism? All verbal criticisms and definitions are vain so far as bringing about an agreement on this subject, until we can reach the same general view point. These observations are suggested by some comments of the Interior (Presbyterian) of Chicago in its notice of Professor Willett's recent book on "The Basic Truths of Christianity." After speaking in very complimentary terms of the author of the book, the editor says:

> The present volume attempts to give a general glance at the whole circle of the fundamentals of the Christian religion. The language and style are simple and yet dignified and full of charm. The book is not meant to be an essay in definition for the benefit of the scholar or the student, but a popular statement to clarify the view of the average laity. It breathes a spirit of fairness, and the essentials of Christianity are conceived and presented in it in a broad and catholic fashion. It is singularly surprising, however, to find among essays on the "basic truths" of the Christain faith one on baptism, in which are introduced with great skill all the specific features of the doctrine of baptism held by a comparatively small denomination of Christians—comparatively small in world-wide Christendom. This is done, it must be confessed, with the utmost geniality and with the concession everywhere that form must not usurp the place of spirit in the Christian faith; and yet that the subject should be at all included among the "basic truths" is surprising.

It is obvious that the inclusion of the New Testament doctrine of baptism in a treatment of the "Basic Truths of Christianity" can be "surprising" only to one who sees Christianity from a different standpoint from that occupied by the Disciples of Christ. But what is our point of view? It is the historical view point. That is in answer to the question, What is the religion which Jesus Christ introduced into the world, and what the conditions by which men may avail themselves of its benefits? Our appeal is to the New Testament as the inspired and authoritative record of what Christ taught and commanded. As touching baptism our question is, What do Christ and his Apostles teach, and what did they practice? When that question is settled the baptismal problem is solved, so far as we are concerned. Did Christ teach that men should be baptized? The record so testifies, and He gave it a prominent place in the great Commission which He gave to the Apostles—a world-wide commission which was to remain in force until the end of the Christian age. Did Christ submit to baptism Himself? He did, and accused the Pharisees of "rejecting the counsel of God against themselves, not being baptized with the baptism of John." Did the Apostles in carrying out this commission enjoin baptism as a divine ordinance and practice it in their evangelistic work? So the New Testament repeatedly testifies.

Why, then, should it be thought "surprising" that baptism should have a place among the basic truths of Christianity? Did not Paul and Peter and John, in their statements of the basic truths of Christianity, treat the subject of baptism? They made no fetich of it. They did not substitute it for the internal and spiritual. Neither did they disassociate it with faith in Christ, or repentance, or obedience to Jesus Christ. But they did, everywhere and at all times, so far as the inspired record goes, require it of those who believed on Christ and who desired to become His disciples. Why should not those seeking to restore New Testament Christianity in its cardinal features, and the church in its constitutional requirements, give the same prominence—no more, no less—to the doctrine of baptism that it has in the New Testament?

This is our point of view. It may be said, of course, and *is* said, that the point of view is wrong. Very well, then that is the issue and that is the point of attack. If the great Commission is not now in force, or if Christian baptism, so called, is without the sanction of Christ, and was only a temporary expedient resting wholly on human authority, if it were not a constitutional and therefore an organic feature of the church of Christ, and if men are at liberty to devise such terms of admission into the church as may seem wise to the Christians of any age, then our point of view *is* wrong and we are ready to abandon it when these things are shown to be true. Let those who criticise our attitude on the subject of baptism deal with the question from the New Testament point of view and dispose of the grounds on which we base our teaching and practice, and then their arguments will have weight with us.

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"Why Men Give up the Christian Ministry."

A brother in New York sends us an editorial clipped from the New York Sun of Aug. 7, under the above title, in which the editor gives his solution of why so many give up the Christian ministry for some secular calling. The article contains quotations from two Episcopalians who assigned as the explanation, the fact that the present tendency in that body is to magnify the ecclesiastical machinery and the secular phases of church life, to the neglect of the preaching of the gospel. One man says he is the "father of four sons and the uncle of ten nephews," and that he has never encouraged one of them to enter the ministry, because, he says: "To me zeal and earnestness seem to be the absolute qualifications for winning souls to Christ. But as matters now stand, there seems to be no sense of a 'mission to the souls of men' in the administration of our church. So far as the laity are concerned, they simply seek for a pastor a man who can show the same tact and skill in 'running a church' as he would manifest if he were 'running a store.'"

Admitting these facts to be true, the editor of the Sun does not see any justification in them for the ministry of that church to retire from their chosen work. If there be too few ministers with a zeal and earnestness for winning souls to Christ, the editor argues, "there would seem to be all the more reason for those of the right sort to remain in the ministry, whatever the drawbacks, and all the more reason for urging young men 'of rare apostolic gifts' to enter it."

The editor thinks that the demand of the church for preachers possessing administrative ability to enable them to manage "a large and complicated machinery, religious and philanthropic, is reasonable." It does seem to us unreasonable, however, to require one man to do what should require the varied talents of a number of men. Surely there ought to be somebody left in every church to give himself "to prayer and the ministry of the word." But we are especially interested in what the editor gives as his solution of the tendency of men to forsake the ministry. He says:

> The explanations of a present distaste for the Christian ministry made by our correspondent and by the young man who turned in disgust from the sacred calling are unsatisfactory. Is not the real reason the loss of religious faith and the substitution for it of a spirit of criticism? Would men abandon the ministry, no matter how great their trials in it, if they believed that the eternal salvation of souls depended on their "preaching the truths of the gospel" as they conceive them to be? Would it be a hard struggle for them to get for themselves even a bare material subsistence? Is it not a hard struggle for the great mass of the human race in any department of effort? Would they fail? How many are the successful in any calling?

There is something here that demands the serious consideration of ministers. Given a consuming passion to win men to Christ and extend his kingdom over the world, will not the preacher overcome the hundreds of difficulties that beset his way, and continue, as much as in him lies, to preach the unsearchable riches of Christ? We can but agree with the Sun, that such would be the result. It is because the things eternal outweigh the things of time and sense, in the minds of many men, that so many are continuing in the work of the ministry. Jesus Christ never did call men to his work as an easy task, but as one involving hardship, persecution, and sometimes death, and the men who have responded to his call with that understanding have been those who have wrought the greatest work for God and humanity.

At any rate, the reasons given by the Episcopalian ministers why men

in that church forsake the ministry, do not apply in our own religious movement, and yet we do find, to some extent, the same fact, many turning away from the ministry. The cause, therefore, must be more fundamental and common to all religious bodies.



The Short and the Long Look.

The clans are gathering for the presidential contest. One of the factors is the money question. It is conceded that a considerable amount of money is necessary to conduct the campaign in a vigorous manner. Perhaps this ought not to be the case. It may be seriously questioned whether the amount of money usually expended in a presidential contest contributes to helpful politics. But it is not our purpose at present to discuss the ethics of this expenditure. The point to be considered is the raising of the money. It is estimated that between three and five millions of dollars are used by each party in a hotly contested presidential campaign. Nor is there generally very much difficulty in securing this money. A large portion of this sum is contributed without much solicitation. Nor are there very many effective financial organizations through which it may be raised. It is true that the respective political parties have their organizations for the purpose of raising money and conducting the contest; but whoever will take the trouble to examine carefully these organizations will find that there is not much in them that promises efficiency so far as the organization itself is concerned. It is the *party spirit* that is the potent influence. It is the desire to win that lends power to every appeal for money.

But such a party spirit can satisfy only a short look. It is an appeal to the things of to-day. It offers only a present satisfaction. It is a case similar to Paul's reference to the Grecian games, where the contestants ran for a perishable crown. The long look is where the contestants run for an imperishable crown. But is it possible to secure money to carry on a campaign whose rewards are far in the distance, however great these rewards may be? It cannot be doubted that human nature, influenced by short looks, wants an immediate result. Consequently the temporal holds most people under an imperious sway, while the eternal, which is above the flesh, fails to influence our active benevolence. It is just at this point where the Christian meets the chief difficulty in raising money for religious purposes. Much of the Christian's contention has to do with the future life, and though that life has considerable interest for even those who are half-skeptical with regard to it, still it is in the distance, and can, therefore, be postponed until immediate matters have received the first consideration. In short, the tendency of men, even Christian men, is to reverse the teaching of Christ when he said, "Seek first the kingdom of God and his righteousness, and temporal things will be added." Human nature cries for the addition of temporal things first, and then, after these have been supplied, the things pertaining to the kingdom of God may receive some attention.

This is the fatal rock on which so many Christian lives are wrecked. It is the short look that brings certain disaster. It is the satisfaction of the flesh that dwarfs the spiritual man. The appeal for means to carry on a presidential campaign is something that, apparently at least, meets a present need, while an appeal for means to carry on the work of Christ in the world is regarded by most persons as not very imperative, simply for the reason that there is time enough yet to plan and execute with regard to the future life. The remedy for all this is, first of all, to create a dominant feeling that the long look is the only one that promises both safety and happiness; and in the second place, Christians must be made to realize that this long look does not necessarily imply that the enjoyments derived from Christianity must all be postponed until after death. If the Christian life can be made a real enjoyment in the present world then the difficulty of raising money to support our Christian work will be reduced to a minimum. We need not depreciate the future joys of our religion because we emphasize the fact that—

> "The Hill of Zion yields
> A thousand sacred sweets
> Before we reach the heavenly fields
> Or walk the golden streets."

We must bring Christ down from above; we must make him a present Savior. In a word, we must unite the short with the long look, and then we may reasonably hope that our appeal for help will not be in vain.



Editor's Easy Chair.

Dr. Frederic D. Power writes eloquently about "Neptune's lowing herds," which gather on the green meadows of the deep at Bethany Beach. But all last night and to-day we have had Neptune's *bellowing* herds roaring out their fury over the green plains of Lake Michigan. A stiff breeze had blown all day from the south and blew fiercer as night approached, and did not reach its height till near midnight. The pines bent low their lofty heads before the blast, and our cottage, situated on the highest pinnacle, trembled and creaked as the wind shrieked and wailed through the trees. The surf reached the highest we have ever seen it at this place, and yet the whole scene was illuminated with the full moon, shining out of an almost cloudless sky. It was a queer combination —this moonshine and wind-storm— but we often have it in this latitude. As we sat last night on the front porch watching the fleecy clouds passing, like a thin veil over the face of the moon, there was ever and anon a darker patch of clouds which for a moment seemed to eclipse her splendor and hide her face from us. How much, we thought, is this like our human lives! There are times and occasions in our lives when the face of God seems to shine full upon us; but there are other times and occasions when he seems to hide His face from us, even as He did from the psalmist of old. Clouds of misfortune or bereavement shadow our paths and seem to shut out the light of heaven. It was so once, at least, in the case of our Lord himself, when upon the cross He was bearing the sins of the world. But let us learn to—

> "Judge not the Lord by feeble sense,
> But trust him for his grace;
> Behind a frowning providence
> He hides a smiling face."



Last Lord's day Pentwater was honored with a visit from our eloquent brother, Z. T. Sweeney. An appointment had been made for him at the Baptist church Sunday morning. He had notified us of his arrival by steamer from Chicago on Sunday morning. The boat was a little late, but Brother Sweeney reached the church by the time the opening exercises were over, and gave us a very thoughtful and eloquent discourse, which was enjoyed very much by the full house that heard him, including many of our summer visitors. There were present not only Disciples from Pentwater, but quite a delegation came over from Hart, about eight miles distant, where we have a small congregation. Brother Alderman, of this place, has had visiting him this past week his brother from Gloucester, Ohio, and with him Bro. John B. Dickson, who is pastor of the church in that place. We have had a very pleasant visit with Brother D., who, by the way, is a convert of Ashley S. Johnston and a graduate of the Kimberlin Heights School of Evangelists. We found him to be a very earnest, conscientious and devoted student of the Bible, and we were not surprised to learn that he is a very successful minister of the word. The local churches here, the Methodist and the Baptist, have treated us and the few members here very courteously. We have agreed to speak at the Methodist church on next Lord's day morning, and on the following Lord's day at the Baptist church. There is an Episcopal church here, also, and probably one or two other smaller bodies, but the Baptist and Methodist churches are the only ones that sustain regular preaching. The religious life of the town does not seem to be at a high stage, and we have no doubt but that the young ministers located here have found the conditions rather difficult. We are glad to do anything in our power to help

them in their work while we abide in this place; for whatever may be the points of difference between us, these are our brethren seeking to advance the kingdom of God, and they and we, therefore, have a common purpose.

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To-day the wind is blowing full and strong from out the west and comes over Lake Michigan, cool and pure, bringing healing on its wings. The waves are singing a glorious anthem as they clap their white hands in very joy and lift their voices in glad acclamations of praise. Sitting here on the beach, at the level of the lake, the waves seem larger than when viewing them from our perch on the summit of the hill; just as our troubles seem less the higher we rise above them. A few evenings ago we sat on the side of one of these great sand-dunes which overlook Lake Michigan, in company with Brother Sweeney. As we were dilating upon the splendor of the scene before us he remarked: "Did it ever occur to you that when the Lord wanted to prepare Peter to open the door of faith to the Gentiles and to give him a larger view of the world and its needs, He brought him down to the seaside at Joppa, and on the housetop of Simon, the tanner, as he looked upon the far-stretching Mediterranean, he must have had a conception of the greatness of the world and of the wideness of God's mercy, which had never come to him in his narrower life as a fisherman on the lake of Galilee?" We replied that we had not connected that particular incident with the widening effect of such a scene as must have greeted the apostle's vision at Joppa, but that it was indeed significant that the messengers should arrive from Cesarea to invite him to this advanced step in his life work while he was yet upon the housetop, and his mind filled with the vision of the sheets let down from heaven and with the breadth and majesty of the great sea. No doubt we should have been deprived of the sublime visions and marvelous imagery of the book of Revelation had not its author been isolated from the world, in the Isle of Patmos, with the glory and majesty of the sea before him and the thunder of its billows in his ears.

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We notice from the St. Louis papers that the World's Fair people are already discussing plans for wrecking the great palaces which make up the Ivory City, and which have evoked the admiration of so many thousands of people. As we have looked upon that scene of architectural beauty, from the front of Festival Hall, and remembered that in a few months it would fade away, like the baseless fabric of a dream, we have been impressed with the transitoriness of all earthly glory. One generation destroys the work of another, and Nature herself, with her titanic forces, is ever tearing down the work of human hands. Everywhere transition and change mark the face of the world. What mighty changes time and the forces of nature have wrought along the shores of this mighty inland sea, in rearing these sand dunes, clothing them with forests, and in lowering, by many hundreds of feet, the levels of these vast basins that hold the waters of these northern lakes. These forces are still at work and other changes will take place for other generations to marvel at, when we who are here to-day have passed on to the scenes beyond. What man is there of us, who has dedicated his life to human good, who does not ask himself solemnly, at times, whether he has wrought any work that will abide when he is gone, and prove a help and inspiration to those who are to come after him? How much of our time and labor is devoted to meeting the present needs and conditions! And yet, as many of these needs and conditions will remain, let us hope that something we have said and done may serve the future as well as the present. One request we must all make of the critical future, and that is that it will judge us by the standards of the day and the time in which we live, and by the light which we have had for our guidance, and not by the higher standards and by the larger light which are yet to be. And if we would be so judged by the future let us so judge the past.

Pentwater, Mich., Aug. 25.

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Notes and Comments.

The salutation of the holy kiss, or kiss of charity, is five times named, and the very parties who reject feet-washing also refuse to salute one another, as clearly commanded in the five citations referred to. When the Lord says that a certain thing should be done, that should settle it, and it does settle it with those who are at all times willing to take God at his word.—*Gospel Messenger.*

But does our contemporary make no discrimination between directions or "commands," based on local and temporary conditions and customs, and those which have a permanent place in the church, being related to and demanded by men's permanent and enduring needs? If not, then our Lord's directions to his disciples whom He sent out, two by two, to announce His coming, are in force yet, as respects salutation by the way, equipment and entertainment. But this is absurd. God expects us to use our common sense in interpreting His word.

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The Herald and Presbyter makes this lame defense of the Calvinistic dogma of "preterition," or passing by of non-elect sinners:

> Many Christians cannot believe that any are thus "passed by" or abandoned. A minister in a recently published sermon says: "The very thought of any soul being condemned from all eternity shocks me inexpressibly." So it does all good people, but this proves nothing against the doctrine. The burning of an excursion steamer and the death of a thousand women and children shocks a whole nation.

But suppose someone should charge that the Slocum disaster in which so many women and children lost their lives was not the result of any carelessness on the part of men, but that God had decreed from all eternity that these victims should be "passed by" or allowed to suffer death for his own glory. Would not the enlightened human mind revolt against such a conception of God? Why is it less revolting to charge the Almighty with condemning to everlasting punishment a certain portion of the race, without any reference to their moral condition or acts, but solely on account of His sovereignty?

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The Journal and Messenger has this word of apology for Dr. Henson's recent utterance about the name Baptist obscuring their position:

> Our "Disciple" friends are making a good deal out of what was said by Dr. Henson, at Cleveland, about the name worn by Baptists. Probably Dr. Henson would not have said it just as he did had he had a moment for consideration.

Dr. Henson is not under threescore and ten, and has had a good while for considering the positions he holds. It does not seem to us a very rash or ill-considered observation, but one that any fair-minded Baptist, not too much afraid of the ecclesiastical lash, might make.

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> It hardly seems as if this political campaign were going to be orthodox. On the one side we have "Theodore" and on the other "Parker." And, if we remember correctly, Theodore Parker squinted considerably towards heresy and heterodoxy.—*Western Christian Advocate.*

We should like to see the coming campaign really unorthodox if the Republicans or Democrats, for instance, would bring in a plank declaring for the abolishment of the heart tax—the liquor traffic.

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The recently held Wesleyan Methodist Conference in England passed a resolution in favor of organic union with the Methodist New Connexion, a much smaller body, and Dr. David Wylie, in the New York Observer, makes a plea for the consolidation of seven denominations in this country, which in polity, tradition and doctrine are closely akin — the Presbyterian Church (North), the Presbyterian Church (South), the Cumberland, the United Presbyterian, the Reformed Presbyterian (two branches) and the Associate Reformed. Three of these are considering the project of organic union. Should the seven join in one the united church would have 12,000 ministers and 1,600,000 members. Thus the Christian union leaven is working and the despised "Campbellites," after many years, are seeing great denominations following their plea.

The Boy Problem in the Church

By E. P. Wise

It is a statement within the bounds of sober truth to say that there is no greater question confronting the church than the problem of the boy.

There are doubtless various reasons why fewer men go to church than women. One of these, and I think the greatest, is that we are not caring for the boys. Save the boys and the men will be saved. The boy is unsaved. The home, in so many instances, fails with him. The Sunday-school does not hold him. The Endeavor societies never interested him. He is rarely found in the church services. Many instrumentalities have been used to hold him, but they have succeeded only indifferently.

What's the matter with the boy? Nothing. He's all right. He is not so bad as you think him. He may have inherited evil tendencies, but these in a large measure may be overcome. He is not naturally perverse. The boy, like the colt, is usually spoilt in the breaking. And the fault is not so much the mother's as the father's. The men of to-day are to blame that we have so many bad boys now and shall have so many bad men in the future.

I am the friend of the boy. I sympathize with his inclinations and aspirations, his difficulties and his struggles. Remembering my own boyhood I think I can see what boys need to help them safely through the stress period of life. For it is in that period that the future man is made or unmade. And yet we are often told that it is useless to bother with the boy. "What's in the boy will come out of him." Nonsense. In spite of unfavorable conditions many a boy becomes a useful man. But better treatment would have made him a better man. And many a wreck of to-day had in him in his boyhood days manhood's sterling stuff. Better throw your seed into the unplowed field without care or culture and say, "If there is any good in the field it will come out without my attention."

Two serious mistakes have been made in the handling of the boy. The first is *neglect*. The church has neglected him because he is hard to handle. If you know boys, love them, take pains with them, you can handle them. The home has been too neglectful of him. Here the blame rests chiefly with the men. Men think themselves too busy. They have more important matters, such as hogs and cattle, fields and forests, stocks and bonds, to look after. Furthermore, men think boys are too insignificant for their dignified attention. I am filled with indignation when I observe with what contempt and superiority the average man treats a boy. Good men drive boys away from them and resign their own place of influence to the inferior man who shows the boy some respect.

But even the mothers and sisters are not blameless. There is a period in the boy's life—the beginning of adolescence, the most dangerous period—when above all he needs affection and sympathetic guidance. At this time he is likely to be neglected. He is awkward, he is in the way. He drags mud into the house. He spills the baby out of the cradle. His pants are too short and his sleeves have crept up his arms. He is not wanted in the kitchen or the parlor. He is scolded and scowled at. Father neglects him; mother pushes him aside; and his sister forbids him. Poor fellow, what is he to do? Go into the street. There he is welcome and has freedom.

The second mistake is that we have tried to make him too religious. There is not much religion in a boy, especially of the conventional sort. His body develops first, then his mind and lastly his religious nature. The possibilities are there from the start—a mere spark which must slowly be fanned into a flame. We force it and blow it out. A boy's make-up is about as follows: Fun, 75 per cent; heart, 15 per cent; reason, five per cent; work, three per cent; religion, two per cent. Nearly every institution that has attempted to do anything for the boy has made the mistake of being too religious. Little boys are in the Sunday-school. In the adolescent period, when they need help most, they drop out. They are not understood. They are usually taught by a young lady and the average young lady understands the impulses that stir in a boy's bosom about as well as she understands a tiger. All praise to the young women for what they have done for the boys, for they are the only ones that have tried to do anything for them. But my contention is that boys ought to be taught by men, men who make a study of boy life, who can understand him, who will get down to his level and who will live in the boy's world. And the solution of the boy problem in part consists in persuading men to see this principle and to govern themselves accordingly.

What religion a boy has is of a genuine sort. It is dynamic and practical. You can't get a boy to sit still in a prayer-meeting ten minutes, but you can send him two miles to carry good cheer to a sick companion. He is loath to make speeches and say prayers, but he will do things, and earn money, and give the money to a good cause. One boy expressed his objection to the Junior Endeavor meeting thus: "They talk too much with their mouths." He has little use for a religion of words, but much for a religion of deeds. Furthermore, what religion a boy takes in must come in an unconscious way. Give him something to do which he likes to do, under good influences and in a religious atmosphere, and let him absorb his religion.

If we would succeed with the boy we must avoid these errors, but also observe two important principles: First, the boy must have a good time. He is about 75 per cent fun. To quarrel with that fact is to fly into the face of providence. God made him that way. Josh Billings said that a mule had no disease which a club would not cure. So many people in the home and the church have mistaken the boy for a mule and think his fun-loving disposition a disease and proceed to treat it after Dr. Billings' prescription. As a result they succeed in driving the boy away from them or clubbing out of him all that makes a real boy.

The boy wants fun, needs fun, and will have fun. Someone says, "Put the boys to work, they don't need to be amused." But the boy will not always work, and it is not right he should. And when tasks are done he will have fun. If you do not encourage play at home he will have it on the street. If you do not furnish him an opportunity at the church, or some other wholesome place, to meet his fellows in the freedom of good fellowship, he will do it in the back alleys, in stables or in club rooms, where he learns to gamble, drink and tell lewd stories. The ideals of such gathering places ruin the boys.

To succeed with boys we must make St. Paul's principle the rule of life—"All things to all men." We must live on the plane of boy life. We must enter into his struggles, aspirations, pleasures. He must not be allowed to misbehave and disturb others in the home, in the school or the church. He must be disciplined. But sympathy is the best means of discipline. He must know that there is a time for all things and that there is a time when he will be helped to have his fun in an innocent way. And when you do that you gain three things: (1) You keep him from having a good time in a bad way. (2) You tie him to yourself. (3) You help him unconsciously to a higher way of thinking and acting.

(TO BE CONTINUED.)

Our Duty.

By Walter W. Stewart.

To think pure thoughts,
To speak kind words,
To do good deeds;
To be the Master of Ourselves,
Yet willing to be the Servant of Others;

To be gentle, yet firm;
To be just, yet merciful;
And to love one Another
As He loved us All.

As Seen from the Dome

By F. D. Power

A man called to see me yesterday with a big proposition. He wanted to build a railroad from Cape Horn to Behring's Strait, 12,000 miles, and wished to enlist my financial assistance. If I could secure for him $2,000 he would assure me a return of $20,000 in eight months. It would mean $150,000,000 in ten years. It would bring $600,000,000 in trade to the country. It would be equivalent in a few years to a gift on my part of $600,000 for missions. A preacher of the Disciples of Christ had said to him in St. Louis that the passage of the iron horse through South America, with the rattling of a heavily loaded train behind, would be as good as a thousand missionaries. "How much does it cost to support one of your missionaries? Three hundred dollars?" "Yes," I said, "twice that." "Very well, sir; I was about to say it would be as if you contributed $300,000 for missions, but you give me a much larger sum, $600,000! It is but little for you, or one of your friends to contribute, and why should not your people have the distinction of doing this great thing for the cause of Christianity and secure the inestimable benefit at the same time to your country that must surely come from this railroad through three Americas?" "It is a stupendous scheme," I said, "too big entirely either for my head or my pocket. I trust you will be able to put it through. Go about like Diogenes until you find your man." "I thought I had found him here," said the old gentleman, with a Chesterfieldian bow, "but I have failed." And he left me in a daze.

Crazy! Oh, no, not a bit of it. As safe and as sane as the Democratic party. Hardly a week passes that we are not offered as great an opportunity. God created us to desire great things, and in no place in the universe so much as in Washington do such gigantic propositions come to the front. A Weary Willie seeking to enlist a penniless preacher in financing a railroad to the planet Mars would be no strange thing here under the Dome. But truth is stranger than fiction, and there are actual realities that one may see in the growth of the Lord's kingdom that go far beyond the bewildering project of my visitor.

Take Church Extension. Did you ever feel the thrill of Muckley's finger exercise? "No machine yet contrived, or hereafter contrivable," says John Ruskin, "will ever equal the fine machinery of the human fingers," and under the skillful direction of our secretary of Church Extension these fingers speak volumes. Whatever sum the board loans to any church it is the rule that the loan be paid back one-fifth each year. The interest charged is four per cent. As fast as the different amounts are returned to the board at Kansas City they go right out again to help build other churches. Spread out your hands with the thumbs touching. Now suppose we lift $2,500 out of the fund and watch it work for five years, starting the money out Jan. 1, 1900, in five loans of $500 each, as indicated on the thumb and fingers of the left hand. Jan. 1, 1901, one year from the date the loans are made, each of the five churches pays a note of $100, thus returning $500 with which to build the sixth church, indicated on the thumb of the right hand. Jan. 1, 1902, by same plan, $500 came back from the payment of the second notes of the first five churches, also the first note of $100 returns from the sixth church, making $600 returning at the end of the second year to build the seventh church. Jan. 1, 1903, $500 is returned by the first five churches on payment of their third notes, the second $100 returns from the sixth church, and the first note of $120 from the seventh church, making $720 with which the eighth church is built. Jan. 1, 1904, $500 is returned from the first five, the third $100 from the sixth church, the second $120 from the seventh church, and the first note of $144 from the eighth church, making $864 with which to build the ninth church. At the end of the fifth year $1,037 returns to build the tenth church. Adding all the amounts together we have $6,221 as the work done in five years by the money constantly repeating itself. Twenty-five hundred dollars in five years more than doubles its working power, the interest all the while paying expenses of administration and the getting of new money. Governor Drake gave $5,000 in 1889. Since then this sum has built fifty-two churches and has done the work of $19,645. Such is the spell of figures on the fingers in Church Extension. Easily one sees the possibilities of his money when thus invested in twenty years, a hundred years, going on indefinitely, long after he has passed away, in building up the kingdom of our Saviour and Lord.

All the wide-awake religious bodies are pushing Church Extension. The Methodist Episcopal church, for example, builds through its Church Extension Board 500 new churches a year. In the first thirty-two years of its history its Extension fund aided in the erection of 13,184 Methodist church buildings, more than half the churches which that denomination owns today. In all for this purpose they have expended $8,000,000. In their permanent loan fund they have $1,500,000, and the total income of their Church Extension Board last year was $250,000. Still they cannot supply the demand. Three thousand young Methodist churches are without houses of worship. Our fund Aug 1 is $415,000, and we have erected through this agency 800 houses of worship. Last year the receipts were $102,279, and we built 80 churches. We started the fund in 1888. We want $450,000 by the time of the St. Louis convention. We aim to have half a million by the close of 1905, and when we celebrate our centennial in 1909, this fund must be a round million.

This plan works. It is more wonderful than the chain letter horror in its results, for that, besides sending its victims to the insane asylum, always broke somewhere. This is practical and certain. You remember Dickens story about, Dotheboys Hall. "Now, then, where's the first boy?" "Please, sir, he's cleaning the back parlor window," said the temporary head of the philosophy class. "So he is, to be sure," rejoined Squeers. "We go upon the practical mode of teaching, Nickleby; the regular education system. C-l-e-a-n, clean, verb, active, to make bright, to scour. W-i-n, win, d-e-r, der, winder, a casement. When the boy knows this out of the book, he goes and does it. Where's the second boy?" "Please, sir, he's weeding the garden." "To be sure," said Squeers, by no means disconcerted. "So he is. B-o-t, bot, t-i-n, tin, bottin, n-e-y, ney, bottinney, noun, substantive, a knowledge of plants. When he has learned that bottinney means a knowledge of plants, he goes and knows 'em. That's our system, Nickleby; what do you think of it?"

So of Church Extension. C-h u-r-c-h, church, a building, a house of worship, a place where the people may be gathered to preach the gospel and observe the ordinances and combine their forces and funds for the building up of the kingdom of Christ in all the earth, a religious home, a center of Christian life. E-x-t-e-n-s-i-o-n, extension, the process of extending, a reaching or stretching out as in space, or scope, prolongation, enlargement, increase, a lengthening of cords and strengthening of stakes, growth, a practical answer to the prayer, "Thy kingdom come," a hastening of the day when the kingdoms of this world shall be our Lord's kingdom, and the knowledge of the Lord shall cover the earth as the waters cover the great deep, and every apt disciple when he has learned this goes and does it—takes the Church Extension offering on Sunday, Sept. 4. Twenty-five hundred homeless congregations appeal to you on that day. Of themselves they cannot build. Of the banks they cannot borrow. Of their brethren they have a right to expect a helping hand. Let us all pull together and put them on their feet, Now then! With a swing! All together! Up she goes! And they can keep the commandment, "Let them make me a sanctuary, that I may dwell among them."

The Modern Parable of Dives

BY THOMAS CURTIS CLARK.

There once lived a man, in the land of Everywhere, whose name was Dives. Upon him Nature had bestowed the faculty of getting. As a boy, he was known among his companions as "the bargainer." As a youth, he revealed the power of transforming his friendships into money. As a full-grown man, he was looked upon as a wonder-worker, in his city, in his country, and throughout the world. No one understood him but himself. He knew everything about everybody's else business, but no one knew anything about his. He was a sphinx, but a live one. Though he appeared harmless, yet he delighted in the blood of men.

The world said he was a success. Did not the ships he sent out always come in, laden with the riches of distant lands? Had not his name gone out into the world as one of the greatest of his generation? Did not the business of his country revolve about him as an axis? Wealth, fame and power were his. What more could he want, to be successful?

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One day, when the ships of the wonder-worker, Dives, were filled to the full with yellow gold, he was called into a far country, to appear before a King, one greater than himself. He could not understand why he must go, but he realized that there was no excuse that could avail.

He took with him his gold-laden ships, and, after a long journey, reached the shore which bounded the realm of the Great King. Leaving the ships near the shore, he made his way to the palace, and found his superior seated upon His throne.

The King's face was unfamiliar to the voyager. Dives had never known Him, nor had he heard of Him.

There were many other persons who appeared before the throne with him. To all the King made the same statements, and of all He asked the same question. These were the words with which He greeted them: "I am the Great King. But I am also your Father. You are my children. Many years ago I sent you into a far country to live your lives and work out your destiny. I gave you a beautiful world in which to work, and friends to make joyful your hearts. What have you made of them?"

At the words of the King many of those present before Him seemed to understand Him and rejoice. The King realized that, and made them rejoice the more, for He said to them. "Enter ye into the joy of thy Lord."

But there was one of the company who did not understand the meaning of all this. However, he observed that his companions were giving to the King various possessions which life had brought them, and he concluded that it might be well for him to bring, too, the fruits of his toil.

On reaching the shore again he found the ships where he had left them. But, to his great dismay, he found that his gold had undergone a strange transformation, and that what now met his sight sickened him. Having looked upon the face of the King his power of vision had been changed, and in place of the precious metal which had before rejoiced his eyes, he saw thousands of bleeding hearts.

. . . . . .

The revelation had come, and the revelation broke his heart. He sat down on the shore and shed his first tears. He looked back toward the palace of the Great King, and saw written over the threshold in words of fire this inscription, "From him that hath not shall be taken away even that which he hath." And at the sight of this he wept bitterly.

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A Word to Ministers.

By R. J. Campbell.

Is there any class of the community to-day of whom it may more truly be said that they are belittled by their habits of thought than the ministers of religion? I speak of them with all respect, and include myself in their company, and never wish to do other. I love my brethren, but one can see the very faults we are supposed to condemn in the pulpit are characteristic of ourselves—envy, hatred, malice, and all uncharitableness, the wickedness which a man would not acknowledge even to himself, that mars his message and stifles his word. Oh, that we could recognize more clearly that it is not the profession we make, it is the life we put into the profession that matters most! There must be a profession. Every man lives his creed—you must, the worst of you as well as the best. What you really believe in is shown by the sincerity of your devotion to the ideal that you set up. There is no Christian but ought to include himself in the ranks of ministers of religion. In God's sight there is no professional class, every man is a minister who has known Christ at all or taken his name upon his lips. If I were to accuse you of living wicked lives you would be startled and indignant, but alas, it is true that a great many included in the church of God have done very little for their penny a day. There are men at the feast who have forgotten the wedding garment. There are amongst us not a few who would not confess to themselves that they are living the lives of hypocrites, yet what is the meaning of doctrinal affirmation and of loud-sounding phrases about the Christ and attendance at the house of God, except the life be afire and the soul be burning for the love of God?

The Dream and the Life.

By Clerin Zumwalt.

Dedicated to the memory of Miss Jessie Hakes.

I

The Dream.

The springtide air is bright and fair
And fancy's wing is strong,
And music floats from joyous throats
For youth-land's dream is long.

In clouds of bright and silvery light
The tinted future gleams,
And the glowing rays of golden days
Flow in liquescent streams.

Amid those skies fair cities rise
And palaces of gold,
And in the glow where light beams flow
A scroll of fame is rolled,
And the names of all are written there,
And the fame of all is great and fair.

Bright honor glows on the brow of those
Who build the gleaming walls
That sparkle bright in the liquid light
Where the future softly calls,
For 'tis builded all in truth and grace
With the lofty words in the higher place.

A garden fair lies sleeping there
In the bosom of a dream,
And fair and sweet are the forms that meet
On the banks of the garden stream,
And the love is pure and ever true,
And the last embrace is sweet and new.

II

The Life.

The dream is true, 'twas always true,
But the life is false and cold;
The morn was bright, 'twas always bright
Before the storm cloud rolled,
But storms must come and winds beat high
And the sweetest blooms must fall and die.

The song was hushed when scarce begun,
Though 'twas a beauteous song—
Oh, such a beauteous song,
And the mighty battle ne'er was won
For the enemy's host was strong—
His host was swift and strong,
And the battle was lost and night closed o'er
And the dream was gone forever more.

In the mighty hush of the closing years
When the scroll of fame was read
The throng was bowed and bathed in tears
For names like men were dead—
Were fallen, lost and dead;
And the name which in dreams was written there
Was one which its owner feared to wear,
For 'twas dark with crime, and the scroll was fair.

A sweeping, rushing cloud of doom
Came down o'er the love-lit dream—
Came chilling the love-lit dream,
And opened and closed a ghastly tomb
By the side of a lonely stream—
A lonely and sorrowing stream,
And the tear-stained eyes still burn with pain,
And the weeping storm-wind cries again,
And the darkness falls with a ceaseless rain.

. . . . . .

The dream is true while the ages roll,
And the truth is bright and fair,
For God still speaks in the human soul
By the dream that is written there,
And 'tis better to see with the eyes of God,
And strive for the highest things,
Than to lie forever a senseless clod
Till the soul has lost its wings.
'Tis better to fall with a broken wing
Than never to rise and never to sing.

Where Shall We Find God?

By Walter L. Hayden, Jr.

This question, the deepest and most persistent of all the ages, has had many and varied answers. Nor do we escape the need of asking it for ourselves because the Christian revelation has been given to us; for to truly *find* God is something far deeper and more vital than simply to know about him. The mighty energies which are found in steam and electricity have always been in them but only as man gained sufficient knowledge to utilize them were they of any service to him. So the power of God unto salvation is in the Christian revelation, but we must both know how to use it and actually *conform* ourselves to the laws of its working, if it is to become a power in our lives. Really to find God is to find him in such a way that his spiritual energy takes possession of us and directs our lives.

The problem of finding God, then, is the problem of how to live the spiritual life. They are not two problems, but one, and their answer is the same. One cannot escape the conviction, as the result of considerable observation, that large numbers of nominally Christian people have not really found God or found how to live the spiritual life. Their religion seems to be a sort of secondhand religion. God is a far-away being to them. Their belief in him is largely a historical or second-hand belief. They think of him as once personally active in the world, but now he seems to them imprisoned in natural law. The life of a Christian is to them a more or less active conformity to a series of rules and regulations which Christ has left for our guidance. For their failures and shortcomings in such conformity they feel that an outward confession of Christ and formal membership in the church are their safeguard from condemnation. This formal membership is in fact practically the only difference between their condition and that of hosts of good, moral people outside the church. Such church members do not pray much, if any; nor are they often in the spirit of prayer. They have no habits of devotion. My father once asked a deacon of the church of which he was pastor to lead in prayer. "That is what we have you for," was the ungracious reply. If that man had been one whose daily life was steeped in prayer, he could never have made such an answer, though natural timidity might possibly have sealed his lips in public.

The inevitable result of such a state of affairs is a kind of religious legalism having many of the characteristics of the Pharisaic legalism of Christ's time. Religion, instead of being a thing of freedom and life as it should be, becomes an intellectual concept merely; instead of a thing of the spirit it is a matter of tradition. It is a book religion to be understood and argued about but not a progressive power in the heart. Since there is a want of faith in a living and a present and ever helpful God, and in the power of prayer, the church comes to trust largely in outward and material helps. Noise and numbers are the criteria of successful church work. Quiet and faithful work for permanent spiritual results is despised and there is a feverish desire for showy work. Noise when the expression of genuine religious emotion, and numbers when they are the fruitage of spiritual forces, are not to be despised, but sought as ends in themselves they are an evidence of practical unbelief. Such churches may consider themselves sound in the faith, but as one of our brethren once said it is a soundness which is "all sound." A religious life which has to depend for its inspiration on outside influences is a poor thing at best. When a man begins to have doubt of the truth of his opinions or loses his hold on a vital faith he begins to put his faith in numbers. If he can surround himself with a multitude of others saying the same thing he feels safer. He who has no doubt of his position cares not for majorities but stands fast against the world. God must be a living reality in the soul before he can be a living power in the life. The majestic cataract makes a great noise and is a thing of power, but it is so because its sources are in the heart of the eternal hills. The real difficulty is a lack of religious vitality. There is an impoverished condition in the spiritual life. It would doubtless greatly shock many respectable church members to be told that they were skeptics and atheists, but a condition such as has been described is practical atheism because it leaves God practically out of the life. It is moral skepticism. The writer of this article once preached some sermons on temperance and other living themes, making a practical application of the gospel to present day conditions. He was criticised for this by certain brethren on the ground that he was "not preaching the gospel." With many people not as ignorant as these objectors were the gospel means an intellectual conception simply. It is their philosophy of the plan of salvation. In many cases this conception, at least in the way it is held, is of the hardest and most juiceless character, so divorced from all personal religious experience that it is as dead as a mummy. It is a true specimen of "*mathematical theology*."

It is perfectly obvious that a faith of this kind is not the New Testament faith. The New Testament faith is the response of the whole being—spirit, mind and body—to the ideals of Christ. It is the assent of the *heart* to the appeal of Christ. The intellectual skepticism which has difficulty with various dogmas is as nothing in culpability compared with the moral nature that remains dead in the presence of the great moral ideals of Christ.

The true spiritual life, then, must be one that actually lays hold on God. It is the result of a personal and living faith in God and realization of his power. The Christ of the true spiritual life is,

> "No dead fact stranded on the shore
> Of the oblivious years;
> But warm, sweet, tender, even yet,
> A present help is he;
> And faith has still its Olivet
> And love its Galilee.
>
> . . . . . .
>
> "In joy of inward peace or sense
> Of sorrow over sin,
> He is his own best evidence
> His witness is within."

But Christ's ideals are not individual only; they are also social. No man can live the true spiritual life away from his fellowmen. Sometimes a weary, overburdened, careladen soul thinks that if it could only be released from all responsibility and could withdraw from its fellows and meditate upon God it might find him more fully. We do need time for prayer and meditation, but let no such soul despair. The truest visions of God come to us in the doing of his will. "If we live truly we shall see truly," says Emerson, and a greater than he has said, "If any man will do his will he shall know of the doctrine." There is no experience of life, be it joy or sorrow, pleasure or care, which will not give us a new realization of Christ if borne with him and for him. And so it is not the monk or anchorite in the lonely vigils of his cell who comes to see God most clearly but he who in the strength of God enters most into the life of the world. "The highest development of personality," says Bishop Brooks, "is found in society—perhaps personality itself is so dependent. Desire, love, religion, etc., all reveal primary relations to the social life." Again he says, "The full perception of truth comes through the quickened feeling and above all through the obedient will in addition to the intellect."

No one, then, who selfishly withdraws himself from the life and burdens of society can hope to find God. We see why, for this reason, obedience to the authority of God's church with its burdens and joys, its responsibilities and its spiritual lessons, is necessary for our spiritual life. The mere fact that this service is made up of outward and visible acts does not change its character as a spiritual necessity. So with all the require-

ments and ordinances of God's church. Let us beware how we modify or omit them. They are not mere outward forms but are charged with spiritual power, as Bro. N. J. Aylsworth has so clearly shown in his book on "Moral and Spiritual Aspects of Baptism." There is a danger lest in our hatred of what is formal and legalistic merely we forget that religion to be social must be institutional.

President King of Oberlin college has answered the question of an inquiring pastor as to the wisdom of admitting a candidate to the church without baptism. The candidate in question had been brought up a Quaker and did not see the necessity of submitting to any outward form. In all other respects he was a most desirable candidate for the church. The answer of President King was that under the circumstances he would advise that he be admitted without baptism. President King is a most lovable man and a great man, as from four years' contact with him in and out of the class room this writer can testify, but there is an entire failure here to realize the social significance of institutional religion. This position consistently adhered to would do away with all outward and social religion upon individual whim or lack of information. By this precedent any individual and all individuals if they chose could wave aside all outward religion, not only the church but all social obligation.

We do not always find ourselves in accordance with the utterances of high church Episcopalianism but the following gives forth no uncertain sound and is so apt and true that I close with it. It is from Bishop Gore: "Life in God, knowledge of God, communion with God may be to the pagan only the ultimate goal of the rapt ecstatic or the privilege of a philosophic self abstraction from the things of sense possible to the very few; we say to all men. Take it as a gift of God made tangible and visible in common ordinances; the submitting to be taught a creed, the reception of a washing of water and a laying on of hands; the common partaking of bread and wine, these are simple, unostentatious acts which all are capable of, which all can approach. But through these common things of the common world our God who took and wears our common flesh still communicates his hidden essence."

Keeping Young in the Ministry

BY C. C. ROWLISON.

A man's actual life is often not in accord with his avowed principles; but always it is the product of his real convictions. This is so because many times the most invincible logic fails to secure the surrender of the heart. The characteristics of most of our lives are determined not by reason, but by our deeper likes and dislikes, by our ambitions and inertia, by underlying motives which we ourselves are sometimes unconscious of.

The continued usefulness of a minister depends entirely upon his fundamental attitude toward his work. All his theories about keeping abreast of the times are of little value. Indeed, these theories themselves may rise up to mock one unless the essential life motive provides the enthusiasm.

Our hearts answer to one or the other of two conceptions of the truth. There is one class of minds which looks upon truth as a completed system, revealed directly from God, and handed down in the tradition of a church, or in the Bible. Truth thus conceived will endure neither addition nor subtraction. All that the mind can do, with such a view, is to seek to gain a right and comprehensive appreciation of this truth. The minister of this first temper of mind is sure to have some formula, which is the final statement of God's will and of man's duty. It may be a long or a short creed, it may be an elaborate or a simple plan of salvation, it may be a scheme for the interpretation of the whole Bible, or only of the New Testament as the essential authority, but always it is a finished product. It is an "everlasting gospel," apart from which there is no salvation. Evidently a man of such conviction has within himself very little possibility of growth. The world is growing very rapidly in the present generation, and the man who ministers to his own age must grow also.

The other class of mind looks upon all systems of truth as relative. The universe, being not a completed machine, but a living organism, has a new life every day—a life born out of the old, it is true, yet a completer, fuller life than was ever possible before. The doctrine of the past may have contained a great truth for a past generation, and yet have little truth for to-day. There are no completed systems. The man of this temper is interested in only one thing—to know the truth for his own day. The convictions of his mature years may not be the convictions of youth, but they are as fresh and vital and inspiring as were the enthusiasms of his unripe years. His message is a living message, and all his methods are adapted to the time in which he lives. He therefore keeps his youth. He touches the heart of the people in the midst of whom he lives. He helps to shape the institutions which express the ideals of his community.

It is hard to make our lives over. But a fundamental principle of the message of Jesus is that we must be born anew. Many a preacher is dead while he lives because of the refusal to undergo the new birth.

Kenton, Ohio.

❀ ❀

Do We Come to the Cross for Refinement?

By G. Campbell Morgan.

A great difficulty of our time is to persuade men that they are sinners. Thousands and tens of thousands are totally unconscious of sin, and they can never be made conscious of it until they realize that Christ is Lord. The vision of Sinai never made me afraid in my life. I was born in a Christian home, brought up amidst Christian surroundings, and I cannot name the day when I received the new birth. It was a vision of the perfection of Christ which made me realize my own deep sinfulness. We must get away from comparison with each other, or with the average man—that dreadful average man who is ruining so many—and try ourselves by the standard of the "All-perfect Savior." Men tell us nowadays that they cannot bear the hymns which speak of blood, such hymns as "There is a fountain filled with blood," and "Not all the blood of beasts, on Jewish altars slain." They are too refined for such hymns. But do we come to the Cross for refinement? No, we come to see there the dreadful character of our own sins. A bloodless evangel is an insult to man, to say nothing of God.

❀ ❀

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The Case Against the Congo Government

By Robert E. Park

of the American Congo Committee.

April 16, 1904, the foreign missionary societies of the United States met in conference at Washington and drew up a Memorial concerning the conditions in the independent state of the Congo. April 19 this Memorial was presented by Senator Morgan to the senate of the United States and now awaits action, when congress reconvenes in December.

The question for which this Memorial asks the consideration of the American people is a momentous one, inasmuch as it concerns not alone the future of 20,000,000 people, who are now being ruthlessly exploited by the Congo state government through its various monopolies, but concerns also indirectly the future of all the native peoples of western Africa.

The "Belgian system" has the prestige of a great commercial success. It has raised the city of Antwerp within fifteen years to the position of the first rubber market of the world. It offers itself as a constant temptation to the adjoining colonial governments, where more humane methods of exploitation have not met with the same commercial success. It has already invaded the French Congo and, unless a sane and informed international public opinion raises its voice in protest, threatens by the mere force of competition to extend itself to the whole western litoral, a regime of commercial exploitation more ruthless than the civilized world has known since the days of the Spanish conquest of America.

It should be perfectly understood what the grounds are upon which the Memorial demands the intervention of the powers in the Congo State. The history of the Free State is so woven about with legend; its status in international law is so anomalous and ill-defined and the tales of atrocities committed there in the name of civilization are so fantastically horrible that any discussion that seeks to get at the real issues is likely to lose itself in details and degenerate into a mere shriek of horror.

What is then the charge which the Memorial brings against the Congo government? It charges that the government promised to put an end to the African slave trade, and that it has reduced the whole population to the condition of serfs. It pledged itself "to watch over the preservation of the native population and the improvement of their moral and material conditions of existence," and has systematically disregarded native law and custom, taken away from the native the right to gather the natural fruits of the forests, and parceled out the whole country, as if it were a vast plantation, to a number of monopolies, in which the state is a partner, taking fifty per cent of the profits.

The government solemnly pledged itself to maintain free trade; it has made trade with the natives a crime, treating the foreign merchant who seeks the traffic with the natives as a receiver of stolen goods.

The government bound itself to permit no monopoly, and it has converted the State itself into a vast corporation, which maintains an army of 20,000 regulars and 10,000 reserves, whose sole business is to compel the slaves of the State to bring in rubber.

It promised to bring peace and civilization to the peoples of the great Congo basin, and it has systematically pitted one tribe against another, arming the savage cannibal tribes and sending them out under their native chiefs against defenseless villages, to burn, slaughter and destroy, merely to enforce the so-called rubber tax.

That this was and is the Belgium system even the government itself will scarcely deny. That this system has resulted in the most horrible atrocities, that native tribes are leaving the land they have inhabited for centuries to escape extinction, that the population is rapidly decreasing through disease, disruption and discouragement as a result of this system, is amply proved by the document attached to the Memorial and by the testimony of travelers and missionaries whose lips the present agitation has unsealed.

There remains the question of the individual responsibility of the United States in this matter, and upon that score we may quote the Memorial itself.

> It may, we think, justly be held the sacred primal of membership in the family of the state in itself would justify inquiry and protest under the laws of the nations.
>
> The foremost part borne by us in the recognition and practical creation of the Congo State cannot be regarded as without bearing upon the question of our relation to the present situation.
>
> Our presence in the conference at Berlin, and our implicit indorsement of its action, which fell short of a technical ratification only because of considerations of a technical nature, further accentuate our interest in a just discharge of its pledged obligations by the government of the Congo State.
>
> The right involved in full participation in the conference at Brussels belongs to our government. The charges made against the independent states of the Congo involve disloyalty to the understanding and the definite declarations of that conference as they involve disloyalty to the conference at Berlin.
>
> Furthermore, obviously too the right of a party to a treaty is ours. Our treaty of 1891 secures to us definitely the right of freedom of trade, the right of all citizens to reside and build in the state. And this treaty, furthermore, formally secures to us all rights of the signatories of the Berlin agreement and the rights conceded to the most favored nation. It is these rights which by common report are violated by the deeds and claims of the government of the independent state of the Congo.

But independent of the demand for protection for a helpless people, another question is at stake, in this controversy, the importance of which cannot be lightly passed over.

May a government in total disregard of the interests of the people over which it asserts its authority appropriate for its own aggrandizement the land, the products and all the emoluments of a vast national territory?

The question assumes a more poignant interest, when this government, coming not from the people themselves, is imposed from the outside as a mere external force, with no roots in the common life, the traditions and the consciences of the people. "It is the issue of the closed door, closed against the people of the house and against the people of all lands."

If the abuses of which we have report in the Congo were not sufficient to warrant an international inquiry, the coming together of the powers would be amply justified by the necessity of securing an international judgment upon the astounding claim represented by the present government of the independent state of Congo.

Boston, Mass.

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Sunday-School.

September 11, 1904.

ELIJAH TAKEN UP INTO HEAVEN.—2 Kings 2:1-11.

Memory Verses, 9-11.

GOLDEN TEXT.—He was not, for God took him.—Gen. 5:24.

One of Elijah's most important acts was the consecration of his successor, Elisha. The end of Elijah's work was not yet at hand, but there was much that the young prophet needed to learn before he would be competent to take up an independent ministry, and God wanted to put him through a period of preparation under the tutelage of the old prophet. Elisha might have said, "The work of a prophet is simple enough; there is nothing to do but hear the word of the Lord and repeat it to the people." That is the way we sometimes hear people talk about the work of the ministry and the "simplicity" of the gospel story. It is simple, as the prophet's message was simple. But it takes preparation for the effective delivery of the message.

The enemy whom Israel most constantly dreaded at this period was Syria, the powerful kingdom which lay to the north and east, with its capital at Damascus. At times there was alliance between Syria and Israel, and at times there was war. About twenty-five years before, when Baasha was king of Israel, there had been an alliance with Syria, but this had been broken by a device of Asa, king of Judah, who persuaded Syria to break the alliance and make an attack on Israel from the north (2 Chron. 16:2). Since then there had been enmity, and sometimes war, between the two neighbors of the north. In the two attacks which Ben Hadad of Syria made upon Israel (1 Kings 20) Ahab does not appear to very good advantage, although he emerged victorious from the contest. At the first attack he was anxious to surrender, and was dissuaded from that course only by the advice of his counselors. In the second attack he captured the person of Ben Hadad, but afterward released him. It is impossible to attribute this act to mere clemency in Ahab. More likely he was afraid to follow up his victory and preferred to make peace with his enemy. A prophet told Ahab that this peace was displeasing to Jehovah, and that his life would ultimately pay the penalty for his folly.

The episode of the vineyard of Naboth and the villainous means which Ahab and Jezebel took to obtain possession of it, has perhaps contributed more than anything else to the evil fame of this king and queen. To take the property away from the poor man by force, would have been bad enough, even in a private citizen, and much worse in a king, who is supposed to protect the lives and property of his subjects; to kill a man boldly, so that his estate might be seized, would have been still worse; and wickeder still would it have been to murder the man by stealth. But the climax of atrocity is reached in the plan which the evil ingenuity of Jezebel devised—to accuse the man in the name of patriotism and religion, and slay him under the pretense of executing justice. Nothing could be viler than this—and it is not altogether an extinct phenomenon—avarice cloaking itself under a profession of religious and patriotic zeal; eagerness to assassinate a man's reputation, if not himself, in the hope of winning praise or cash. Ahab posed as a great defender of the faith in this act. True, it was only a little while since he was standing sponsor for the priests of Baal, but now, when there is something to be gained by it, he is zealous to put a man to death on the charge of cursing God.

After all this Ahab again professed penitence and humbled himself before the Lord and his prophet. Then Israel and Judah made an alliance against Syria. Most of the prophets encouraged them in the undertaking—perhaps because they were afraid to be the bearers of an unwelcome message—but the prophet Micaiah was bold enough to predict disaster. Micaiah's explanation of the false prophecy of the others throws an interesting light upon the views of God then current: "Jehovah hath put a lying spirit into the mouth of all these thy prophets." The expedition ended in defeat and in the death of Ahab. Ahab was succeeded by his son Ahaziah, who was no better than his father, and reigned two years, and he in turn was succeeded by Jehoram.

It was during the reign of this latter king that Elijah finished his work and crowned his mysterious life with a mysterious disappearance under circumstances which set a final seal upon his labors. Elisha was faithful to his master to the end. And Elijah was equally faithful to his neophyte. Perhaps it was especially fitting that a prophet who had been so given to making spectacular displays of power, who had called down fire upon the altar at Mount Carmel, who had twice called down fire upon the king's servants (2 Kings 1:10, 12), who had been visited by whirlwind, earthquake and fire, should end his career by ascending in a chariot of fire.

But here, as usual, the most spectacular is not the most important thing. To one looking upon the scene, the visual presentment of the chariot of fire might have had the value of giving a vivid sense of the presence and power of God, but the report of it as something that appeared thirty centuries ago is far less impressive and convincing than some of the quieter demonstrations of God's reality. There was that in the moral sublimity of the old prophet, who had done his work and went forth untremblingly to meet his God, which is more impressive and more divine than a chariot of flame. Elijah saw his end approaching. Elisha evidently had a sense of some impending event of most serious import. But neither shrank. The fifty "sons of the prophets"—i. e., members of the prophetic school—stood afar off, but "they two went on." There is a sermon in that simple phrase. The world is much in need of men who can "go on" in the face of difficulties and dangers.

Elisha's inheritance from Elijah was a very precious one. It was first his work and second his blessing. We do not know what he inherited from his father Shaphat, but his richest patrimony was that which came from his spiritual father. And he is richly blessed who comes into this heritage when he is ready to begin his work: a great and glorious task to do, and the blessing and fellowship of good men.



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Christian Publishing Company
1522 Locust Street St. Louis, Mo.

Christian Endeavor.

By H. A. Denton.

September 11.

WHAT THE BIBLE TEACHES ABOUT HEAVEN.—John 14:1-3; Rev. 21:1-8.

For the Leader.

We have had many lessons that have taught us many things that have made the way of life more tolerable. We have had interesting lessons. We have had lessons that have encouraged us by showing us a way out of difficulties and troubles. We praise God for what he has done for us in giving us a book that is such a storehouse of supplies for our tired and famishing and hungry souls. But we come to-night to the consideration of the sweetest of all parts of the book—the part that tells of our long home. No literature of the world affords a more splendid example of richness and delicacy of sentiment than this opening of the 14th of John: "In my Father's house are many mansions." Oh, how many have been encouraged by these words! Sweet and precious they are forever! In this practical and materialistic and commercial age let us step aside to-night to consider this refreshing spot in the plan of God concerning us. Heaven. What the Bible says of heaven.

For the Members.

1. The Bible says that Jesus has gone to heaven to prepare a place for his disciples. He has ascended to the scene of his former glory to make ready for all the children. Yes, he has gone up there into the presence of the great King to speak your name and my name before him. He has, it says, gone there to plead for us. He is looking out for us in that land of glory. Does it say that? Yes, those are the very statements the Bible makes.

2. The Bible says there are many mansions in the Father's house. Yes, it is a large house—Father's house. There is room there for all the children. No matter how poor or how far he has wandered away from the Father's care, or how many bruises of sin are upon him, if he comes and knocks upon the door of that house of many mansions the Father will arise and make him room; nay, better, he will come out to meet him and say, "Here is your place waiting for you. My Son has made it ready. He orked long upon it. He suffered many things in the course of its preparation. Come in."

3. The Bible says many things about heaven in connection with the sad experiences of those who were not willing to make preparation for their entrance into heaven. It speaks of one who went before the king not properly clothed, and it says he had not a word to say in defense of his action. So there will be nothing to say in explanation of the carelessness that marks the lives of many of us as unprofitable in the sight of the Lord. It speaks of some virgins—young women—who went on their way toward the wedding feast of the son of a great man. They took their lamps, but they were not careful to look well to the filling of them. They were not consecrated. They did not go often to church. They did not suffer, were not anxious for the ark of the Lord. They took it easy. The time came. They rose up with their lamps. Trimmed and lighted, they began to go out. They could not join the procession of the wedding festival. They were not prepared. Have a care, my friend.

4. The Bible speaks of heaven as the place of the redeemed from every nation under the sun. What multitudes will be there! It tells of great numbers from all classes, who have washed their robes in the blood of the Lamb and have come up before the presence of the Father clothed in pure white. If so many there, will there not be some there whom I have seen before? May I not see someone who was brought to the Master by my efforts there in heaven when I reach that blest place? Yes, I shall. Then I expect to see my mother there. My father, long since answering the call, will be waiting for me there. And then the Bible says of all that company not one shall be sad. There is no more sorrow. No one is ever sick any more over there. Guile has fled forever. The tongue speaks only the truth and the praises of God. Jesus shall be the light of that habitation. Partial measures are forever passed away. Everything is to the full. No limitations there. Blessed heaven, the home of the soul after its wanderings!

Quiet Hour Thought.

Am I living every day in view of this fair country, and am I ready, should the call come to-night, to answer, "Here, Lord, am I"?

DAILY READINGS.

M.	Is God's habitation.	1 Kings 8:27-30.
T.	The house of the saints.	Isa. 51:9-11.
W.	For the pure only.	Rev. 7:13-17.
T.	Our treasures there.	Matt. 6:19-21.
F.	A place of blessedness.	Matt. 25:34-40.
S.	Beyond description.	1 Cor. 2:6-10.
S.	What the Bible teaches about heaven.	John 14:1-3; Rev. 21:1-8.

Midweek Prayer-Meeting.

September 7, 1904.

THE DECALOGUE.

Read Exod. 20:1-17.

"Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or tittle shall in no wise pass from the law till all things be accomplished."—Matt. 5:17, 18.

It was charged against Jesus that he was unsettling the foundation of things and overturning the law. He corrects the misapprehension in the above statement, and states the true purpose of his mission. It was not to destroy, but to fulfill. If we are to understand by the law, the *moral* law as laid down in the decalogue, it is easy to see why Jesus did not come to destroy it, but rather to fulfill it in himself, and to introduce a religion that would enable men to carry out its high obligations.

The Two Tables. The decalogue may be divided into two parts, the first four having to do with our relation to God, and the remaining six with our relations to each other. Consider briefly the import of these several commandments: the first asserts the supremacy of Jehovah above all false gods. This is essential to all true religion. The second forbidding graven images, prohibits the worship of any other god than the true God. The third requires reverence for his name, and the fourth consecrates one day of the seven to rest in honor of god, and for the good of men. It is evident that Jesus could not destroy these fundamental truths of religion. The other six commandments requiring the honoring of parents, and forbidding murder, adultery, theft, false-witness, and coveting what is not one's own, are all imbedded in the moral constitution of men and cannot be destroyed without doing violence to social order and civilization.

In What Sense Fulfilled? Jesus fulfilled the law by keeping it. He is the only being who ever lived on this earth who did keep it inviolate. But he did infinitely more than this; he taught such truths about God, and instituted such relations between himself and men, that those who believe on him may receive strength for keeping the moral law, and receive forgiveness for their shortcomings. Christ came that men might have life, and that they might have it more abundantly. This life, which comes from union with him, is the power by which we are enabled to "walk in the Spirit" and so to fulfill the law.

How Christ Accomplished This. Having himself lived a sinless life, Christ died for us, the just for the unjust, that by his stripes we might be healed. By means of his death, in our behalf, he revealed at once the awful nature of sin, and the infinite love of God for the sinner. By his death and his resurrection he opened up the way by which men, repenting of their sins and turning away from them, may receive forgiveness for the past and strength for the future. Christ's death becomes available to our salvation only as we believe in him and seek to make his life the pattern for our own.

Prayer. We thank Thee, our Father, that Thou didst so love the world, under the condemnation of sin, as to give Thine only begotten Son, that whosoever believeth in Him might be freed from the condemnation of the law and have life everlasting. Grant us, who have accepted Thy Son as our Saviour, grace whereby we may exemplify in our lives the moral law of God—erstwhile written on tables of stone, but now in our hearts and minds. For Thy name's sake. Amen.

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Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of this great kidney remedy, Swamp-Root, and a book that tells all about it and its great cures, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing, be sure to mention that you read this generous offer in the CHRISTIAN-EVANGELIST. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

If you are interested in college matters, or know of a young man or woman who ought to be interested, write to W. E. GARRISON, Indianapolis, Ind., for a copy of a handsome booklet entitled "REASONS." It will be sent free.

The Life of John Smith.

We have just issued from the press a new edition of "Life of John Smith" from the original plates, having purchased the copyright and original plates years ago. The new edition is on good paper and well bound in cloth, containing nearly 600 pages and will be sold for 60 cents. This edition is printed from plates of the only copyrighted "Life of John Smith" on the market, or that can be put on the market, all others being counterfeits of the baser sort. You will make no mistake in ordering such a book at such a price, and money will be refunded to anyone thinking otherwise.

Our Budget

—And now we begin the autumn campaign.

—The summer months have gone to join the dead summers of the past, carrying their records with them.

—This autumn, with its World's Fair approaching its conclusion, a presidential election, and its great religious gatherings, brings abundance of duty and responsibility.

—With the renewal of religious activities in the churches, let there also be a renewal of zeal and effort to enlarge the circulation of the religious journals which during the summer have borne the heat and burden of the day carrying their weekly burdens of news and edification to their readers without vacation and without diminution of interest.

—Remember the great international convention of the Disciples of Christ at St. Louis, Oct. 13-20, and let each congregation in the brotherhood seek to have its delegation present to share in the fellowship and inspiration of that notable assembly. The notes of preparation are already heard throughout the country. Look out for the CHRISTIAN-EVANGELIST's convention number.

—The books of the Foreign Society close Sept. 30.

—Robert L. Wilson, of Chicago, had a few days at the fair this week.

—The Oklahoma territorial convention will be held at Enid Sept. 19-22.

—The new church at Trenton, Mo., will be dedicated next Lord's day.

—Howard Cramblett's successor at Mansfield, O., has not yet been selected.

—Harold E. Monser, of Speed, Mo., has taken the pastorate at Kewanee, Ill.

—J. N. Scholes takes the pastorate of the Wayne St. church, Lima, O., to-day.

—A. M. Harral, of Weleetka, I. T., mounted to the editorial rooms one day this week.

—A. L. Zink has resigned as pastor at Prairie City, Ia., and is ready for work elsewhere.

—J. E. Couch has resigned at West Salem and begins the pastorate at Minier, Ill., Sept. 1.

—The dedicatory services of the Christian church at Lincoln, Ill., will be held next Lord's day.

—Rochester Irwin, of Saunemin, Ill., was a Fair visitor, and visited the Christian Publishing Co.

—The Christian Endeavor society at McPherson, Kan., has presented the church with a new individual communion set.

—A. R. Adams, of Fairfield, Ia., having recently had some trouble in the Christian church, has joined the M. E. church South.

—W. F. Richardson was delayed somewhat in getting home, having been tied up for some time on a Santa Fe train at Albuquerque.

—Evangelist C. C. Atwood and wife are again in Kansas in a meeting at Mound Ridge, where Brother Shirley is the pastor.

—The brethren at Salisbury, Mo., have purchased lots in the centre of the town and contemplate erecting a good church next summer.

—Do you want to come to the World's Fair? You can do so at the expense of the CHRISTIAN-EVANGELIST by a little effort on your part. Write at once to us.

—The program of the northeast district convention, to be held at Arlington, Ia., Sept. 5-7, promises an interesting occasion. B. S. Denny, Hill M. Bell, J. T. Shreve and many others will provide a feast.

Disciples of Christ Day at the World's Fair.

Thursday, Oct. 20, has been agreed upon by the authorities of the World's Fair, and the representatives of our missionary societies, and the local committee, as Disciples of Christ Day at the World's Fair. Arrangements have been made for a series of receptions during the day at the several state buildings for the delegates from these states. A time will be fixed and announced, also, for a general reception at our pavilion at the World's Fair. The occasion of chief interest, however, during the day is to be the great mass meeting of the delegates of the convention and their friends at Festival Hall, from three to four o'clock, on that day. An address will be delivered at that hour by Bro. F. D. Power, of Washington City, on "The History and Doctrine of the Disciples of Christ."

This "Special Day" at the World's Fair, given in honor of our convention and people, follows immediately the closing of the business sessions of the convention, and everybody, of course, should plan to remain over for that Special Day. Other features of interest than those mentioned may be arranged and announced later, but we state the facts now, that the brethren may have this date in mind and may plan accordingly. There is every reason why we should plan and work to make it a great and historic day in our annals. Brother Power has consented to speak on that occasion, and we may expect an address worthy of the cause we plead and of the great occasion.

—The main entrance to the Liberal Arts building at the World's Fair is shown on the cover page of this paper.

—J. M. Monroe has just dedicated the church at Ames, Okla., and raised $506. This makes fourteen churches that he has dedicated in six months.

—Evangelist De Forest Austin and his colored singer, Frank McVey, begin a meeting at Chester, Nebraska, Sept. 4. They just closed a meeting at Havelock, Nebraska, with 80 additions.

—O. N. Roth has located and begun work with the church at Argentine, Kansas. This is a suburb of Kansas City and needs a capable, vigorous young man, as we know Brother Roth is.

—Sunday, Sept. 4, is the annual offering day for Church Extension. Every Sunday in September should be used until the churches that believe in missionary co-operation are heard from.

—Last week the Foreign Society received $1,000 on the annuity plan from a brother in Europe. There is a constant growth in the annuity fund. It grows in popularity as it becomes better known.

—The church at Warren, O., has sent representatives to several summer training schools for Christian workers this summer. Mrs. J. E. Lynn represented the Bible-school at the National training school for primary superintendents and teachers at Winona lake.

—D. R. Lucas, of Indianapolis, Ind., who is department commander, department of Indiana G. A. R., preached at the St. James street church of Christ, Boston, Lord's day, Aug. 21. He was attending the national encampment which was held in Boston.

—We are sorry to hear of the illness of President Buxton, of Dexter Christian college. The college is to open on Monday next. A good attendance is expected.

—E. W. Pease and A. Johnson are holding the first meeting in Bergen, Norway. This is an important city of 70,000. We have a number of brethren there and it is believed an important work can be built up.

—The new church at Spencer Brook, Minnesota, was dedicated with appropriate services Aug. 21. Prof. Frank Marshall, of Texas Christian university, preached the sermon. The building is now free from debt, and is worth $1,500.

—W. E. Reavis, who has been supplying for Broadway church, Pueblo, Col., which has been without a pastor since May, will receive a call, which it is hoped he will accept. The audiences have been showing a marked increase and the future looks promising.

—We hear that the Christian Endeavor societies are giving better this year than ever before for the orphanage work of the Foreign Society at Damoh, India. There has been a large increase in the number of contributing societies as well as in the amount given.

—G. S. Lawrence, of Houston, Texas, passed through St. Louis on his way to Kentucky, where he was educated. Brother Lawrence reports progress in the Texas city. His church building is being removed, a corner lot in a better situation having been purchased.

—The offices of the CHRISTIAN-EVANGELIST have again been favored by the presence of many visiting brethren and sisters during the past week, while the names of those registered at the Christian church pavilion have been so numerous that another large book has been requisitioned.

—If your people are not home from vacations the first Sunday in September the Church Extension offering should be postponed to the second or third Sunday, so as to get the best possible results. The motto for this offering is: "Sixteen hundred contributing churches, thirty thousand dollars and $450,000 by the time of the St. Louis convention."

—Dr. W. E. Garrison and wife passed through St. Louis on Lord's day on their way to Indianapolis. They had a very interesting trip to Old Mexico, some account of which we shall publish. Dr. and Mrs. Garrison were on the train leaving Colorado Springs just three hours after the one that had the terrible wreck near Pueblo.

—The California board of ministerial standing sends out a warning against one A. L. Platt, who has held pastorates at Brazil, Ind., McMinnville, Oregon, and Selma, Cal. When last heard from he was in Texas. He is charged with wife-desertion and other things. He must not be confused with F. L. Platt, of Visalia, Cal., who is not related to him and is a minister in good standing.

—The new tabernacle building at Omaha, Neb., is well under way of construction. It will be the second largest auditorium in the city, is a modern building in its appointments and well suited for church work. It is most auspiciously located. The First church is thoroughly alive to its responsibility and opportunities, and under S. D. Dutcher additions are being made to the membership.

—The Board of Church Extension is just in receipt of $2,000 annuity money from Jacob E. Miller, of Buchanan, Michigan. This is $5,500 which Brother Miller has given to the Board of Church Extension. His is the 118th gift on the annuity plan received by the Board of Church Extension. The board should receive many such gifts during September. Write G. W. Muckley, Kansas City, Mo., for information.

—"The CHRISTIAN-EVANGELIST is fast becoming a first-class exponent of religious truth for the twentieth century. I have watched its course of thought for a number of years, and have rejoiced in the greatness and grace of its development. It is one of the very few denominational papers that I am not ashamed to put in any man's hand and feel sure that if he becomes a persistent reader he will always find it 'safe and sound.' "F. M. CUMMINGS."

Sedan, Kansas.

—Arrangements are being made for all members of the Religious Education Association who may be in St. Louis at the time, on Sept. 22, which is in the midst of the week devoted to the Congress of Arts and Sciences. Following the breakfast addresses will be delivered upon the various activities of the association, and later meetings of the board of directors and committees will be held. Those desiring to be present should communicate with Dr. Ira Landrith, 153 La Salle St., Chicago, Ill.

—J. W. Zachary, of Lexington, Ky., has had a debate with R. H. Pigue, a Tennessee Methodist, in which, according to the latter's reported confession, he "lost a pound of flesh each day." Two thousand people attended the debate and Brother Zachary followed it with some preaching services when ten were added to the congregation at Bandana. Brother Zachary is "arranging with Carrie Nation to promote the Prohibition Federation" and raise a million dollar patriotic fund to overthrow the licensed saloon.

—The new Christian church at Third and Broadway streets, Vincennes, Ind., was dedicated on Lord's day, E. L. Powell, of Louisville, Ky., officiating. The church is an imposing Spanish Renaissance structure, 96x102 feet, built of buff Roman brick with buff Bedford stone trimmings. Moorish features predominate, the interior design being taken from the Alhambra. The horseshoe arch windows are distinctly Moorish, and the entrance pure Moorish in design. The church has a seating capacity of 1,500 and cost $35,000. William Oeschger is the pastor.

—After two terms of service, a period of eight years and a half in all, John E. Pounds has resigned the pastorate of the Aetna street church, Cleveland, O., the resignation to take effect as soon as a successor can be chosen. By an earnest effort on the part of the members, and with very liberal assistance from some brethren in the other churches, the amount of the mortgage on the church has been raised, and the members will begin the fall work free from the burden of debt. Mr. and Mrs. Pounds expect to spend most of the coming year in evangelistic meetings and workers' conferences.

—S. B. Moore, who begins his charge at Oklahoma City Sept. 1, writes us from Atlanta: "Closing up here in fine shape; good feeling and several additions. The people have been exceedingly kind to us from first to last, and it is hard to tear ourselves away. The brethren propose to 'hasten slowly' in arranging for my successor, so as to avoid a mistake. Letters addressed to me, and those addressed to the elders on the subject, are in the hands of the proper parties and will receive due attention. Atlanta is the New York of the south, and this church ranks among the best in the brotherhood."

—The story, "Marvin Holmes," found in this issue, is by Mrs. Claris Yeuell, now of Shelbina, Mo. For seven years Sister Yeuell taught school in the mountains of the south and became deeply interested in the inhabitants of these weird regions. There are several millions of these people, who are practically cut off from our American life and almost form a race to themselves. They are not to be confounded with the "poor white trash" of which we have heard, and while very simple, they are by no means a degraded people. This little story shows deep insight into the life of these brothers and sisters of ours and a sympathy which is highly commendable. Sister Yeuell is not only a writer but a speaker, and young people's societies and C. W. B. M. auxiliaries who would like to hear her can make arrangements to do so.

—In a note from our hard-working corresponding secretary of Missouri, Bro. T. A. Abbott, he says: "The work in the state is progressing slowly. The one great trouble is the lack of funds. I fear, sometimes, that this everlasting dig for money, on my part, is stunting my spiritual growth. I get so tired of the constant push for money that I feel like laying down the whole burden." Everyone who has had any experience in this kind of work can appreciate the truth of what Brother Abbott has said. Can any church or minister in Missouri, or in any other state, for that matter, give any good reason why so large a part of the time and labor of the corresponding secretaries should be devoted to the raising of money, aside from the fact of the indifference and lack of systematic effort on the part of the brethren? Suppose, first of all, our churches had a conscience on giving to the state mission work, as to any other cause, and suppose, again that they had, as churches and as individual members, some systematic *plan* of giving. What a revolution this would create in all our missionary work, and with what courage and enthusiasm our secretaries would devote themselves to the care of the weak and the needy, and the building up of the waste places in Zion! But why should not every church calling itself *Christian* have both the conscience and the systematic plan?

—The San Francisco papers announce that the trustees of the Berkeley Bible Seminary have recently elected Prof. H. D. McAneney president of that institution. Prof. McAneney was educated in Drake university, graduating from that institution in 1890, with the degree of A. B. Later he took a post-graduate course in the same institution and received the degree of A. M. For the last eleven years he has been actively identified with the educational interests of the Christian churches in California. He was president of Hesperian college up to the time that he entered upon the work of raising endowment for the Berkeley Bible Seminary. It is to his untiring labors in this field that the seminary owes its existence. Up to this time the seminary has not had a president, its administrative duties having been borne by Dean Van Kirk, who will hereafter devote himself wholly to teaching. The San Francisco papers, from which we glean the above facts, speak highly of the growth in strength and influence of this promising institution. We congratulate Brother McAneney upon this deserved honor, and especially do we congratulate the seminary upon the fact that so capable and so true a friend of the institution, and of our cause, has been called to its presidency. Having the hearty support of the brethren in California, and having lived down the false charges which have been made against it, we predict a bright future for this young seminary.

—Kansas Endeavorers have been holding their convention at Wichita. Among the speakers was Evangelist H. A. Northcutt who, according to newspaper reports, greatly delighted, as we would expect, his auditors. Speaking on the subject, "How to Live," he said that what the Christian Endeavor society desired to do was to become famous and world-wide not through wealth nor great numbers, but through the good they accomplish. Kindness and sympathy are the greatest methods that can be used by the Endeavorer and are the means of accomplishing the greatest amount of good. The Wichita Daily Eagle says that he "interspersed his address with many interesting and appropriate stories, his listeners alternating between laughter and tears. He is an entertaining talker, and his many good thoughts so splendidly expressed will remain long in the hearts and minds of his hearers."

—The new Christian church at El Paso, Texas, the opening of which we have already recorded, is one of the handsomest churches in the southwest and the largest in El Paso. It is constructed of red brick, trimmed in white stone, with a handsome cornice. The windows are of stained glass and the interior of the church is as attractive as the exterior. The floor is richly carpeted, the ceiling is gracefully arched and is of steel artistic design, while huge chandeliers of pretty design light the place. The pulpit and choir section are several feet above the floor of the church and the baptistry is also on this section of the floor. Behind these are the pastor's study, a parlor for women's society meetings, offices for the church officials, library and other conveniences and in the front end of the church is a gallery that will accommodate many people, while the building is so constructed that the gallery can be extended along both sides when the requirements of the church are such as to make it necessary. The lower floor, where is the Sunday-school room, is equally serviceable. Bro. E. M. Waite made good use of the opportunity afforded him by the opening of this handsome building.

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Convention Catechism.

Many questions have been received at the office of the Committee on Entertainment for our National Convention to be held in St. Louis, Mo., on Oct. 13-20, 1904. We shall try to answer here a few of the more important.

1. Can you locate us close to the convention hall and the World's Fair? No, we can locate you close to either one.

2. How far is it from the convention hall to the World's Fair? About four miles.

3. Can you locate us near street car lines? All will be located near street car lines.

4. How far from the Union Station is the convention hall? Seven short blocks.

5. Where is the convention hall? On Olive St., between 13th and 14th.

6. By what name is it known? Exposition Building.

7. Can you lodge us in private homes? Yes.

8. What will it cost? From 50 cts to $1.25 for lodging, and from 25 cts to 35 cts for breakfast.

9. What will be the cost of lunch and dinner? From 15 cts to 50 cts.

10. What is the best that can be done at hotels? Where two or more occupy one room, $1 per day for lodging, and 35 cents for breakfast.

11. Are these places good, clean hotels? Yes.

12. Do all private homes serve breakfast? No.

13. Where then can we get breakfast? At restaurants near by.

Write at once to G. A. Hoffmann, Chairman, 1522 Locust St., St. Louis, Mo., and you will be assigned a place of entertainment during your stay at the convention. If you wish to stop at a hotel, please enclose $1 to secure your certificate, which will be sent you.

G. A. HOFFMANN, Chairman,
Entertainment Committee.

NEWS FROM MANY FIELDS

Florida Notes.

The Lord's work in Florida is going forward. Bro. F. J. Langdon, evangelist under the state board for the east coast, is doing a telling work. Two new students for Hamilton college is one item. He sent two young men to Kentucky University last year. Two of his young ladies are in Jacksonville at present—one training for a nurse and the other in the business college.

Bro. Samuel J. White recently closed a good meeting and is in another. Brother Cox is a teacher, a systematizer, a spiritual power. These men are our state evangelists and are working right on through the summer with better results than we usually have even in the winter.

I received a letter to-day from a member of the Ocala congregation which said: "Brother Rowland is just the man for the place here. All departments of our work are progressing and we are elated over the prospects."

One of the Oloee members said they were very much pleased with Bro. E. H. Roder, but he wanted to go to school again this winter.

J. P. Rowlison and wife are visiting in "old Kaintuck," and hope the brethren there will find it in their hearts to help in the new church they are to build at Tampa.

H. F. Davis, of St. Louis, passed through one day last week and stopped long enough to say the brethren in St. Louis are preparing for a great convention in October.

Prof. J. H. Fulks and family, Missourians by birth, Floridians (Crackers) by choice, honored the First church with a two days' visit. They are now at the Fair and visiting in Missouri. If all the members of the Christian church who have come to Florida had been as loyal as they are, there would be a different state of affairs. When they have been where there was no church they have had communion in their home, inviting in their friends. Bro. G. A. Hoffmann said to the writer, "We have sent 5,000 members into Florida. What has become of them? You only report about 2,000 now." Each year we are getting better prepared to take care of the "scattered Disciples."

There were two confessions at the First church last Sunday and two were baptized.

Daytona is struggling to support Brother McReynolds this summer, hoping to do a big work next winter. In nearly all this work the home missionary board is having a liberal part.

J. T. BOONE.

Maryland, Delaware, and the District of Columbia.

Since last report I preached two evenings at Perry Hawkins on the eastern shore of Maryland, and left the meeting with Brethren Biggs and Philpott, preachers in that vicinity; I have not heard results. On the following Thursday I preached at Snow Hill in Worcester county, Md. J. L. McDonald, from Hiram, O., is now ministering there. He was determined to provide for their debt of $500, due the Church Extension Board, which was done that evening.

Preached at Downsville, Md., Aug. 7, exchanging pulpits with W. S. Hoye, who ministers there once a month. Their Bible-school has grown, and there was good attendance at the preaching service, especially at night. Services Aug. 14 at Waynesboro, Pa., in the morning, and at Ringgold, Md., at night. One confession at the latter place; baptism to be on Thursday.

J. A. HOPKINS.

Waynesboro, Pa.

Georgia.

Russell Sage vents his pent-up disapproval on taking a vacation, but like many another gratuitous grant of advice the would-be sage effects but little reformation. In this strenuous age of high living it becomes absolutely necessary to relax the great nervous tension for a brief season. The writer spent some time at Lithia and Indian Springs recuperating. Sweetwater Park at Lithia Springs is a dream of loveliness. There are not so many guests as formerly, yet the company ships 900 gallons of Lithia water every day to all parts of America. While there we enjoyed the revival services conducted at the Christian church by Bros. Hinnant and Mullins. The subtle potent power invested in some men is marvelous. If Henry Grady had lived, with his inaugurated Chautauqua work and broad devised plans for the future, this without doubt would have become the leading resort of the South. At Indian Springs I felt as if I had been dropped down at the camp meeting. Such a throng seeking renewed health through the efficacy of this, nature's bubbling panacea. This spring with ten acres of land was deeded in fee simple by the state in 1825 to her citizens. From the solid granite gushes the little vein of pure mineral water, possessed of great curative properties.

This is the protracted meeting season in Georgia, and right well are our people availing themselves of the opportunity of winning souls to Christ and primitive Christianity.

P. H. Mears broke the shell of universalism at Winder and conducted seventeen valuable souls into the kingdom. J. H. Wood, pastor Second church, Augusta, has spent his vacation holding meetings in northeast Georgia. He is a forceful, scriptural preacher, none of your sugar-coated, homeopathic kind. He calls Bible things by scriptural names in love. The meeting at Corinth resulted in twenty-eight accessions. Brother Wood is doing a thing that will redound to his praise in days to come. Each summer he has his pulpit filled by some Georgia boy who is a student at Lexington, Ky., thus helping the boys spiritually, intellectually and financially. If our boys had more encouragement in this way we would soon have many bright and successful young preachers.

S. B. Moore, pastor First church, Atlanta, has been called to the First church, Oklahoma City, O. T. Brother Moore has filled some of our very best pulpits, and since coming to Georgia he has become vitally connected with every interest of our work in this state. The First church has prospered wonderfully under his pastorate. A new well located lot has been bought and the plans for a large tabernacle are in process of development. We regret most sincerely to have to part with him, but must heartily congratulate the Oklahoma brethren on acquiring such a worthy, capable and conscientious servant of God.

W. J. Cocke and W. B. Shaw are pushing things to success over the state. A. B. Miller is winning new victories at Savannah. V. P. Bowers and J. E. Spiegel are waging an unrelenting campaign in the Savannah district; G. F. Cuthrell and Harrison Jones in the Griffin district. Edmondson, McDonald, Cronnenberger and Foster are waging a successful crusade in northeast Georgia.

J. Cronnenberger, lately of Ashland, O., has accepted the work at Athens and enters enthusiastically into the inauguration of broad, deep and successful plans for the extension of the work in the classic city.

Richard Martin, of Chicago, will begin our meeting in Rome on the first Sunday in September. He came to us from the Methodists and held high rank in that brotherhood. He has preached in every state, published seven books, been appointed twice minister to Cuba. The Martin family have a national reputation in Chautauqua circles. The first meeting he conducted after coming to our people was at Sumter, S. C. He found fourteen members and added 126, all good material, bought a very desirable lot and formulated plans for an imposing stone building.

We are fondly anticipating a great meeting here. We will erect a large tent on the lot occupied by the Sam Jones tent, one lot removed from the church on Second avenue, and accessible by carline.

This prosperous city, nestling among the seven hills of the best agricultural section of Georgia, is a strategic point and must be strongly fortified against all encroachments of sectarianism, which has a prodigious growth here. We are planning, working and praying.

Rome, Ga. ERNEST MOBLEY.

Indian Territory Convention.

The Christian missionary convention of the Indian Territory will meet at Tishomingo, September 13, 14 and 15.

We are preparing for and expecting a great convention. Let all who expect to come write J. J. Stobaugh, chairman of the committee on entertainment, or the undersigned, and homes will be provided.

Those coming on the Frisco can either change cars at Randolph or take hack line from Ravia. Ravia is six miles from Tishomingo and hacks meet all trains.

Come, let us plan great things for the Lord's work.

Write that you will come, and then come.

E. S. ALLHANDS, minister.

Tishomingo I. T.

Missouri Notes.

This is the day of conventions. We had six last week and I attended five; would have attended the other, but I have discovered that it is a physical impossibility for me to occupy two places at the same time. The conventions this year are all finely attended. We have recently attended the ones in Callaway, Lincoln, Montgomery, Audrain, Monroe and Pike, and when we consider the great drain of the World's Fair, and other strong local attractions, the attendance was as large as could be expected. In some of the counties the gatherings were notably large and full of enthusiasm. The people are ready for any forward movement if only we can have for them efficient leadership.

Next week we have Ralls county convention at Rensselear, Aug. 29-31; Howard county, Mt. Moriah, Aug. 29-31; N. W. District, Maryville, Aug. 30-Sept. 1; Marion county, Palmyra, Aug. 31-Sept. 2. Of course we cannot be present at all of them but we will do the best that we possibly can and we are sure our brethren will not ask more than this. We should be glad to visit every county convention in the state, for it is in these we get closest to the people, and it is only as we enlist the plain, common, everyday men and women of God that our cause can prosper at all. Every county in the state ought to be organized, out of these should come district organizations that would be mighty factors for the extension of the kingdom of God. Let the leaders in each county

get together, not for their own glory but for that of our Lord and King.

H. R. Trickett has been called unanimously for another year at Macon City. J. T. Craig has resigned at Poplar Bluff and is ready for a new field. Here is one of the best of men and one of the best of preachers. Some Missouri church please call him quick. J. D. Greer goes to Maview. This, we believe, is the first time that church has had a resident pastor and it now has one of the best. J. T. Webb has been compelled by ill health to resgin his work and go west. We pray for his complete restoration. Frank Jalageas, of Appleton City, has concluded to re-enter college and goes back to Canton. He is already strong in his work but desires more power. This is right. He that is content without the fullest and largest equipment for his life work is not fit to be a leader in the kingdom of God.

J. B. Lockhart has been called to the church at Unionville. We believe this is a very wise selection by both church and preacher. M. S. Jameson, of Clearmont, can be had for one or two meetings and he is all right. Joseph Gaylor had to leave his meeting at Norwood on account of the illness of one of his children—sick with pneumonia; glad to say the little one is better. There were 12 additions up to the time Brother Gaylor left. Brothers Yocum and Hale continued the meeting. T. W. Cottingham is in a tent meeting with the Frederick avenue church in St. Joseph. We hope for a great meeting. J. A. McKenzie has resigned at Grant City and taken work at Fort Scott, Kansas. We congratulate the Kansas church on the wisdom of its choice.

W. F. Richardson, president of the state board, has been on an extended tour of the Pacific coast in the interest of church extension, but is now back at his work in Kansas City. His vacation (?) has done him good. G. W. Muckley supplied for him at the First church.

Word from T. P. Haley, at Macatawa Park, says he is now thinking of home and the winter's work, and is anxious to get into the harness again. His congregation will give him a warm welcome.

The new church at Marionville is just about complete and they talk of dedicating the first or second Sunday in October. This is a great victory for Pastor Yokley; he is pure gold.

West Plains is putting $800 on their building and it will be like a new one. Bro. L. Z. Burr is leading them to do large things in the kingdom of God.

Say, brother preacher, if your church has not taken an offering for state missions since last September, won't you take the matter up with them now? It will do them good and help you too.

W. T. Henson has been called by the church at Pleasant Hill to begin work November 1, and they called him without seeing him or a trial sermon; called him on his record. That's the kind of a record to have.

T. A. ABBOTT.

311 Century Bldg., Kansas City, Mo.

South Dakota Letter.

Three baptisms on July 4 at Presho by G. W. Neal. South Elrod church reports one baptism and the organization of a Christian Endeavor Society.

W. J. Dodge, co-operating with the state board, has organized a church at Lead with twenty-one members. This is the first effort to establish the cause of primitive Christianity in the Black Hills. We hope for large and permanent results.

The church at Highmore is pushing to complete its new house of worship. The 21st of August was set as the time for dedication. The veteran dedicator, L. L. Carpenter, of Indiana, will attend to this function.

R. D. McCance reports five added at Parker. Brother Atwood, of Kansas, recently helped in a short meeting there.

The state board is seeking to plant the cause in Britton. M. B. Ainsworth is in a meeting there. A temporary tabernacle has been erected which is being filled nightly. Twenty-three have thus far been gathered from various sources with which to constitute a church of Christ. We hope for still larger results.

A pronounced case of improvement has struck the church at Platte. New pews and newly papered walls make that one of the prettiest little churches in the state.

The church at Armour is seeking to pay off the last of the debt on its property by Thanksgiving.

The corresponding secretary will be able to answer a limited number of calls for short meetings this fall anywhere in the state of North Dakota. O. E. PALMER, Cor. Sec.

Armour, S. D.

Nebraska Secretary's Letter.

T. B. McDonald reports one baptism, one from the Congregationalists and one confession at Bradshaw Aug 7.——Twenty-three were added to the Johnson church in a ten days' meeting held in a school house near by, by Jas. Dixon, preacher at Johnson. Brother Dixon was quite ill at time of report.

Bert Wilson has moved to Humboldt and will not be in school this year.——C. F. Swander has supplied at Geneva two Lord's days.——R. A. Schell and family are spending their vacation at Beatrice and Ashland.——N. S. Haynes is spending the month of August in Illinois.——Wren J. Grinstead, who has just arrived from Australia, is open for evangelistic meetings, or will locate with some church.——Charles Cobbey has returned to Columbus, Ind. He will attend Butler this year and preach at the same place in Columbus. Brother Cobbey made a fine impression on the churches he visited here while at home.

The Havelock meeting, which has been running for five weeks, is still in progress. Austin and McVey have made a good record there and the people were not ready to have the meeting close. There had been 64 come forward up to the evening of Aug. 14. Some few of these were identified with the University church, but most of them are a distinct gain to the cause. An organization has been effected, and steps will be taken at once to secure a lot and if possible build.

L. Aa. Hussong visited Burwell Aug. 7 and Wilber Aug. 14. He returns to Wilber. He will be in school again this year.——H. E. Motter visited Burwell Aug. 14.

Churches that need an evangelist this winter will do well to write me. Do not put it off till you are about ready, and then feel bad that a man is not immediately available. Good men are busy.

Evangelists Austin and McVey have dates as follows: Chester in September, Ansley in October, Grand Island in November, Bradshaw in December. Address, DeForest Austin, Bethany, for later dates and terms.

The new church at Fairview, north of Elm Creek, is to be dedicated Sept. 11. This is where our evangelist held a meeting last fall and set in motion the bulletin project.

The new state board recently elected, consisting of Z. O. Doward, president; W. W. Slabaugh, vice-president; Bert Wilson, recording secretary; T. F. A. Williams, treasurer; H. S. Gilliam, Bible-school superintendent; V. E. Shirley, Christian Endeavor superintendent, and the heads of different departments that are by the constitution members of the board, made appropriations to Chadron, North Platte, Alma, Kearney, for the support of preaching. The corresponding secretary was re-elected. Many appeals were laid over until the meeting of the board in September. The apportionments will be on the same basis as last year, with some necessary corrections. The work of opening Norfolk is to be undertaken, if possible.

The fund for building the tabernacle at the camp grounds is well begun. Twenty-nine dollars in cash was paid in at once, and $20 in work pledged, besides promises of money. Keep it coming. We are now committed to the project and it must go forward.

We have the promise of $200 to support an evangelist in western Nebraska. It will take $300. Who will join and give us the other $100? There is a great field for operations out there, and we can keep a man at least nine months on the field with $300. Think of it and write me.

There is work, much work, to be done in Nebraska this year. Are you one of the workers? In your field will you work untiringly for the advancement of the kingdom of God?

The national convention at St. Louis is the next great event in our history. Will you go?

W. A. BALDWIN.



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Good News for Hay-Fever and Asthma Sufferers.

We are glad to announce that the Kola Plant, recently discovered on the Congo River, West Africa, has proved itself a sure cure for Hay-Fever and Asthma, as claimed at the time. We have received the testimony of ministers of the gospel, doctors, business men and farmers, all speaking of the marvelous curative power of this new discovery.

Mr. A. L. Clark, Springfield, Mo., writes Jan. 22nd, was a sufferer of Hay-Fever and Asthma for thirty years and thought I would die every Fall but Himalya (The Kola Compound) completely cured me. **Rev. F. F. Wyatt,** the noted Evangelist, Abilene, Tex., was permanently cured of Hay-Fever and Asthma after eight years' suffering. **Miss D. A. Roff,** Mowequa, Ills., writes May 23rd, was cured of Hay-Fever and Asthma after several years' suffering, although physicians said a cure was impossible. Hundreds of others give similar testimony.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1168 Broadway, New York, will send a large case of the Kola Compound Free by mail to every reader of the CHRISTIAN-EVANGELIST, who suffers from any form of Hay-Fever or Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

Virginia.

This is the month for district conventions. Powell's convention was presided over by Dr. S. E. Shelburne in his usual happy style. J. A. Campbell preached 410 sermons; D. M. Austin 192. There was an increase of more than twenty per cent. This work belongs to Lee and Wise counties.

The southeastern convention was held at Beulah. This is the only church in Virginia that has given more than $1 per member to state missions this year. The twenty-five members enrolled have given $27. This is a fine record.

South Piedmont convention was held at Snow Creek. It is said that 1,000 people were present. The increase in membership in this district was 12 per cent, and six churches yet to hear from.

Piedmont assembly, at Gordonsville, had a great program. E. L. Powell, W. M. Forrest, W. H. Book, R. M. Hopkins, W. J. Wright, E. B. Bagby and B. A. Abbott were among the chief speakers. Two thousand people were present the first Sunday.

Richard Bagby, C. M. Houston and C. H. Walker deserve much praise for their splendid management and the unexcelled program they presented.

The writer was unable to reach Tidewater convention, held in Mathews county. P. A. Cave was the presiding genius this year. Among the speakers were W. J. Wright, M. E. Harlan and J. J. Haley.

H. C. Combs is already getting ready for Virginia day, Nov. 6. A great offering is expected.

Our state convention at Lynchburg promises to be one of the best. J. J. Haley and W. M. Forrest will deliver two of the addresses. The following will be among the subjects discussed: "The Difficulties of State Missions," "The Problem of the Country Church," "The Evangelization of our Cities and County Seats," "How to Secure a Great Offering for State Missions" and "The Urgency of State Missions."

All railroads have granted reduced rates. Lynchburg is preparing for a great convention.

H. C. COMBS, Fin. Sec. V. C. M. S.

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Western Pennsylvania Notes.

The vacation season is very quiet in Pittsburg and vicinity.——Knoxville church, Pittsburg, will be ready to dedicate their new building in a short time now, as the work is nearing completion. Fred M. Gordon is pastor.

Pres. T. E. Cramblett, of Bethany college, dedicated the New Kensington church. This is the first building of the Disciples of Christ on the Allegheny river above Allegheny. W. H. Weisheitt and a few faithful brethren are doing a heroic work there.

The Second church, New Castle, is erecting a new building, which will be ready for dedication about November. Walter D. Trumbull is pastor.

Wm. R. Warren, editor of the Christian Worker, Pittsburg, will give the addresses at the annual meeting of the churches of Mercer county at Milledgeville.

W. H. Patterson is in a meeting in the Franklin church. This church stands near the old Redstone Baptist church and is historic ground.

F. A. Bright, evangelist for the A. C. M. S. and W. P. C. M. S., has had a very successful year with over 300 accessions to the churches. His next meeting is at Scottdale, beginning Sept. 4. E. J. Barnett is the minister. This is a mission point under the W. P. C. M. S.

The annual convention of the W. P. C. M. S. will meet in East End church, Pittsburg, W. J. Russell, pastor, Sept. 27-29. Everything points forward to a great convention. All parts of the work are going to report success and enlargement.

Geo. W. Knepper is the new minister at Somerset. Geo. E. Jones comes from Kansas City, Mo., to Turtle Creek, Pa. J. W. Kerns is in his new field at Monongahela City; C. A. Reynard, of Hiram, at Oak Grove church, Lawrence county.

J. A. JOYCE, Cor. Sec.

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The San Gabriel Camp Meeting.

This meeting commenced on Aug. 5 and continued for twelve days, but at the beginning, after the first service, the rain came which continued for three days, and the meeting, being held under a large sage brush arbor, of course was suspended for the time, and hence the meeting was of nine days' duration. There were 157 additions, 112 of which were clear gain, which is shown in the following figures: 84 by confession and baptism, 20 from the Baptists, 2 from the Presbyterians who had been baptized, 5 from the Methodists who had been baptized, 12 from the nonprogressives, 15 took membership, 18 restored, 1 from the Primitive Baptists, total, 157. As I had to go Bro. John A. Lincoln continued one day more, with eight additions, making 165 in all and 92 baptisms.

This is, perhaps, time considered, the best meeting ever held by our brethren in Texas, and ranks among the big meetings held in the state, regardless of the time consumed in the meeting. Nearly all the additions came through the last four services. On Sunday night there were 34, on Monday night there were 32, on Tuesday night there were 35 and on Wednesday morning, when the meeting closed, there were 22. I have never witnessed such interest manifested and have never seen better personal work than was done by the members of the San Gabriel church. When the invitation was given it seemed that nearly the whole membership was at work like a hive of bees, each one trying to lead some soul to Christ. It was indeed a blessed fellowship and good to be there. The preaching was done by B. B. Sanders, of Austin, and the song service was led by Prof. E. M. Douthil, who has led the song service in hundreds of meetings in Texas and who is known as one of our very best leaders of song. There were about 200 people camped on the ground, but the surrounding country being very thickly settled the audiences were large at each service after the roads dried up so the people could come. Nearly all the additions took membership with the San Gabriel church, which is now one of the strong churches of the state, and if our teaching has the desired effect they will have regular preaching and co-operate in all lines of aggressive work. "So mote it be." B. B. SANDERS.

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Nebraska State Convention.

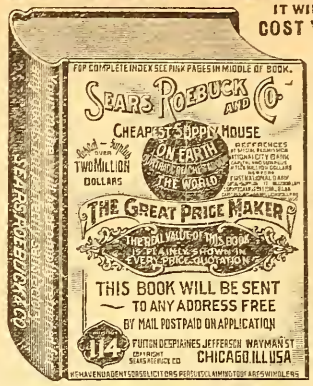
Nebraska's state missionary convention convened at the camp grounds at Bethany, Tuesday evening Aug. 2. Wednesday afternoon was given for the session of the C. W. B. M., under the direction of the president of the organization, Mrs. J. S. McCleery. Mrs. H. Fishback led the devotional and prepared our minds for the good things which followed. During the afternoon the Misses Beulah and Roma Rush and Mrs. Kittie Austin Aylsworth favored us with special vocal selections.

In the address of the president and of the corresponding secretary and organizer the year's work was reviewed and the workers were urged to go on in their labor of love. The organizer, Mrs. Calla Scott Willard, reported 66 auxiliaries, 1,350 members, and the total offerings more than $4,000.

In the special addresses of the session we

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were highly favored. Our hearts were made to burn within us as Mrs. Bertha Lehnhoff of Plattsmouth talked to us of the commission "Go Tell" as it was reiterated by the Christ. Mrs. C. H. Rush's subject was "Building the Future with the Children as the Corner Stone" and she proved clearly that the success or failure of the church depends upon the foundation laid now in properly teaching the children. "The Spiritual Value of our Work" was presented by Mrs. Oscar Sweeney, of Alma. It was not only presented, but it was so plainly pictured that we forgot we had petty trials awaiting us in the future and lived in the beautiful scenes she portrayed. Mrs. H. S. Gilliam discussed "What and How." She told us what to do as auxiliary members and how to do it. Her address contained many practical suggestions worthy of use in any auxiliary.

The afternoon program closed with a question box under the direction of Mrs. Willard. She was enabled to answer many questions which were troubling us. Following this was the children's Bible study, which was a feature of each day's program and was in charge of the Junior superintendent, Miss Olive Griffith, of Pawnee City.

The evening session was opened by Mrs. H. J. Kirschstein, of Omaha, who conducted the song service. Mrs. J. F. Winters, of Lincoln, led the devotional. The address of the evening was given by Prof. G. P. Coler, of Ann Arbor. He told of the work he had been called to do and of some of the joys of such service.

Bro. H. G. Wilkinson arrived Friday evening and every spare moment during the remainder of the convention was spent by him in talking Porto Rico, Porto Rico work, its needs, and the joys of the missionaries in service there.

The following are the officers for the year: President, Mrs. J. S. McCleery, Beatrice; vice-president, Mrs. H. S. Gilliam, Hastings; corresponding secretary and organizer, Mrs. Calla Scott Willard, Bethany; secretary of literature, Mrs. T. F. A. Williams, Lincoln; recording secretary, Miss M. Lina Shirley, Lincoln; treasurer, Mrs. Josie Y. Osterhout, Bethany; superintendent of young people's work, Miss Olive Griffith, Pawnee City.

MRS. JOSIE Y. OSTERHOUT.

Indian Territory Notes.

These notes are written from Wilburton, a thriving little city of three or four thousand. We have been here three days, preached three discourses in the Presbyterian church, and have found thirty members of the Christian church. It is planned to organize to-night. Fully fifty per cent of the membership is masculine and a highly respectable class of men they are, sober, industrious, intelligent. There are at this writing four revivals being held in the I. T., under the auspices of our board, as follows: Charles Musselman, pastor at Bristow, is in a mission meeting at Grave; Randolph Cook, pastor at Vinita, is holding forth at Afton; J. C. Read, of Ardmore, at Kiowa; and the writer at Wilburton. Three of these meetings will result in effecting new organizations, and the fourth in building up a mission formerly organized. Everything is looking toward a successful year's work, and a joyful convention. The convention will be held at Tishomingo, Sept. 13-15. We should be pleased to see every church in the territory represented by at least one delegate.

We also earnestly request every Disciple who reads this to send us a contribution to help us along with this work. Some churches have not yet sent in their contributions. We do earnestly beg that not one will let the 15th of September pass without remembering this work.

S. R. HAWKINS.

Bethany Assembly—Season 1904.

Bethany Assembly, the national Chautauqua of the Christian Church, has just closed one of its most successful encampment meetings. This year the assembly rounded out a period of twenty-one years. In recognition of its attaining its majority, the managers spent quite a large sum of money in improving the grounds; repainting and repairing the buildings; building new cottages, etc. They had also provided a very strong program of exercises, running through some four weeks. This program was carried out almost to the letter, there being but very few disappointments.

Grand Army day brought together several thousand people, many of them veterans of the war of the rebellion. The exercises were appropriate to the occasion, and were intensely interesting.

The main feature of the day was an eloquent address by Mrs. John A. Logan, widow of the general, who was one of the founders of the G. A. R. The exercises closed with a great campfire at night.

The second day was "children's day," which is always one of the most interesting of the assembly. This year the exercises were unique and beautiful.

The Indianapolis News band, composed of over forty persons, furnished inspiring music for the great crowds of both children and adults who were present.

The tabernacle was darkened and Brother Redgrave gave a beautiful stereopticon lecture which greatly interested the children. Then Miss Electa Chase, daughter of the late Governor Chase, gave a beautiful entertainment called "Gen. Tom Thumb's Wedding." This was participated in by more than forty children.

Lord's day was a great day for our Zion. There was the family prayer-meeting, model Sunday-school, a sermon by Bro. Richard S. Martin, of Chicago, the Lord's supper, prayer and praise service, and sermon by Brother Yocum, of Martinsville.

Monday was a great day for the temperance people—addresses by Hon. F. B. McWhirter, candidate for governor Prohibition ticket; by Hon. Oliver W. Stewart, of Chicago, and others, and a gold medal contest at night.

Tuesday and Wednesday, the state Sunday-school convention was held, and on Thursday and Friday, the state conventions of the C. W. B. M. Fuller reports of important conventions will be given later.

The Assembly lectures during these days were delivered by Bro. I. J. Cahill, of Dayton, Ohio, on "The Short Cut," Richard S. Martin, of Chicago, on "Cuba and the Caribbean Sea;" Harry Grannison Hill, on "The Wandering Jew," and D. R. Lucas, on "Evolution."

A great musical entertainment was given on Wednesday night by the Martin family, of Chicago, and two stereopticon lectures giving views of the Holy Land by Charles R. Hudson. These lectures were exceedingly instructive and interesting.

On Saturday the National Educational Society held a great convention. H. G. Hill, national secretary, had charge. Addresses were delivered by many able educators, among them W. E. Garrison, president Butler college; H. E. Hieronymus, president Eureka college, and Professor Calhoun of Kentucky university. It was a very profitable day. The week's work closed with a musical and elocutionary entertainment on Saturday night.

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An Important Statement from Our Church Extension Board.

The sixteenth annual offering for the work of your Board of Church Extension is to begin next Lord's day. In view of this fact the board thinks it wise to say a few words to the brotherhood, to which we are now appealing for an increase of funds.

The work of this board really began in 1883 at a national convention held in the Central church, Cincinnati, O. The fund was first managed by a committee of five men as a part of the general board. These men were C. H. Gould and A. S. Ludlow, of Cincinnati; S. G. Boyd and Henry Ranshaw, of Covington, and Paris C. Brown, of Newport. The first gifts were $1,000, from Joseph Smith, Cincinnati, O.; $1,000 from Timothy Coop, of England; $1,000 from F. M. Drake; $1,000 from Abram Teachout and son, of Cleveland, and $500 from W. S. Dickinson, of Cincinnati. This first committee collected and loaned out to ten churches $4,711.83 the first three years. There was no national secretary and no offering day. Hence but little could be done.

At the national convention in Kansas City in 1886 the board of managers was increased from nine to twelve so as to make the Church Extension committee a committee of the board, and a secretary was also secured in the following year in the person of our beloved and energetic F. M. Rains. Through his efforts the funds were increased and a national offering day secured and a separate board was organized in October, 1888, and regularly incorporated. The board was located in Kansas City and holds its charter in the American Christian Missionary Society at Cincinnati, O. The corporate name of the society is, therefore, "Board of Church Extension of American Christian Missionary Society."

On Nov. 1, 1888, $10,662.80 was turned over to the new board at Kansas City and with their incorporation, the securing of a secretary and an annual offering day the real work of Church Extension began.

It is well to note the growth of this work since that time. Then we had $10,662.80 and had helped to build 22 churches in 12 different states. On Aug. 24, 1904, there was over $418,000 in the fund and 811 churches had been aided in 43 states and territories, Canada and Hawaii; and E. M. Todd has asked the board to help build a church in Hornsey, North London, England. In 1889 there were 329 contributing churches which sent $12,305.37. In 1903 there were 1,115 contributing churches and the new receipts were $43,147.30. Including returns on loans and interest the total receipts for use in Church Extension work amounted, last year, to $102,279.63. In 1889 12 loans were made, aggregating $4,800, and 17 others aggregating $5,150 were granted to be closed later.

In 1903, 86 loans were granted aggregating $97,668, and 62 others were promised, aggregating $83,675. The board has lately pursued the policy of granting loans about $50,000 to $60,000 ahead of money in sight, because many of the churches are slow in closing up their loans. In this way we aim to keep all of the fund at work, with a safe balance in bank, so as to promptly close every loan when the church is ready to receive the money.

The Church Extension plan needs to be explained every year for the benefit and instruction of the thousands of new members constantly coming into our churches. The Church Extension fund is loaned to our newly organized mission churches to help them build their first church homes. No money is loaned to pay old debts, except to save a church from being sold under foreclosure of mortgage. When a church asks for aid, application blanks are sent that the church may furnish information. When the board has received the application and secured adequate information, the loan is promised, providing we have the money, and with the understanding that the church has a good and sufficient title, and that when the loan is sent it will pay all indebtedness on the completed building. There can then be no liens filed over the security of the board, which is always first mortgage. The notes are so arranged that the money is to be returned to the board in five equal annual payments with interest at four per cent. The interest is used to pay the current expenses of administration and the getting of new money. Six per cent is charged on loans from our annuity fund, because we pay that rate to annuitants. Churches are glad to get annuity money at six per cent and be in the hands of the board because they cannot borrow elsewhere at any rate per cent, or, if at all, at an exorbitant rate and for only a short time.

At first our business men were skeptical as to whether our Church Extension plan would work. That is, they feared that mission churches borrowing the money would sit down and fold their hands and say: "This is the brotherhood's money, and we need not pay it back." The board has persistently appealed to the conscience and honor of the churches. We have set two reasons before them to induce them to return the loans promptly, as the notes became due. First, you will be paying for your own church home. Second, when you pay off a note you will help that much to house your homeless brethren elsewhere who were compelled to wait while you were favored.

Three hundred and forty churches of the 811 aided have paid in full, and others have paid as notes became due, so that to date over $387,000 has been returned on loans.

The appeals come thick and fast. To meet these demands we ask a liberal offering from the churches in September, and pray that the churches will let nothing set this plea aside during September. No more income is received from five year pledges. We depend entirely upon this one annual offering for increase of our funds and for the sake of our homeless brethren, we want to reach $450,000 by the time of the St. Louis convention. The board speaks of having *one* annual offering, because we do not receive an annual offering from the Sunday-schools. At first it was provided that the board of Church Extension should receive 20 per cent from boys' and girls' rally day in November, but the convention at Minneapolis wisely decided to allow that all of rally day Sunday-school receipts should go to evangelistic work through the American Society and the state boards.

The early promoters of this work thought we would be doing well if we would raise $100,000 of a permanent fund for Church Extension, which they thought would be sufficient for all demands. Little did they think, then, that we would have such a rapid growth as a religious body. The mark was soon set for a quarter of a million with which to begin the twentieth century. This amount was reached ahead of time, and because of the great demands the brotherhood has set the mark at "a half million by the close of 1905," and "a million by the close of 1909," when we are to meet in October of that year at Pittsburg to celebrate the one hundredth anniversary of the beginning of this movement for the union of God's people on the divine platform. We confidently believe that the above amounts will be reached on time.

The above history and results are sufficient for all sober and earnest-minded men and women to make liberal offerings throughout September to this most important work. If your church does not take the offering, you can satisfy your own Church Extension conscience by sending a personal contribution. Remember that all offerings should be promptly sent to G. W. Muckley, Cor. Sec., 600 Waterworks Bldg., Kansas City, Mo.

D. O. SMART, Pres.,
T. R. BRYAN, Treas.,
LANGSTON BACON, Att'y.,
W. F. RICHARDSON,
FLETCHER COWHERD,
T. P. HALEY,
J. C. HILL,
G. W. MUCKLEY, Cor. Sec.
Board of Church Extension.

C. W. B. M. in Missouri.

Mrs. Cora E. Alderman, Missouri's missionary to Mexico, will spend the month of September visiting the auxiliaries. She will also attend several of the district and county conventions. She will be in Maryville, at the Nodaway district meeting, Aug. 31 to Sept. 2. She will also attend the Clinton district and the Ray county conventions. We trust that as many as possible will greet this consecrated woman and bid her God-speed on her way, as she goes again to her chosen field of labor. Pray for her, and double her strength by telling her you are praying for her.

Miss Martha Stout, the energetic young superintendent of Junior Endeavor, is hard at work gathering up the scattered bands and getting them into working order. She will attend county meetings and hopes many new societies will result. District Endeavor superintendents will be chosen wherever practicable, who will oversee the Junior Endeavorers in their district, and keep them in touch with the state superintendent. This will be a wonderful help to local superintendents.

It is now time for the reorganization of all societies that disbanded for the warm weather. Get together early, so that work may begin with Sept. 1. Remember the urgent calls that come from Mexico for funds to finish the school building under course of construction in Monterey, which is so sadly needed there. Every society should decide upon its special work, and then bend all its energies toward the achievement of the end.

MRS. L. G. BANTZ.

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Christian Work in a Cattle Country.

I have been in the Big Horn basin three years. Our work in this country is new. I am the first of our brethren to locate here. My residence is at Ten Sleep. This is a stream, a tributary of the Big Horn river. I have been preaching at this place, at Hyattville, twenty miles north, and at Bigtrails, twenty-seven miles south. Conditions are entirely different here from those in any place I have ever been. Settlements are small and quite a distance apart. In the twenty-mile ride to Hyattville there are no dwellings along the way. There are no farms in this country except on streams. The habits of this people are such that there is practically no regard for the Lord's day. It is a stock country exclusively, and in handling stock there is no opportunity to observe Sunday. Then with these things against which to contend it makes church work difficult. There are great numbers of people who never attend any religious service except a funeral, and practically have no interest in anything but the accumulation of worldly goods. It will take a long, hard struggle to permanently establish the church here. We have a small organization. I realize that the problem of the country church is as hard of solution as that of the city. And while these places in the country are small, they need care as well as the thickly populated districts. I believe the need of the hour is that the church shall pray the Lord to send more laborers into the vineyard. The pressing need is not more means, but more men and women given up to the one thing of saving men—men with the idea of Paul, "This one thing I do."

Ten Sleep, Wyo. K. H. SICKAFOORE.

Among the Colored Brethren.

The meeting of the colored Christian missionary convention which convened at Fulton, Aug. 16-21, was the greatest ever held since its organization—31 years ago. Nearly two-thirds of the hundred and fifty delegates and visitors were present the first day of the convention.

The free will offerings and the amounts sent to the convention, for missions were $225.07; which was at least fifty dollars more than had ever been collected at any previous convention. This was due largely to the efforts of the state board in offering prizes for those bringing the largest amounts. The reports showed a general awakening among the churches in missionary work, one new church completed and three others remodeled. Best of all, the foundation of the Jefferson City church has been laid and the church building is to be finished this fall. The lot and the entire work done have all been paid for except $30.

The report from the mission church in Kansas City, Mo., is indeed gratifying. The scattered flock has been gathered together and twelve more added by confession and baptism, making 58 in all. We are glad to note the fact that the tide of missions is now rising among our churches in Missouri.

Greater work was planned for the future. The state was divided into three districts, the western, the middle and the eastern. R. L. Winn is the chairman of the first; W. E. Berry of the second; S. T. Thurman of the third. They are to hold quarterly meetings in their respective districts, at which time the state board will meet at the same place.

The mission at Lexington has not prospered so well on account of Brother Hutton's illness. The state C. W. B. M. had a very profitable meeting. Ten dollars and twenty-five cents were collected at its session. Arrangements were also made by which Mrs. D. M. West, the president, will visit each church and organize auxiliaries.

The state Sunday-school board also made a good report of $39.41 collected. The state mission and board smiled very pleasantly when J. R. Gibbs, the president of the Sunday-school board, announced that the Sunday-schools had decided to give the state board the sum of $29.00 to aid it in meeting the demands of the board.

Our hearts were encouraged, our souls were enlarged and our spiritual vision made broader by the many excellent papers read by our sisters and the speeches of our brethren. We feel ourselves under many obligations to the corresponding secretary, T. A. Abbott, for his untiring efforts in our behalf, his wise counsel and his great annual sermons at the convention. His sermon Sunday morning was a model sermon on missions and on preaching the truth of the gospel in love. S. W. SCOTT.

Coming to the World's Fair and National Convention at Our Expense?

To delay now is to invite failure. It is only six weeks till the National Convention meets in the city of St. Louis. If you wish a free trip to the National Convention and Fair, and free entertainment while here, write us at once. Just a little work in taking subscriptions for the CHRISTIAN-EVANGELIST. That is all.

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Bible-School Notes.

A. W. Kokendoffer, of Mexico, and E. M. Smith, of Centralia, are each in meetings with a nearby congregation. They are members of your Bible-school board, and are setting a good example for others.——Last spring Newtown organized a school at Pin school house, four miles from town. The pastor, Reuben Blunt, is now in a good meeting with the new school. He says, "Newtown looks on Pin Oak as her baby." Would that 1,700 congregations in Missouri would take a baby to raise!

D. G. Dungan will probably locate at Pickering—another man who loves the children with a good congregation.——J. E. Davis, of Stanberry, and Brother Young, of Albany, are looking after our cause at Gentry. Isn't it splendid that these strong churches are looking after the weak places near by? It sounds apostolic.

One writes, "Our school is sick, what shall we do?" Send for the doctor—the B. S. doctor. Get one near by if you can; if you fail to find one, write to me.

Brethren J. E. Davis, Stanberry, and M. J. Nicoson, Memphis, are helping your secretary present Bible-school work to our conventions. Let us know when we can help you.

Mexico. W. A. MOORE.

Oklahoma Convention.

The Oklahoma Christian missionary convention will be held at Enid, Sept. 19-22.

Benjamin L. Smith and Geo. W. Muckley will be present, also representatives of the Foreign Board and the C. W. B. M.

It will be a great convention. S. M. Martin, the evangelist, will also deliver several addresses. J. M. MONROE, Cor. Sec.

Oklahoma City.

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CIRCULAR.

ST. LOUIS, MO., Aug. 20, 1904.

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Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

ROOMS with breakfast for World's Fair visitors; three car lines. Address Mrs. Irving, 5115 Ridge Ave.

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W. H. KERN, 518 N. Garrison Ave., St. Louis, will furnish you good room, reasonable, while at World's Fair. Three direct car lines at hand.

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MRS. W. V. HOSTETTER is at home at The Cabanne, 5078 Cabanne Ave., St. Louis. She has pleasant rooms to let to World's Fair visitors at reasonable rates.

ROOMS in Christian family for World's Fair visitors; only ten minutes' ride to main entrance; rates, 75 cts. and $1.00 per day. Mrs. G. W. Ely, 5245 Minerva Ave., St. Louis.

THE Ladies' Aid Society have homes for World's Fair visitors, 50 cts. to 75 cts. for lodging; one mile from Fair grounds. Write Mrs. G. A. Hoffmann, Maplewood, St. Louis, Mo.

4114 DELMAR BL., St. Louis, Mo., delightful rooms, with breakfast, to World's Fair visitors; gas, bath; direct car; rates to parties. Rooms reserved ahead. Misses Gerber.

ROOMS TO RENT—Large, cool rooms in private family, cheap to good parties. 7266 Manchester Ave. Maplewood cars pass the door; one fare to the Fair grounds. Mrs. W. R. Martin.

ACCOMMODATIONS for World's Fair visitors in private home; modern conveniences; convenient to three car lines. Special rates to parties. Mrs. Anderson, 2713 Geyer Ave., St. Louis, Mo.

FURNISHED ROOMS—Suburban home, three minutes' ride on electric cars to Fair entrance; $3.00 to $5.00 per week. Mrs. Henry Orpen, Richmond Heights, St. Louis Co., Mo., Ellendale P. O.

RELIGIOUS DELUSIONS, a book for preachers and teachers, discussing superstition, witchcraft, Mormonism, adventism, mind power, spiritualism, Christian Science, etc.; $1.00. J. V. Coombs, Milton, Ore.

BRO. WM. MATHEWS & SON, of 3100 Washington Ave., have added thirty more rooms to their two houses. Rooms, 50 cts. to $1.00 per day; meals, 25 cts.; three car lines direct to Fair; 15 to 20 minutes' ride.

WORLD'S FAIR ACCOMMODATIONS—Rooms, 50 cts., 75 cts. and $1.00. This is near the World's Fair in a quiet, private family. For particulars, enclose stamp for reply. Address, Mrs. J. G. M. Luttenberger, 5104 Morgan St., St. Louis, Mo.

ROOMS in private family, within one-half block of three most direct car lines to World's Fair, a ride of seven minutes, or walking distance. Good restaurants within a block. Rates, 75 cents to $1.50 per day. Address, Dr. Wm. Nifong, 834 North Kingshighway.

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WANTED—A young man to labor as evangelist in the Provinces of New Brunswick and Nova Scotia for nine months, beginning September first next. A college graduate preferred. When applying, send references and state salary expected. Address, L. A. Miles, 50 Queen St., Saint John, N. B.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ALABAMA.

Piedmont, Aug. 22.—I preached a week in Valdosta and two weeks at Lake Park, Ga., closing Aug. 19, with six additions. R. I. Hinely and A. B. Herring, two of our ministers, live at Lake Park. My home was with the latter's family. Mrs. Spiegel and I are in a good meeting at Piedmont. House not half big enough to hold audiences. Four added the first two days. Dr. C. J. Hamilton is the minister. We expect great things. Shall spread city's mammoth tent to-morrow.—O. P. SPIEGEL.

ARKANSAS.

Everton, Aug. 27.—I have just closed a good meeting at Rally Hill with 14 additions to the church, 11 by obedience, one from the Methodists and two reclaimed.—W. F. RYALS.

COLORADO.

Pueblo, Aug. 23.—Two added by confession and six by letter so far during August at the Broadway church. W. E. Reavis has been supplying—R. B. PRESTON.

FLORIDA.

McIntosh, Aug. 20.—I closed a two weeks' meeting last night at Burnham, near Jennings, with eight additions by confession and baptism and one by statement. R. I. Hinely, of Lake Park, Ga., is the regular preacher, and a worthy one he is. He rendered valuable assistance in the meeting. The church was strengthened in spirituality very much.—T. A. COX.

ILLINOIS.

Roseville, Aug. 22.—There was another baptism at prayer-meeting Thursday evening.—J. T. FISHER.

Quincy, Aug. 22.—One more added yesterday by confession of faith.—WALTER M. JORDAN.

Dorchester, Aug. 22. — One accession at Marine yesterday by letter, a splendid young man.—J. E. MASTERS.

Kewanee, Aug. 22.—The Small-Monser-Davis meeting closed last night. It began July 17. Brother Small had to leave after four Lord's days to meet another engagement and Harold E. Monser came and finished the meeting. There were 72 added, one-half by baptism. One-third of these came from sectarianism. It was a victory for the gospel and Christian union. The preaching of both evangelists was strong, plain and practical. Throngs of people heard it each night. The meetings were held in a large tent and frequently it was filled to overflowing and people were turned away. The church now numbers nearly 300, and with a little help from the state and district boards will be able to support itself. It will soon be able also to pay off its debt on the property purchased a year ago. There is talk now of enlarging the building, which seats but 300, and is inadequate to the demands made upon it. A. R. Davis, of Diamond, O., had charge of the music from first to last. His work, both as chorus leader and soloist, is highly commended. His hold on the people continued to the close of the meeting. Brother Monser was called to the pastorate of the church beginning Aug. 15. With such a combination great things may be expected. The writer will close his work as state Bible-school missionary Sept. 1. His address will continue to be here.—A. C. ROACH.

Decatur, Aug. 25.—Our congregation had a baptism at the tabernacle in connection with prayer-meeting, which we enjoyed very much. Our church is not quite ready for use.—MARY E. CORWIN.

INDIANA.

Rushville, Aug. 22.—Closed last night a three weeks' meeting at Center church, Rush county. There were in all 42 additions, 33 by baptism; all adults but one; 27 were married people. J. C. Hall preaches at Center once each month.—W. W. SNIFF.

Muncie, Aug. 22.—Two by confession yesterday at Central church. Audiences and interest good. I will begin a meeting for Brother Aspy at Milgrove, Sept. 5. Mrs. Shultz will have charge of the singing. We shall probably hold another meeting during the fall.—C. E. SHULTZ, minister.

Walnut Grove.—The Whitley county annual meeting was held with the church here, where Arthur M. Gillespie is doing splendid work. Willis M. Cunningham, of Indianapolis, preached three sermons Saturday night in their meeting house; Lord's day morning and night in the grove. M. F. Rickoff, of Ft. Wayne, preached at 3 P. M. J. W. Kaufman secured a good sum for county missions; and the basket dinner in the grove was greatly enjoyed by all.—WILLIS M. CUNNINGHAM.

Aug. 24.—I recently closed a short meeting with the Christian church of Bunker Hill in Washington county, Ind. There were eight confessions. The annual meeting of the county will be held with that congregation. The brethren are much encouraged and good prospects are in store for them.—F. E. ANDREWS.

State Line, Aug. 20.—I closed a two weeks' meeting at Prairie Grove, Mo., on last Sunday evening with 13 additions. This is my old home church and J. D. Babb is the efficient minister at present. I began here this morning.—GEO. W. WATKINS.

INDIAN TERRITORY.

Weleetka, Aug. 18.—Three additions this week: one reclaimed and two by primary obedience who were baptized "the same hour of the night."—F. HOOKER GROOM.

Wybark, Aug. 23.—We just closed a few days' meeting, gaining four from the world, one from the Methodist church, one from the Baptists and one by statement. This is our beginning here.—R. T. MATLOCK.

IOWA.

Mt. Pleasant, Aug. 25.—One baptism and two by letter since I reported last.—O. D. MAPLE.

KANSAS.

Wichita, Aug. 24.—We began a meeting in this town last Sunday. The church here has no pastor at present.—H. A. NORTHCUTT, evangelist; LEROY ST. JOHN, singer.

Burlingame, Aug. 22.—Nine confessions in our meeting here to date. Eight baptisms. This is a new field. Had to leave our tent and go to the opera house to accommodate the crowds. We continue. Clayton Gall is doing the preaching. I go from here to Lenox, Iowa.—CHAS. E. MCVAY, singing evangelist.

McPherson, Aug. 23.—Six additions Sunday.—W. A. MORRISON.

KENTUCKY.

Lexington, Aug. 24.—A meeting of two weeks' duration, at Indian Creek church, Harrison Co., closed last Sunday with 22 additions: 15 confessions, one reclaimed, three by letter, two from the Baptists and one from the Presbyterians. The church was greatly helped by the meeting. J. Wallace Tapp, of Ladoga, Ind., directed the music and gave a special song at each service. We made no mistake in having him. The congregational singing was much improved by him. There were large weekday audiences for the country, many times over a hundred and one morning 140. I am the regular minister and did the preaching.—W. G. WALKER.

MASSACHUSETTS.

Boston, Aug. 26.—One more confession last Lord's day.—A. L. WARD.

COMING TO THE WORLD'S FAIR?

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MICHIGAN.

Saginaw, Aug. 22.—Two confessions last night.—J. S. RAUM.

MISSOURI.

Columbia, Aug. 27.—I have had the pleasure of helping Bro. A. E. Mackey, one of our Bible college students, in a ten days' meeting at Oak Grove in Callaway Co. There were seven confessions. This church is blessed with a number of fine young people and wise elders. Brother Mackey has organized a Y. P. S. C. E. and they are working admirably. Though it is his first charge Brother Mackey is loved, and his work is highly efficient.—W. J. LHAMON.

Bonne Terre, Aug. 28.—Two confessions and baptisms, and one by statement from the Baptists at regular services.—JOHN G. M. LUTTENBERGER.

Fredericktown, Aug. 23.—Four confessions at a nine days' meeting with I. B. Dodson, at Pleasant Hill, which closed Aug. 19.—HORACE SIBERELL.

Canton, Aug. 22.—There was one confession at the regular services at Versailles, Ill., yesterday.—G. H. BASSETT.

Carrollton, Aug. 20.—Cyclone congregation sent me over to Tarsney (a modern "Babylon") for three nights. One young man made the good confession and three young ladies who had obeyed the Lord in baptism took membership with Cyclone congregation. I begin a meeting with Pleasant Valley to-morrow evening, I have not yet made a final decision on a location.—J. J. LIMERICK.

Doe Run, Aug. 25.—S. W. Robinson and the writer are here in a meeting with good prospects. Two confessions last night. Will report at close.—J. H. HILL.

Salisbury, Aug. 23.—We have just closed a tent meeting of much interest at this place, in which there were 23 additions; 13 confessions from Baptists, nine by letter and statement. It was a three weeks' meeting. R. A. Omer, of Camp Point, Ill., assisted one week but had to go home on account of his daughter's illness. B. F. Hill, of California, took up the meeting when Brother Omer left. Much good was accomplished by the splendid work of these brethren. I am about completing my third years' work here. During this time there have been added to the church ten out of every 27 of the present membership. Our increase has been almost double that of any other church in the community. The board voted to make my call indefinite. We have purchased splendid lots in the center of the town and expect to erect a fine church thereon next summer. The old church was at the side of town and will be sold.—W. D. MCCULLEY.

Mexico, Aug. 26.—I am in a meeting at Laddonia with C. A. Lowe.—A. W. KOKENDOFFER.

NEBRASKA.

Broken Bow, Aug. 23.—The Putman-Egbert meeting was a success and the church made stronger. No church will make a mistake in securing these evangelists. The weather was much against us, however.—JESSE R. TEAGARDEN, pastor.

Omaha, Aug. 23.—Seven were added to the First church on last Sunday. The house was crowded at both the services.—S. D. DUTCHER.

OHIO.

Hamilton, Aug. 24.—One confession yesterday. Three baptized at night.—A. M. GROWDEN.

Mansfield, Aug. 26.—Four baptized yesterday. Thirty-four have been added in nine months.—HOWARD CRAMBLETT.

TEXAS.

Oenaville, Aug. 22.—I closed a short but really good meeting near Theo, last evening. There were prayer and fasting, and spirituality and unity were emphasized; also Bible reading; and I organized a Berean society, previously called New Testament reading circle, in three columns.—THOS. J. EASTWOOD.

Blooming Grove, Aug. 22.—I closed a twelve days' meeting last Friday night at Tioga, one of our health resorts, with 28 additions in all, one-half baptisms. Many of the others were reclaimed. Am now at Blooming Grove in a meeting.—JOHN A. STEVENS, A. C. M. S. evangelist.

Marfa, Aug. 24.—There were seven baptisms at Marfa as a result of Bro. R. R. Hamlin's meeting. I also baptized five others at a point near here this week.—T. D. SECREST.

WEST VIRGINIA.

Wheeling, Aug. 24.—Four additions last Lord's day.—J. M. SCHOLES.

Changes.

J. N. Scholes, Wheeling, W. Va., to Lima, O.
Harold E. Monser, Speed, Mo., to Kewanee, Ill.
W. W. Pew, Porterville, to Marysville, Col.
S. B. Moore, Atlanta, Ga., to Oklahoma City, O. T.
B. E. Utz, after three months' wanderings, to 202 Third Ave., Spokane, Wash.
R. L. Cartwright, Walla Walla, Wash., to Silverton, Oregon.
W. N. Rogers, Ipswich, to Swampscott, Mass.
W. E. Reavis, Arlington, Ia., to Bloomington, Mo.
John Treloar, Cleveland, Minn., to St. Louis, Mich.
J. P. Davis, Brown's Valley, to Crawfordsville, Ind.
C. E. Pickett, Wayland, to Shepherd, Mich.
F. C. Ford, Montreal, Can., to 150 Willard St., Cleveland, O.
R. W. Woodside, Marion, to 1223 Highlands, Emporia, Kan.
J. D. Dillard, Mexico, Mo., to 4027 Kossuth Ave., St. Louis, Mo.
Howard Cramblett, Mansfield, O., to Richwood and Cutter stations, Cincinnati, O.
G. Lyle Smith, Paris to Waco, Tex.
L. S. Cash, Tulsa, I. T., to R. F. D. No. 3, Bowling Green, Mo. (temporarily).

SUNDAY-SCHOOL SUPPLIES.

Quarterly Helps.

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TERMS.

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50 "	"	1.60;	"	6.00
100 "	"	3.00;	"	12.00

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50 "	"	3.00;	"	10.50
100 "	"	5.50;	"	20.00

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Weekly.

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The Young Evangelist.

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TERMS—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of ten or more to one name and address, only 50 cents each. Send for Sample.

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People's Forum.

The Free Church and the House of Lords.

In last week's issue an editorial appears under the caption "Will the Scotch Revolt?" in which you speak of "The latest sensation furnished by the British Parliament." The matter referred to is the decision of the House of Lords in the free church appeal. The writer appears to think that the appeal was made to the House of Lords as a legislative body and infers, quite gratuitously, that as the Lords are mostly churchmen they were unduly favorable to the "Wee Frees." Why they should be he doesn't explain. Now this is not a parliamentary matter at all; nor has Parliament, Lords or Commons anything to do with it. An appeal to the House of Lords means an appeal to the highest court of judicature in Great Britain, consisting of the Lord Chancellor, Lords Macnaghten, Davy Robertson, Lindley "and such peers as are holding or have held high judicial office." These men, all of whom are among the greatest jurists of the land, and are about equally divided politically, form the highest appellate court of the Empire, so that the decision in the case of these Scotch congregations was purely judicial and in which no member of the upper house had a voice unless he happened to be qualified to sit as a judge in the highest court of appeal. The term House of Lords as applied to this court is very misleading, and it is not surprising that even my good friend, Paul Moore, should have been misled. This view of the case may interest some of your readers who read with much pleasure the weekly Current Events as so ably and interestingly boiled down for us. G. F. ASSITER.

Martins Ferry, O.

[The writer of the editorial was quite aware of the distinction drawn by Brother Assiter, but possibly took too much for granted on the part of his readers and did not make it clear in his comment. The point he wished to make is that this "House of Lords" court is more or less under the influence of the dominant established church and that while its members may have rendered a decision strictly legal (we had not seen the argument) they, the majority of them English churchmen, would err on the side of giving a decision against a free church rather than show any degree of broadmindedness or interpret the letter of the law in a sympathetic spirit. Granting such a decision we expressed the belief that the judgment would do very much towards reopening the agitation against the House of Lords as now existing. And in this view of the case we are confirmed by the British newspapers just to hand. In an editorial, entitled "Scottish Home Rule" the Christian Commonwealth says: "One of the incidental results of the decision of the House of Lords is to make Home Rule for Scotland a live question in a sense in which it has not been so in modern times. The Scottish Home Rule Association have lost no time in issuing a manifesto to the people of Scotland, which will be read by many with more sympathy than they have ever previously felt for publications from that source. Certainly the Union of 1707, while in so many respects beneficial to Scotland, has not been of advantage to the Scottish National church. The fears expressed by Thomas Boston and others at the time were soon realized in the passing in 1712 of that Patronage Act which gave occasion to so much disturbance in the church for a century and a half later. There are many who would welcome Scottish Home Rule to the extent of making the judgment of the highest Scottish court final in purely Scottish matters. The present judgment is not the first disturbing one which the House of Lords has given in ecclesiastical matters. In the case so often quoted, Craigdallie *v.* Aikman, the House of Lords, in 1813, overturned the decision of the Court of Session and tied up the property of a congregation to the opinions of those who founded it, irrespective of the attitude of the congregation as a whole or of the denomination to which it belonged. The application of this bad precedent has now been greatly extended, again in opposition to the findings of the Scottish courts." The St. James Gazette, an ultra-conservative paper, admits that "there was a national element in the case which the English Lords have not taken into account," and the Pall Mall Gazette, equally conservative, declares: "The principle that a church may never alter its standards of belief may be sound law, but it is out of date in every other respect. . . . . No civilized country would tolerate so gigantic an act of spoliation under the forms of law as that which the House of Lords has felt constrained to pronounce valid, or see half a nation turned out of its places of worship in order to celebrate the technical consistency of a minute minority." We shall look for a letter from our London correspondent on the feeling in this case.—EDITOR CHRISTIAN-EVANGELIST.]

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I send **free of charge** to every sufferer this great **Woman Remedy**, with full instructions, description of my past sufferings and how I permanently cured myself.

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It costs nothing to try this remedy once, and if you desire to continue its use, it will cost you only **twelve cents a week.** It does not interfere with your work or occupation. **I have nothing to sell.** Tell other sufferers of it; that is all I ask. It cures everybody, young or old.

If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping feeling in the spine, a desire to cry, hot flashes and faintness, or if you are suffering from any so-called female complaint, then write to **Mrs. M. Summers,** Notre Dame, Ind., for her free **treatment** and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves **worry** and **expense** and the **unpleasantness** of having to reveal your condition to others Vigor, health and happiness result from its use.

Wherever you live I can refer you to well-known ladies in your neigaborhood, who **know** and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes **healthy** and **strong women.** Write to-day, as this offer may not be made again.

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"The American People's Palace."

The writer of the following lines is more and more impressed, as the weeks go by, with the superiority of the CHRISTIAN-EVANGELIST'S "Current Events" pages. In your write-up of the projected People's Palace in Jersey City, under the direction of Dr. J. L. Scudder, Congregationalist, the absence of any quotation marks would indicate that the language is all your own—your use, by the way, of the word "Sabbath" being of course ascribable to a slip of the pen. In the enumeration of the several admirable features of this People's Palace, you mention a "*smoking room.*" Had you so much as inserted a (?) mark after these words, it would have allayed the surmises of the *most* critical of your readers perhaps; for we look to you as a molder of sentiment along the lines of practical Christian living. In CHRISTIAN-EVANGELIST "Current Events" of following week, for instance, you pay your respects in no uncertain fashion to Bishop Potter's bold break in the "*saloon*" compromise. We have long been familiarized with the advertiser's phrase: "Wines, liquors and cigars"—even *so* equally yoked are these wares. Do you consider it justifiable to denominate it but *a narrow space that separates ardent spirits and the weed?*

Chicago, Aug. 15. W. P. KEELER.

[It was no part of the writer's thought, in the paragraph mentioned, to give any editorial sanction to the smoking habit. He was simply describing the "People's Palace," one of the rooms of which is a "smoking room." Deprecating as we do, however, the smoking habit, which too often leads to worse habits in the young, we would prefer, for our own satisfaction, to have it limited to a single room, in a public building, rather than to have it practiced miscellaneously throughout the building.—EDITOR.]

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Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

POEMS ALL THE WAY FROM PIKE. By Robertus Love. 126 pp. (The Pan-American Press, St. Louis, Mo. Price, $1.00.)

Mr. Love is one of the best known of "press humorists" and is happier in composing funny verses than in writing "Sunday specials." Like Joe Bowers, whose ballad he prints in the forefront of his modest little volume, he comes "from Missouri all the way from Pike," and these verses are redolent of the woods and streams and the sighings of a man city-confined for the "old, slow town" and "the places where She used to be." Take this, from "The Jumpety-Jump," as a sample of some of the longing—

"Lordy! but I'm tired o' this jumpety-jump,
This eternal hustle for somethin' to eat;
This git-up-and-dustin' and having to hump
Yourself like creation to keep on your feet!
I'm sick and I'm tired o' the drudgin' along—
No time for a snooze and no time for a song;
For it's everything hurry
And everything worry,
And always a struggle and always a strife;
I'd like to do nothin' the rest of my life!"

The philosophy is not the most helpful, but it is true to life, and while most of the sentiment is for the boyhood lost—

"Let me stay here, let me lie
* * * * * * * *
Where the willows wave and quiver;
Let me smell the woods and make
B'lieve I'm still a country Jake,"

and a dissatisfaction with city life—

"Oh, I'm orful tired o' city life, and want to git away
To where a feller has a chance to sniff the curin' hay!
And see the corn a-tasslin' out and apples blushin' red,
And pick the watermillons when the stems git dead;
But more 'n all the other wants 'at plagues a homesick feller,
I want to hear the bull frogs beller"—

there is a nobler aspiration and riper thought revealed in other poems. We can heartily commend the little volume to all, especially the man who wants to be—

"Back in old Mizzoury, where it feels like home."

HOLDING THE ROPES: MISSIONARY METHODS FOR WORKERS AT HOME. By Belle M. Brain. Cloth 12mo 224 pp. (Funk & Wagnalls. New York. Price, $1.00 net.)

The author has made a special study of missionary activities, and this volume of practical plans and suggestions for stimulating individual interest and directing the efforts of missionary societies toward the most effective work, will prove very helpful in many quarters. Mr. Pierson, an editor of the Missionary Review of the World, where the chapters of this book first appeared, writes a foreword, in the course of which he says: "Not long ago we saw a prescription warranted to 'kill a missionary meeting.' It may be stated somewhat as follows:

"'Take one dimly lighted church parlor, at a temperature not to exceed sixty degrees; add a few people—the older the better—drawn together by a strong sense of duty and an apologetic announcement. Begin to stir to slow music or a formal prayer at from five to twenty minutes late; drop in one at a time, *ad infinitum*, some not over-fresh facts relating to the geography and customs of any mission field. Close up all outlets and let stand, but do not fail to extract a few pennies from each atom present.'" It may be stated that Miss Brain's volume is an antidote for all such medicine.

DUX CHRISTUS, an Outline Study of Japan. By William Elliot Griffis; 296 pp. (The Macmillan Co., New York. Paper, 30 cents.)

Dr. Griffis knows his subject and has the faculty of judiciously selecting and presenting in an interesting way that which is worth while knowing about the Japanese. We can the more commend the book as it is one of the series published for the central committee on the united study of missions.

MARRIAGES.

BARNUM—BIDDINGER.—August 16, 1904, at the residence of E. L. Poston, Moline, Kansas, Lee H. Barnum, and Miss Elva Biddinger. Brother Barnum is pastor of the church at Caldwell, Kan., and Sister Elva a teacher in the schools of Elk county, Kan. E. L. Poston officiated.

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

BOHART.

Capt. James M. Bohart was born in Missouri 63 years ago. At the age of 15 he was a school teacher. When 20 years old he enlisted in the Confederate army. He was promoted to the rank of captain, was wounded in the left foot at the battle of Pea Ridge, and was in most of the heavy fighting in Mississippi, including the siege of Vicksburg. He was a prisoner at Fort Delaware. After the war he returned to Missouri. He represented Clay county in the legislature in 1875. This was the legislature that started Gen. Francis M. Cockrell on his long career of usefulness in the United States senate. At the age of 16 he was converted under the preaching of Moses E. Lard, and was an elder for 30 years. At one place he built a house of worship at his own expense. Twenty-five years ago he went into the banking business. He assisted in organizing six banks. At the time of his death he was the president of the Washington County Bank and Trust company, Fayetteville, Ark. Saturday, Aug. 13, about mid-day, he was stricken with apoplexy, and died at three o'clock in the afternoon. Captain Bohart was justly considered the foremost citizen of the town. As a mark of esteem, all the business houses were closed on the occasion of his funeral, which took place from the First Christian church. He leaves a widow and eight children—three daughters and five sons.

Fayetteville, Ark. N. M. RAGLAND.

BROOKS.

Evan S. Brooks, second son of John T. Brooks and brother of the late John A. Brooks, was born in Mason county, Ky., June 14, 1838, and died in Columbia, Mo., Aug. 13, 1904. He was one of a household of 12 children, seven of whom are yet living. His death was the result of a second stroke of paralysis, the first, from which he never fully recovered, being felt in 1900. The funeral services were conducted by the writer, assisted by J. A. Headington, Aug. 15, in the Christian church at Mexico, Mo., and by his request the body was laid to rest by those of his father and mother in the Mexico cemetery.

In Monroe county, Mo., Aug. 1, 1865, he was united in marriage to Melvina Kennedy, who proved a devoted wife and mother and who, with four honored sons, survives him. It was his cherished desire to be a preacher like his father and brother, but circumstances incident to the civil war hindered, and he lived a farmer, save for being teacher a short period at Flemingsburg, Ky., and four years as tobacco inspector at St. Louis under Governor Stone. But the desire of his heart found willing response on the part of the four sons, all of whom are in the ministry. These are C. S. Brooks, of Jefferson City, Mo., known everywhere as a leader in the moral and political reforms of our great commonwealth; W. T. Brooks, of Ladoga, Ind., now general evangelist of great power and of wide reputation; Clyde, yet at Columbia university, but beginning to preach the word acceptably; and Arthur, of Jackson, Ky., who will shortly join W. T. in the evangelistic field. Brother Brooks never urged his sons into the ministry, only encouraged and counseled, and had the satisfaction of living to see all thus at work for the Lord, lovingly on their part and without compulsion on his. So a great man was laid to rest in this particular, but great also in his own faith and pure life. He passed away without suffering, having abiding faith in the beyond, and with confidence that the Lord would comfort the bereaved. A. W. KOKENDOFFER.

Mexico, Mo.

NICHOLS.

James A. Nichols, Mokane, Mo., died in his sixtieth year, leaving his wife and six children, among them, Frank J., so long and well known by his faithful work with and for the Hamilton avenue church, St. Louis, Mo. Our brother was a Christian gentleman in every sense of the word, who, with the devoted wife, so lived as to lead all the children into the fellowship of Christ. Truly may it be said of him, that he fought and has won, and is now at home awaiting the loved ones yet behind. He early identified himself with the old Sulphur Springs congregation and never failed in doing his part in the Master's service.

SHULTZ.

Charles Shultz fell asleep at Kendallville, Ind., at the age of 81 years. He was an elder of the Christian church, which he served for almost 24 years. The church has just passed resolutions expressing their great loss and their deep appreciation of the deceased's character.

YELTON.

At Newton, Ill., Aug. 20, Elder Charles Yelton, of the Christian church, died, aged 76 years. He was a Mexican war soldier, and is survived by but three comrades in Jasper county. He also served in the civil war as captain of company H, 38th Illinois regiment, and was for several terms chaplain of the Southern Illinois veteran association.

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Gee! I've been a-wishin'
All this blessed week
For to go a-fishin'
Down on Possum Creek.

Used to dig my bait there
In the pasture lot,
Whar the worms 'uld wait there
Jist for to be got.

Used to ketch my minners
In a skeeter net—
Bait for big fish dinners,
Best they ever et!

Wa'n't no frills nor foolin'—
Jist sot down somewhar
That the fish was schoolin'
'Long a sandy bar.

Had a pawpaw sapplin'
For a fishin' pole,
Two-three hooks for grapplin'
So's to git 'em whole.

Chunk o' lead for groundin'—
None yer reels nor these
Hifalutin-soundin'
Things ye sometimes sees.

Golly! how the perches
Bite them fishin' worms!
How that fish-pole lurches!
How that beauty squirms!

Takes me back there sorter,
Jist to rickollect;
Seems to me I orter
Go to-day, I s'pect.

Yes, I'm goin' fishin'!
What's the use to work?
See that line a-swishin'!
Jiminy! what a jerk!

*From "Poems All the Way From Pike," reviewed on another page.

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Marvin Holmes, a Mountain Hero.

By Mrs. Claris Yeuell.

A bright morning in the sunny south; trees in many shades of velvety verdure; the rock ribbed sides of old Lookout gaily dressed in the snow of dogwood and the pink of redbud; the air heavy with the scent of wild honeysuckle and crabapple blossoms.

Cleaving the mountain's breast is a wildly picturesque gorge six hundred feet deep, through which Little River rushes and roars at times, at others gently ripples and almost dries away.

In the precipitous sides of this vast ravine are crevices and caverns, the hiding places of wild cats which feed on the young lambs of the mountaineer's flocks.

Bordering on this great canon was a small clearing, hemmed in on three sides by the forest.

The house consisted of two log cabins, joined by an entrance or "hall," and a porch running the entire length. On the porch stood a spinning wheel and in a small shed at the back of the house a loom for the weaving of cloth.

From the front gate a trail led off into the dark woodland. Along this path a young girl wandered. She was small and trim of figure. Her hands were shapely, though browned by exposure. Her dress was of "cotton checks" and reached her shoe tops, her small feet were encased in heavy leather shoes laced with goatskin strings. Her pink calico sunbonnet was pushed back and dangling on her shoulders. Her features were fine and regular, her eyes brown and expressive. Her dark hair was coiled low at the back of her head. On her face was a look of pain or sorrow, and in her eyes unshed tears.

She moved listlessly onward until the path sloped abruptly down into a hollow where, set like a mirror in a rich, dark frame, gleamed the waters of a crystal, fern-fringed spring.

Upon reaching the spring Nellie Greene, for such was the maiden's name, set down the water pail and, seating herself upon a rock, buried her face in her hands and gave way to vehement sobbing.

Presently a peculiar whistle sounded from a pine thicket on the opposite side of the spring and a moment later a man's figure emerged from the same direction. He was tall and slender, his eyes a deep blue, his hair light brown and wavy. His face was not particularly handsome, but a bright look which was good to see flashed over it as he saw the small brown maiden seated on the rock. However, he could not wholly conceal the troubled expression in his blue eyes.

Nellie sprang up with a cry, dashing away the tears. "Oh, Marvin," she said, "I'm so glad to see you, so I am. Here I've been settin' on this rock cryin'—a little, an' feelin' powerful miserable about you-all. Do you know that they're tellin' that you-all done tuck ol' man Whittle's steer team an' carried 'em off to Rome an' sold 'em? I know there ain't nairy bit of truth in hit. I don't believe hit, Marvin, an' I wouldn't, not if everybody on this mounting was to tell me so. I know you-all wouldn't—you couldn't do no sich a thing, could you, Marvin? But pa and ma they've been sayin' sich hard things agin you, Marvin, an' I couldn't stan' hit no longer an' so I grabbed up the water bucket an' allowed I'd tote some water back to git dinner with."

The young man addressed as Marvin had seated himself on a rock near by and gazed intently into the crystal depths of the spring until the girl ceased speaking, then pulling himself together with an effort he turned his clear blue eyes full upon her and said: "I'm powerful sorry, mostly on your account, Nellie, that this here thing has happened an' hit makes me mighty proud," here there was just the suspicion of a quaver in the firm, manly voice, but only for a second, the deep tones went on as steadily as before, "mighty proud that you-all ain't done turned agin me. Seems 's if I couldn't never stand that. No, I never tuck Whittle's steers."

"What made 'em think hit was you, Marvin? You don't know nothin' about hit, do you?"

"Now, Nellie," said the young man looking steadily into the eyes of his sweetheart, "I won't deny hit to you, I do know who tuck them steers, though they hadn't been sold yit. I know all about hit, but I won't never tell. No, I couldn't tell that, not even to you."

"But, Marvin, hit might could git you into trouble if you don't tell. They might could send you to the chain gang."

"Yes, that's so. I shore was a-settin' on the wagon an' nobody else wasn't around when ol' man Whittle come up an' claimed the steers an' I know all about the whole business, but I won't never tell on nobody, not even to keep from bein' sent to the coal mines."

"Yes, you will, Marvin, you must. You'll tell it fer me, won't you? I don't know how I'd ever stand hit if they was to send you-all away."

"I'd be powerful sorry, Nellie, to give you-all sich a sight o' trouble, but I couldn't tell about them steers, not even for you."

She rose with the tears trickling down her round brown cheeks. He went over to her and took her small hands in his big rough ones. So they stood for several moments, saying but little, but reading in each other's face a deathless loyalty.

They are not very demonstrative even in their love, these simple, hard-working mountain people.

Soon he turned and strode away through the pine thicket from whence he came.

A few moments longer she lingered, then lifting the heavy water pail she swung it to the top of her small head and retraced her way to the cabin.

On the porch her father was sitting busily engaged in "half-soling" a pair of heavy "brogan" shoes. He was a middle-aged man with bushy dark beard and rather long dark hair. He wore a "cotton check" shirt and a pair of patched jeans pants.

His wife was dressed in "cotton checks" and wore a long apron of the same. She was barefoot. Her face was plain, its expression peevish. Her hair was parted over her low forehead and knotted at the back. On her lap sat a tow-haired child of two. The mother held a snuff can in one hand, the inevitable "tooth brush" of black gum in the other.

"Say, Sary Ellen," the man was saying to his wife as Nellie stepped onto the porch, "give me a chaw of terbaccer."

"Hain't got none with me, Joe," she replied. "Hit's on the fireboard in the house. Here, take a dip o' snuff."

Then, as if resuming an interesting topic of conversation, the man said: "Yes, they say hit's shore so that Marvin Holmes did take them steers. He was settin' on the wagon when Whittle rode into Rome an' found 'em. Hit will go hard with him. He will go to the coal mines, I reckon."

"Well," responded his wife, "hit ain't no pity if he does. I didn't never like none o' them Holmes people. They're a powerful sorry set an'

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mighty big feelin' an' stuck up, so they air. An' Marvin he's the worst one o' the whole bunch."

Nellie put down the heavy water pail, and without any visible sign that she heard a word they were saying, took her place at the cloth loom. Her little brown hands sent the shuttle flying as she beat the coarse threads into the piece of jeans which was to furnish winter clothing for her father and brothers.

A week passed. She saw her lover but once. It became evident that the case would go hard with him unless he told the whole truth about the matter, and this he refused to do.

Then, one sunshiny day, though it was the darkest in poor Nellie's life, they took him away and he became a member of that weary, hopeless lot of men known as the chain gang.

* * * * * *

A year went by. The little mountain maid "chopped" cotton in the springtime, pulled fodder and picked field peas and cotton in the fall. In the winter she worked uncomplainingly at spinning wheel and loom. If her slight figure grew frailer and the young shoulders stooped more wearily or the soul looked mournfully, sometimes wildly, out of her dark eyes, she never complained.

* * * * *

Another year passed as the first had done and the small, brown maid was true to her convict lover.

One sunny May day there was an "all day" singing in the old log church house a couple of miles off from the lonely clearing.

Nellie was there in stiffly starched pink calico gown and cheap straw hat. She sat quietly in the corner with folded hands, taking no part in the weird melodies of her companions.

"There's a great day coming,
A great day coming,
There's a great day coming
By and by;
When the saints and the sinners
Shall be parted right and left,
Are you ready for that day to dawn?"

they sang. There was a step at the door, and a moment later a mellow bass voice joined in, richer and fuller than the rest.

All turned to look. "Marvin Holmes!" someone whispered. The voices quavered and broke. The leader announced five minutes' "intermission." They crowded about Marvin Holmes, shaking him warmly by the hand; even to "old man" Whittle. For if mountain people are easily offended they usually forgive easily. Nellie's face grew strangely white, then the warm blood surged to cheek and brow and a look of joy danced into the brown eyes. Three weeks later Marvin Holmes and Nellie Green became husband and wife.

* * * * *

Two more years rolled by and Marvin's brother-in-law, Sam Smith, lay dying. He had sent hurriedly at the dead of night for Marvin and Nellie. His breath was going fast. "Nellie," he gasped, "I want to tell you—Marvin never—tuck them steers. I done hit—'cause Sally was sick an'—we hadn't nothin' to eat hardly. I aimed to sell 'em—in Rome—an' buy some things fer Sally an' the children. Whittle—was too quick fer me. He follered me. We saw him—comin'. Marvin had—tried to keep me from takin' 'em—all the time. When I wouldn't listen—he went with me. When we seen Whittle a-comin'—Marvin—he told me to git out o' the way—an' he'd settle—with Whittle. An' he did—worked two years—in the coal mines. There hain't no—better man—in the world—than—your—man—Nellie."

As the first beams of the morning sun bathed old Lookout in a flood of glory, our mountain hero was vindicated.

Shelbina, Mo.

❁ ❁

Japanese Country Customs.

Tourists sometimes complain that Japan is spoiled, modernized out of its old picturesqueness; and so it is, in a way. Foreign dress, that is to say coat and trousers, is the rule for men in all government offices, and they no longer make calls, as in Orthodocia's day, in silk hats and with bathing towels round their throats. But women and girls still wear the graceful long sleeves and bright fold of collar inside the V-shaped neck of the kimono, and the kilted *hakama* or skirt is just the addition needed to make the national dress practical for modern active life. Originally planned for school girls, the hakama has come to stay, not as a house but a street dress. Then it is true the Tokyo jinrikisha man has put off his mushroom hat, and usually wears some kind of cap or soft felt which he has acquired at the second-hand shop; and the straw rain cloak and red blanket seldom come to town. But go a little way into the country, back from the railroads, and all is primitive enough still. A friend of mine who lives in the old castle town of Mito, sixty miles north of Tokyo, declares that life there is ten years behind the capital. But the tourist must not go off the track and expect to find travel comfortable; if he wants to plunge into the country, he must say good-by to beds and beefsteaks, and be content with country inns and country ways.

If he takes a guide to feed him, he may do very well; for in most parts of Japan the inns are uncommonly good, even off the line of regular travel. Part of the secret is that they inherit traditions of the old times when they were, indeed, on the line of the daimyos' travel as they came to and from Yedo; and the old ways have not been altogether lost.

In such a house there is no furniture, in our sense of the word; the floor is covered with straw mats two inches thick, each three feet by six, and fitting all over the space, which is made in proportions of six, eight, ten, fifteen mats, and so on, paper sliding screens make the windows, running all along one or more sides of the room, and opening on a three-foot balcony which in turn is closed at night by wooden shutters sliding in a groove along the outer edge. The rooms are divided from each other by more sliding screens covered with thick paper, and only the end walls of the house are solidly filled in with plaster. They provide thin square cushions to sit on, your feet folded under you, precisely as the "Egyptian Slave" sits in the famous statue; and probably there will be a table ten inches high, and of course a *hibachi* or firepot containing a charcoal fire, on which a kettle sings pleasantly. Your bed is brought from a closet, and consists of one or more quilts spread on the floor, another particularly fat and heavy one atop. There may be sheets, but you do well to bring your own, likewise your pillow, if you do not like a hard sausage. Now, however, only the most remote country inns fail to offer two or three chairs and perhaps a table. If they are careful about their mats, the chairs will be put in the wooden balcony and not in the room. The bathroom is downstairs, removed in some courtyard reached through interminable corridors; and it is well to know that you have the first turn of the tub, and also to remember to scrub yourself well before getting into the hot water, since others will surely follow you. Bathing generally takes place in the afternoon or at night; in the morning you are expected to dress and descend to the wash-room, which is very often a corridor opening on a court; where you can enjoy (as I did this morning) a budding cherry tree or a bunch of scarlet *nanten* berries against a bit of bamboo fence. On the other hand, there is no public dining-room, with its requirements of toilet and contact with fellow guests, agreeable or otherwise; your meal comes to your room, and is served in dainty bowls and flat dishes, with chop-sticks, which in Japanese

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have the far prettier name of *hashi*. The staple of course is rice, and that is brought in a wooden tub, to keep hot, and the little maid sits by to fill your bowl two or three times if you wish. The soup is in a lacquered bowl, and is made of fish fresh or dried; the morning dish is *miso*, soup made of fermented beans; very wholesome, very nourishing, and very different from anything to be found in western experience. The soup, and the vegetables found therein, should be eaten with rice and the fish or omelette or whatever the chief dish may be and the pickles too, if you have courage to attack them. Tea comes after the meal, or before, or in fact at any moment except along with it, and cakes seem appropriate at any and every time in the day.—*Anna C. Hartshorne in The Chautauquan for August.*

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What Women Are Doing in the World.

Of the London woman's congress it was demanded by shallow critics: "What has it *done?*" And the same question will no doubt be asked of this year's International Council at Berlin. To those who look to see a marble arch or statue of bronze left to commemorate the occasion, the founding of an orphan asylum, or endowment of a college—nothing is done. These congresses have no power to "command and forbid, to release prisoners and remit the customs-taxes." They confer no degrees or diplomas, erect no buildings, leave no new laws upon our statute books. The papers read are not all by leaders in the world's thought; our great scientists, artists, inventors, are not there in overwhelming numbers. More can be learned of any specialty in its own especial congress—as of silk-culture, charities and corrections, or mechanical engineering. The aforesaid shallow critics, if they went looking for the crowned heads of science and art, were sadly disappointed.

It must be borne in mind that even the national councils are not as specifically active as their constituent groups. And the national council does not work directly for suffrage, or insurance, or for any of the numerous objects of its numerous constituents. It does, however, gradually undertake to work some very general national issue, such as child labor—large matters, concerning the country as a whole, and not yet assumed by specific oranizations.

If an efficient society for the abolition of child labor, of national extent, should join the national council, then the council as such would not continue that work. Its usefulness is in bringing together the people who are working to abolish child labor with those who seek to advance education, to improve the housing of the poor, to enforce better factory laws, to compel arbitration in strikes, and so on and so on.

To share our knowledge, to correlate our efforts, to establish a basis of correct sociology of definite facts and successful methods, is the most needed part of humanitarianism to-day; and this is the work of these broadening federations.—*Charlotte Perkins Gilman in the September Booklovers Magazine.*

With the Children

The Advance Society.

Who ever read "El Hilo de la Cajita Colorada"? Why, yes, you have! Only it was called "The Red Box Clew" when it was printed on this page. Now they are printing it in Spanish in the *Via de Paz* of Monterey (the Mexicans spell it with two r's, because you get more of everything over there for the same price, thus: Monterrey). You remember "The Red Box Clew" was dedicated to the Advance Society, and published by Revell & Company. And now it is being brought out in Spanish, so we are in two languages. Many people are only in one language, and not very well at home in it. Speaking of the Av. S. reminds me to publish our new Honor List. Here it is: T. Grace Hord, Grayson, Mo. (4th quarter); M. J. O'Dell, Lebanon, Mo. (7th); Iberia, Mo. (4th—you forgot to give your name, Miss Iberia); Harriet McCausland and her mother, Coffeyville, Kan. (2nd and 3rd); Ada Miller, Rich Hill, Mo. (6th); Harold Firebaugh and Lela Firebaugh, Medaryville, Ind.—Lela says: "Harold is 11, I am 9. We have a little white kitty. I think he is surely prettier than Felix. We have apples and blackberries ripe." (But then *she* never saw Felix. But this isn't giving the Honor List, is it! Well, to continue); Mrs. W. A. Mason, Nevada, Mo. (3rd—Mrs. Mason always sends a little piece of silver when she sends her report—this time it was two pieces, for our orphan; such a good habit to fall into); Vina and Eva Hawkins, Ozark, Ark. (6th for both; and both think the Av. S. ought to help Charlie); Josie Lineberry, St. Catherine, Mo. (6th and 7th); (Did I ever report Earl Badford Brown, Medaryville, Ind.?); Lula Taylor (10th and 11th) and Bessie Taylor (8th), Manton, Cal.; Edna Shriver, Nebo, Ill.; May Speece, Bucklin, Mo. (7th); Susie C. Scearce (8th), Plattsburg, Mo.; Beulah Shortridge, Glenwood, Ind.

Last month I told you about Charlie's visit here. Since then he has been invited to New York and to Lathrop, Mo., to spend a month. We couldn't pay his way to New York—that's too far. Maybe he will get to go to Lathrop; if he does, I'll tell you about it. Harriet Dunn, Malta Bend, Mo., asks some practical questions about Charlie. She says, "It's a long time since I read about the Av. S., but I'm not so very sorry, for when we have the letters there is no 'Green Witch.' I hardly see how one could get enough of the 'Green Witch.' Friday mornings I can scarcely wait for the mail wagon to come, I am so anxious to see how George and Marget are getting along. I was awfully anxious to learn why Spot Stoner's name had to be written in that book. I think it paid to put Charlie's picture in our page, he has such a bright, intelligent look—and yet he can't run and play like other boys! Is he fond of reading? Would he like to receive papers and magazines to read? What is his address? I send 10 cents for Charlie." Just address him, "Charlie," care of Miss Tena Williamson, 915 Aubert Ave., St. Louis, Mo. I wrote to Charlie asking if he'd like the magazines. Here is a part of his letter—he is employed in the office of the Philanthropist to wrap up papers: "I have just received your letter and am anxious to answer it. I like to take

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the pleasure of writing to you. If Felix is still shedding hair, I am afraid he won't have much more. I would like to have the papers to read you mentioned in your letter. I am working in the office now. I have just done up your Philanthropist. It is time to go to dinner." (Then I suppose he went, as that was all.)

While Charlie was here a lady gave a dollar and a preacher gave 25 cents to be used for him, and since a grandmother near Plattsburg has given $2. S. A. Seat, Hematite, Mo., sends a dollar, "wishing it might increase to a thousand by the time it reaches you." Well, it is still just one dollar at the present writing; and yet who can say how the influence of that coin may increase for good till worth more than a thousand? For it will help to pay Charlie's board and make him independent and self-sustaining—and he will never be any account, nor will any other boy, till able to support himself without help. We are collecting money to help him now that, later on, he may not need help from anybody. Mrs. W. A. Mason in sending her quarterly contribution says, "May Little Joe be a great blessing to those who have given him so kind a home. I am glad Charlie is our orphan. I believe him deserving. I feel that his dying mother's prayer has been answered. The picture on our page showed that he has a good face." Mrs. O. P. Scearce, Stafford, Kan., sends $1 for Charlie. Mrs. Belle F. Romweber, Akron, O.: "My husband after reading about Charlie said, 'Send a dollar for him,' which I inclose. If we were not so far away, would invite him to spend some time with us. May he be a faithful follower of our blessed Master is my prayer." Somebody down in St. Louis, Mo.: "I inclose 50 cents for the little orphan Charlie. It ought to be very good money, for it was made by copying a sermon and paid by a minister. I was going to spend it going to the World's Fair, but I read about Charlie, and I remember the time when a little girl, also an orphan and in an orphans' home, used to stand with her face pressed against the window pane longing for someone to come to see her and bring her things as the other children who had friends, or at least one parent left. I think I will go and see your little man. There were 20 of us together as children, and every one has grown up to good and useful lives; several boys are in the railroad office pretty well up the ladder, one is studying for the ministry, one of the girls is a trained nurse, another a stenographer, another a successful dressmaker with a large establishment, etc.—and all because someone thought it worth while to hold out a helping hand. This little crippled lad will be a man one of these days—the years slip around very quickly. There is no reason why Charlie should not be a successful man. Any of the professions would be open to him. If he can be helped for a few years until he can get the rudiments of an education, he can do the rest himself. For instance, a well trained stenographer can frequently work his or her way through college and come out ahead. I always heard it wasn't nice to write anonymous letters, but you wouldn't in the least know who I am if I told you, and as I believe you, too, still have a secret hankering after mysteries" (is this a hint at the "Green Witch"?) "I simply sign myself A Sincere Friend. This letter, of course, is for yourself alone." (That is, J. B. E. So I'll keep it; I'm just lending it, now. Like anonymous letters that have half dollars in 'em! Go and see Charlie and write us what you think of him.)

Children, I'm 'shamed how I've had to let letters accumulate, that should have been printed long ago. Now just look at this—this must have been written some time ago: Myrtle Searcy, Springfield, Ill.: "I inclose 25 cents for the orphan fund. It is rather cold here. How is it in Missouri?" (Simply sweltering.) "This is Christmas night." (It's not Christmas here—far from it.) "I spent the day with my aunt. I had a fine dinner and hope you had one also. After our Christmas entertainment at the schoolhouse Santa Claus made us a call and left me a new dress, box of letter paper, gold fountain pen and all the candy I could eat. I will close for this time, as my sister says you won't publish this." (That shows how little your sister knows about it). "You won't want me to write any more, this letter is so long." (That shows how little *you* know about it.) "I will close wishing you a merry Christmas with plenty to eat and a host of peanuts, and inviting you to dine with me on New Year's day." (Backward, turn backward, oh, Time in thy flight! By the way, I see it was not peanuts, but presents; a host of *presents*.) Sophronia and P. R. Dickinson, Newaygo, Mich., send $1 for Charlie. Here is a note from Melvin Ledden, Ospur, Ill., which is, I fear, a little late: "What did you get for Christmas? I got Shem, and what I have read I like fine. I attended a school entertainment Christmas eve. After the recitations and songs Santa Claus came in and distributed gifts. Since school closed I have been skating most of the time."(!)

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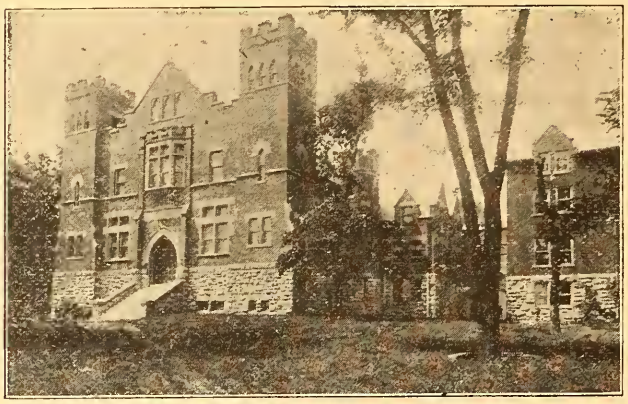
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Vol. XLI. No. 36. September 8, 1904. $1.50 A Year

A Morning Thought.

What if, some morning, when the stars were paling,
And the dawn whitened, and the east was clear,
Strange peace and rest fell on me from the presence
Of a benignant Spirit standing near:

And I should tell him, as he stood beside me,
"This is our Earth—most friendly Earth, and fair;
Daily its sea and shore through sun and shadow
Faithful it turns, robed in its azure air.

"There is blest living here, loving and serving,
And quest of truth, and serene friendships dear;
But stay not, Spirit! Earth has one destroyer—
His name is Death: flee, lest he find thee here!"

And what if, then, while the still morning brightened,
And freshened in the elm the summer's breath,
Should gravely smile on me the gentle angel,
And take my hand and say, "My name is Death"?

—*Sill.*

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The Christian-Evangelist

J. H. GARRISON, Editor

PAUL MOORE, Assistant Editor

F. D. POWER, B. B. TYLER, W. DURBAN, } Staff Correspondents.

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For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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Vol. XLI. September 8, 1904 No. 36

Current Events.

A Converted Prodigal.

At a recent funeral in New York, some of the city's best citizens paid their respects to the memory of a prodigal who had repented and given himself to the salvation of other prodigals. Son of a German musician who had given him every advantage in his own art and the training of a civil engineer, Victor Benke had come to America at his father's death and wasted his substance in riotous living. So low did he fall as to be compelled to play the piano in saloons for the sake of their free lunches, and ultimately he frequented the Bowery mission for the sake of the refuge it afforded him from the cold. One night he heard the leader tell his audience that the song would have to be sung without accompaniment, as there was no one present who could play. Benke volunteered to play; his genius was recognized, and, half drunk though he was, he found friends who took hold of him and he became a new man. For ten years, despite opportunities of financial gain, he has devoted all his energies to work among the class from whom he himself was rescued.

❁

A Sunday "Pike."

We have already referred to the effort on the part of some of the Pike concessions at the World's Fair to have Sunday entertainments. Only one such show has succeeded, as yet, in giving its exhibition on the Lord's day—Cummins' "Wild West." Why the exhibition authorities do not rule it off the Pike altogether, we do not know. One other concession—the Tyrolean Alps—has done everything possible to cater for a Sunday crowd, but has so far been prevented by the exhibition company positively refusing to grant it the use of a passage way. Christian people who are opposed to Sunday desecration and have no desire to enrich the coffers of those who would make the Lord's day as any other day, may well pass by the gates of these two shows without patronizing them when they visit the Fair. The effort of the people who want, for the filling of their own pockets, a wide open town, week-day and Sunday, is persistent. Despite the orders of Governor Dockery, a modified bull fight took place on Sunday. Now what will the governor and the people do?

❁

The Cost of War.

The public attention is naturally focussed on the immediate happenings in the war. Thus more thought is given to the large number of casualties that have occurred in the terrible fighting that has been going on, and but few stop to think of Count Okuma's war estimate that the Japanese expenditure may rise to $1,000,000 a day and that next year's budget may exceed this year's by $300,000,000. This alone would be a fine text for a sermon before the Peace Congress, which is to assemble next month. But even if successful that will not cover Japan's expenses. More and more will she feel herself a world power, and that necessitates proportionate expenditure. Just think of what this money could do were it spent in the work of civilizing missions. If the one hundred and forty million Protestant Christians in the world gave an average of five cents a week—the price of a cigar, a street car fare or a glass of soda—it would aggregate more than $360,000,000, the sum Japan will expend on the war. And if only one-quarter of the Protestants gave one cent per day the amount raised would be more than $120,000,000 instead of $4,000,000. Let this comparison of what a heathen nation will spend on a war and what Christians are doing and ought to do for the lands that sit in darkness be pondered over.

❁

Two Employes Killed.

It has not been many days since we called attention to the great number of people who are killed or seriously injured by the railroads of this country. At that time we urged that both officials and employes of these great corporations must be held severely accountable for all accidents for which there is not a reasonable excuse. The matter is brought right to our door this week, for two of the employes of the Christian Publishing Co. were crushed to death in that terrible collision between a Wabash shuttle train and a Suburban street car on Saturday afternoon last. The writer of these lines was the last of his fellow-workers to see M. B. Bristol before he took the car to go to his little suburban home, only to reach it a mangled corpse. It was clearly within the power of man to have prevented the collision, for it was due to gross carelessness on the part of someone. A crowded street car approached a grade crossing of the Wabash railroad tracks. It stopped, but went on again, although a shuttle train was coming along rapidly. The car was caught right across the railroad tracks; every person but one on the car was injured, seven being killed. There is a conflict of opinion as to where the fault lies and a coroner's inquest is striving to settle that point. There can be no two opinions about the necessity of punishing those responsible for the loss of seven lives, with several others hanging in the balance, and a great many people injured. Both the railroad and the street car company have had ample warning of the dangers of this particular crossing. The lives of the public are entrusted to the care of these transit companies, and lives are more important than speed. It is only by bringing this fact home, sternly if need be, to the director and employe, that accidents can be minimized.

❁

A Manly Governor.

Having severely condemned in these columns the heinous action of a Georgia mob, we now gladly record the manly pronouncement by Governor Terrell, of that state, who was absent at the time the crime was committed. On his return he immediately appointed a court of inquiry into the conduct of the militia and the other circumstances associated with the mob's action. Then he published a statement, in the course of which he said: "I have been greatly mortified over the crime of this mob. I take comfort in the fact that it did not represent the sentiment of this state, for its action is condemned by a large majority of the people of the state, and for that matter, of Statesboro and Bullock county, the scene of the crime. No defense can, and no apology could, be made for this action of the mob. It should be denounced by the law-abiding citizens everywhere. The wretches whose lives were taken deserved death, yet it is unquestionably true that no man who took part in the homicides had a right to inflict it. The crime against these negroes is of but small importance compared with the great crime against the law." When people everywhere, southern or northern, come to realize that their duty is not to put into execution the penalties of the law, but to see that they have properly appointed officers who will execute these, we shall have made a great stride forward.

A Prohibition Convention.

Ministers of the Indian Territory have taken an important step with regard to the future welfare of that part of the country. They have issued a call for a convention to meet at South McAlester, Sept. 27, which is to prevent the sale of liquor in the territory after the inauguration of statehood. The idea is to organize a Territorial Christian Federation and devise ways and means for continuing in the Indian Territory, under whatever form of state government may be given them, a policy with reference to liquor traffic substantially such as for more than seventy years the tribal governments and the federal government have found both wise and necessary. The pending statehood bill ignores the vital and sacred obligations of the government on this subject. The issue raised is not a political but a moral one. The territory has an opportunity to begin aright, and it behooves every Christian man within its boundaries to take a stand that shall be unequivocal, irrespective of political affiliations. Organization is the need of the hour to make effective any voice from Indian Territory, which has no representative in Congress.

❁

Labor Day.

If ninety-nine per cent of men are laborers we need have no hesitancy in saying that labor is honorable. God has decreed that in the sweat of our brows we shall earn our daily bread. Though we may be divided by some into capitalists and laboring men we are all intimately associated, the one class depending upon the other. Labor Day, which is an acknowledgment in a public way of labor's part in American prosperity and progress, has just been celebrated. In looking over the past year it is agreed that it has been a trying period and that the coming twelve months are not to be without their struggles. While the great army of union labor has been augmented to the extent of 400,000 recruits, there have on the other hand been formed many employers' associations organized to oppose the labor movement in its federated aspect. The chief weakness of the labor unions in this country is their lack at times of the "fair play" spirit. But this will be regulated, sooner or later, by the great public, whose sympathies may be played on for awhile, but which will ultimately find the right side, whether it be labor or capital. We have not heard much from the International Socialist and Trades Union Congress, which has just met at Amsterdam. A resolution approving of the eight hour day was passed. The more moderate delegates were overborne, it seems, by the socialists, who condemned "the idea of making any concession to the established order of things by taking shares in government or in bourgeois society." Such a policy could be fatal to labor, if adopted in this country. The American workman must get his ends because they are just and by the methods which other men get their just deserts.

❁

Will It Be Arbitrated?

The Archbishop of Canterbury has offered to act as an arbitrator in the Free Church controversy that has engaged the attention of all Great Britain, and about which our London correspondent writes this week. Dr. Davidson wrote, after it had been suggested that Lord Rosebery and other prominent men should form an arbitration court, that he himself would seek to promote a solution of the difficulty and intimated that he knew two thoroughly competent men who would serve with him, if it were thought desirable. While we have the very sincerest respect for Dr. Davidson we hold to the view-point of the Christian World, of London: "Is the Primate of an Established Church," it asks, "likely to command the confidence of both sides as an arbitrator in a dispute which has had the principle of Church Establishment as one of its two bones of contention?" We have already expressed the belief that the majority of the law lords who rendered this verdict did so, being influenced by the fact of their own relationship to the establishment. Is the Archbishop of Canterbury—head of the establishment—the man to arbitrate where his rendering a just verdict must put the Free Church in a state of great superiority of equipment over the established kirk? The archbishop is no doubt wholly sincere and his offer may be received with admiration and sympathy. But in this matter we would prefer the decision to be made by an utterly independent mind like Mr. John Morley, to be associated with Mr. Choate, the American ambassador, and some other Englishman. The judgment and the controversy will ultimately result in great good. Bigotry and narrowness are always defeated in the end. The House of Lords' verdict is really the strongest blow at the establishment that has been delivered in many years. For it shows the people what is the meaning of the "dead hand" of creed and bequest where this is bound up and around by formalism and legalism.

❁

Russia's Defeat.

The week has been an eventful one, crowned with disaster for the Russians. The effort at retreat, mentioned last week, was for the moment blocked. Kuropatkin was brought to battle before Liao-Yang in one of the greatest fights of modern times. Over 400,000 men were engaged and Russia was forced, after charge upon charge, to retreat in what seems irretrievable defeat. General Kuropatkin had prepared his position and provisioned and garrisoned a strong base just behind him. But, compelled apparently to choose between the fate of McMahon at Sedan and Marshal Bazaine at Metz, he chose the former and his entire army has been dislodged and is in precipitate retreat to Mukden. For a time it seemed that the Japanese had failed to take advantage of a great piece of good fortune brought about by the difficulty of the retreat. General Stalkenburg's division of 25,000 men had been cut off seemingly, but later news brought word that the Japs had let them slip through their fingers after they had by brilliant strategy and more brilliant fighting compelled the Russians to move northward. As we write, the news is that the two armies are racing for Mukden, the Japanese repeatedly attacking the rear of their foes. A strong Japanese flanking force is trying to cut the Russians off, and with this report comes word that preparations are being made for the evacuation of that city. It was reported in St. Petersburg Monday night, that Kuropatkin's rear guard had been almost annihilated, and that the main Russian army was in danger of being surrounded. Russia's hope is very dark. The Japs are sending reinforcements for the overthrow of Port Arthur, which now can hope for no assistance from the outside, even if Kuropatkin's great army be not thoroughly put out of action. The battle of Liao-Yang has left the great Bear without a military force in the far east, and the broad gap of Siberian wilds cannot easily be bridged.

❁

The Czar's Manifesto.

Were the Czar not so good-natured and well-intentioned a man, one would be disposed to write severely of him. His recent decree in honor of the birth of his son and heir is a specimen of his personal kindness and his political blindness. For he has removed by a stroke of his pen certain conditions, but not the cause of those conditions. A general amnesty has been granted all political offenders, except those who are charged with murder. The use of the knout amongst the peasantry and in the army and navy is abolished. Arrears owing the state on the purchase of lands, and other direct taxes, are remitted. The sum of $1,500,000 from the state revenues has been set aside, an inalienable fund, for the benefit of landless Finns, while those who have emigrated without permission are granted an amnesty. Fines are remitted that were imposed upon Finns who refused to submit to military conscription in 1902-3. Fines imposed upon Jewish communes in which military service was resisted have also been remitted. With this imperial clemency, there has been a reduction of general sentences imposed upon common criminals. Thousands of exiles in Siberia will be affected by the amnesty, although a great number will not be permitted to return to Russia since an exception is made in the case of murderers.

Concerning Advertising.

Elsewhere in this paper will be found a resolution, passed by the Nebraska state missionary convention, at their session Aug. 5. Concerning that resolution and the address of Judge Cobbey, to which it refers and which it endorses, we have a few things to say.

1. It is certainly hopeful to see our religious missionary conventions manifest a lively interest in the character of our religious journalism. One of the strange and unaccountable things among us has been the general indifference, so far as any practical action is concerned, of our brotherhood to the growth and development of our religious journals. It is perhaps, unfortunate that this budding interest should manifest itself, first, in the form of a criticism, but, nevertheless, we accept it in good faith as an indication of real interest in the character of our religious newspapers. We take it as a prophecy that this interest will be manifested in other and perhaps more practical ways in the future.

2. In our judgment the evil which our Nebraska brethren condemn is by no means the greatest weakness in our religious journalism. Bad as is the character of some of the advertising admitted into some of our religious journals, the evil effect of it is not to be compared with other abuses, which have done so much to weaken, divide and bring into disrepute the holy cause which we advocate. The narrow, proscriptive spirit, which ever and anon breaks out in some of our religious journals, creating suspicions, causing alienations, and engendering newspaper controversies, deserves much severer condemnation than the evil which our Nebraska brethren condemn.

3. Judge Cobbey's address mentions and condemns two evils in connection with the advertisements in our religious journals: one is the insertion of fake or false advertisements or those of an indelicate character; the other is the placing of advertisements in the midst of leading contributions. There can be no two opinions as to the ethical question involved in the insertion of fake, false, or indecent advertisements, in a newspaper of any kind, and especially in a religious newspaper. We will feel obliged, at any time, to any of our patrons who will point out to us, specifically, any advertisement in our columns, which rightfully belongs to the classes mentioned. Here we find the same fault with the action of the Nebraska convention which we have before expressed concerning a similar action. It lacks discrimination. Criticism, to have weight, must be discriminating. All our newspapers are not equally to blame in the respect mentioned. The Christian-Evangelist cuts down its receipts from advertising hundreds of dollars every year by the exclusion of advertising which finds its way into other religious journals. And yet we have not attained, by any means, as yet, to our ideal, as respects advertising. There is a certain class of advertising which we accept, which cannot be condemned on moral grounds, but the practical utility of which, we doubt. It is not half so easy a problem —this advertising business—as these good brethren seem to think. The question can be handled discriminatingly only by practical newspaper men. It is a question we have recently placed on a program for discussion in the religious press congress, where all sides of it may be fairly and fully considered. Any full treatment of the subject is bound to take into consideration the low price of our papers, which their readers demand. Perhaps most of the brethren who voted for the resolution referred to, would strenuously oppose any movement to raise the subscription price of our religious journals to a figure that would pay all the bills, after excluding not only false or immoral advertising, but an undesirable class of advertising. It ought not to require any great financial ability to see a very close relation between the low rate of our religious journals, and the kind of advertising which they have been compelled to take.

4. We quite agree, also, with the opinion expressed by the Nebraska convention, that the insertion of advertisements in the midst of important articles is not in the best of taste, and is undesirable. Editors suffer more from this sort of thing than these brethren dream of, and their righteous souls are vexed continually by the imperious demands of advertisers for space in certain columns or none at all. We recognize the reasonableness of this request of our brethren that this be discontinued, and, so far as in us lies, we shall try, as we have already promised ourselves, to correct this evil.

Finally, we sincerely hope that the brethren generally, not necessarily in their conventional capacity, but as individuals, would manifest a deeper interest in the moral and religious character and in the material prosperity of our religious journals. We are sure that we are within truth, when we say, speaking out of the abundance of our own experience, that many of our newspaper brethren are carrying burdens of anxiety and financial burdens, for the good of the cause, which the great mass of the brethren know little about. We bespeak for them the sympathy and thoughtful consideration of the brotherhood. Promptness in paying subscriptions when they are due, and at a fair price, co-operation with the editors in extending their circulation, is after all, about the best remedy for the evils of which our Nebraska brethren complain. The advertising problem lies as much with a newspaper's readers as its conductors.

Federation in China.

In an article in the Missionary Tidings, for September, by Jessie Christian Brown, on "Missions in China since the Boxer Uprising," she gives the following quotation from *Rex Christus:*

"An important incidental effect of the almost complete destruction, in several provinces, of the outward symbols of the mission work, has been the marked impulse on the part of the Protestant missions toward a greater unity, diminishing competition, economizing labor, and increasing the output. Union educational institutions, both in Chihli and in Shantung, are now assured. It is not too much to expect a practical federation of Christian churches in China, which will present a united front to the enemy, and which will lead to the introduction of Christian influence on a far larger scale than at present."

If this drawing together of the Christian forces in China for closer co-operation be an incidental result of the Boxer uprising, bloody as it was, it was not an unmixed evil. In the same article the writer quotes Poultney Bigelow, who says: "If all the missionaries could unite under one head and proceed upon some coherent plan of operations, the result, no doubt, would be better. At present the Chinese marvel at the lack of unity among Christians."

Those who attended the great Ecumenical convention of missionaries held in New York, a few years ago, will remember the repeated testimony of missionaries from the foreign fields to the same effect, namely: that our denominational divisions in the foreign fields was one of the greatest obstacles to the success of Christianizing these countries.

We are glad to learn, therefore, that the Protestant churches in China are going to co-operate in building educational institutions and to manifest their unity in other practical ways. The churches in this country ought to set them an example in federated movements for reaching the great unevangelized masses of our own population. Nothing is essential to make this practicable, but a little more of the Christian spirit, and less sectarianism. God speed the day when the professed followers of Christ, in this land, shall be broad enough and Christian enough to co-operate as brethren in widespread movements for the evangelization of the world, and for the advancement of the moral and social reforms, looking to the betterment of the condition of the people. As a devoted missionary says: "We are perfectly willing to be out there on the firing line of your Christian battle, provided we know that we are supported by the strong columns at home." And the columns at home can never be so strong as when they stand together under one flag, united in heart and therefore united in purpose.

Editor's Easy Chair.

September! So soon has the summer fled to join the dead summers of the past. The first of the autumnal months comes in this morning under a sky heavily veiled with clouds. How still these woods are, unstirred by a breath of air! Even the birds that make their summer home here by the lake-side are songless, this morning, and indeed are generally so. They flit about through the trees, but are silent, as if they would not disturb the quiet of the still woods. We hear the "caw" of a crow in the distance, and from out the mist that shrouds the lake come the deep, sepulchral notes of the fog-horn, ever and anon, of some boat feeling its way through the fog to the channel. The first sound that greets our ears here, on waking, and that sometimes wakens us, is the noise of squirrels scampering over the roof of the cottage. They make it their early morning playground, and seem to act on the understanding that we are to occupy the space beneath the roof, while they use the upper part of it. We have accepted the compromise and do not disturb them, neither do they bother us, except by beginning their patter on the roof, occasionally, before we have finished our morning nap. We like to be on good terms with all living things, and would hasten the day, foretold by the prophets of old, when the ancient feud between man and the lower orders of being shall give place to mutual friendship and helpfulness.

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When the two-syllabled months of summer suddenly give place to the three-syllabled months of autumn, there is something in the transition that startles one. August suggests rest in the country, by the lakeside or by the seaside, with hammocks, fishing-tackle, launches, sailboats, and rowboats, as accompaniments. But Sep-tem-ber suggests opening schools, ripening corn, fall plowing and sowing, returning summer tourists, and a little more strenuosity in business and church life. It has in it possibilities of gales on land and sea, for who does not know of the "equinoctial storms" that are liable to come any time in September? We saw a fisherman yesterday mending his nets by the lakeside, and inquired of him about his recent and prospective catches of fish. "Oh," said he, "we have taken up the nets for the season, for the equinoctial storms are liable to come any time now, and the blows play havoc with our nets." And so it comes to pass that September marks one of the most distinct changes in the social, educational and business life of the year. But alas! it does not mark the end of the hay fever season! *Hinc lachrymae.* Hence, too, this delay in returning to the city for a fortnight. But these last days at a summer resort, when most of the resorters have gone away, are like a morning nap taken after one has wakened and yielded to the inclination to turn over and take another snooze—all the more enjoyable that they are extra. But it is unavoidable that the enjoyment be mingled with thoughts of coming tasks and duties.

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But a fortnight—how short a period it is at a summer resort! When daily tasks and daily recreations are made to supplement each other, the swift-footed hours pass rapidly by. Our average day's program is about as follows: Rise when we wake; eat when breakfast is ready; dictate correspondence and editorial matter until about the middle of forenoon; then a walk through the green tunnel of the woods to Lake Pentwater, where we row across the lake to the post office for the previous night's mail. This gives time, on returning, for looking over the copy, signing letters, and answering others that may have come, by the time for the mid-day lunch. The lunch finished we hurry with the forenoon's output to the 1:40 P. M. train that leaves from this side of the channel, and deliver it to the postal clerk on the train. This leaves the afternoon for fishing, rowing, wandering through the pathless woods, or strolling along the beach over the singing sands and by the lapping waves. Sometimes, for a change, we sit on the veranda watching the changing colors of the lake and noting the passage of large steamers in the distance, passing to and fro on the highway of commerce, or the white sails of the various-sized sailing craft, which one always sees somewhere on the horizon, sometimes under full spread of canvas, and sometimes with reefed sails, scudding before the gale. There is infinite variety about the ocean, or these great unsalted, inland seas. One never wearies watching the cloud shadows pass over them, or listening to their many-voiced waters by day or by night. And thus the days go swiftly by and the golden days of summer are soon passed and the autumn is summoning us to other tasks, and to more strenuous lives.

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One afternoon we spent in huckleberrying. Did you ever go huckleberrying on the hills? Never, we are sure, in more romantic surroundings than these. The highest of these lofty sand-dunes, which commands a magnificent view of Lake Michigan, Lake Pentwater, the town of Pentwater, and all the surrounding country, we found, in one of our excursions, to be covered with huckleberry bushes, which were loaded with the ripe berries. Here is a lesson on the economy of nature which impressed us. These sand-hills cannot raise such staples as corn, wheat and oats, nor even the Michigan potato, which grows to such perfection elsewhere in the state; but they can produce the most luscious huckleberries and blueberries, which are a luxury on the table of the epicure, when served in the form of huckleberry pie. There is little or no waste in nature. An afternoon spent in rambling over one of these hills gathering huckleberries, breathing the pure air that sweeps over these lakes and pines, and feasting one's vision upon the far-spreading landscape and waterscape, gives one an appetite that needs no additional relish for the evening dinner. It requires a constant exercise of self-restraint, on such an excursion, to put the berries in the proper receptacle! The junior member of our berrying party was not always equal to this demand on his self-denial and his stained lips and tongue bore eloquent testimony to his fondness for the tempting fruit of the small bush. If the small boy gave more attention to the berries than to the splendid scenery, that was only natural; but how many grown-up people subordinate the higher ranges of their nature to the demands of the lower! * * * * * The sermon at the Methodist church last Lord's day morning, by the Editor, was delivered to a full house. Seldom have we preached to a more appreciative audience, or received thanks from more saintly men and women for the message we had delivered.

Pentwater, Mich., Sept. 1, 1904.

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Questions and Answers.

1. Has anyone, since the days of the apostles, received a baptism of the Holy Spirit?

2. Can a member of the Christian church consistently commune with those of another religious body, including Pedobaptists?

A Reader.

1. It depends on how much we put into the phrase, "Baptism in the Holy Spirit," as we prefer to put it, rather than "baptism of the Holy Ghost." If by the phrase is meant the submergence or complete domination of the human spirit by the Holy Spirit, we see no reason for limiting this gift of the Spirit to the days of the apostles. There is certainly no such limitation on the divine side. God is seeking continually to fill us with his Spirit. If we connect with and make an essential condition of baptism in the Holy Spirit miraculous gifts, we are bound to conclude that this phenomenon was limited to the apostolic age. More and more we have been led to question the correctness of the position that the miraculous is essentially involved in the baptism of the Holy Spirit, and the more inclined are we to believe that there is no essential difference between being "filled with the Holy Spirit" and being baptized in the Spirit, and that this is a characteristic and perpetual mark of the Christian dispensation.

2. Certainly he can if his heart be in proper condition for communing with Christ.

Notes and Comments.

A correspondent of the Central Christian Advocate tells of his having asked a medical student to stay with him for class meeting one day. He says, "On coming away, after walking some distance, the student said: 'Well, those people kept saying how glad they were and how happy they were, but they don't one of 'em look it.'" These good people, no doubt, had fallen into the platitudinarian habit in which there is no correspondence between the unctuous phrases they used and their real feelings. This is a habit much to be feared and avoided. When the real "joy of the Lord" is in the heart it expresses itself in the face, and finds a language of its own. One of the things which clouded our boyhood days, as respects religion, was the unhappy and distressed appearance of some religious people undergoing the paroxysms of their religion in revival periods. We wanted to be religious but dreaded to take on such an incubus as these good people seemed to be bearing. It was a dreadful misrepresentation of Christianity, and it is one for which a good many professed Christians must be held reponsible. Men have enough burdens and troubles of their own to bear, and if religion is not to lighten their load and cheer their way they will have none of it and *ought* to have none of it.

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We notice that the Pacific Christian, our spunky little contemporary of Oakland, Cal., in its correspondence department is grappling with the question of receiving the pious unimmersed into the membership of our churches. This discussion breaks out among us occasionally, like measles or smallpox and runs its course. We have noticed three stages in this discussion, and most of us have passed through, or are passing through, all these stages. In the first place, the pious unimmersed are classified with the unsaved or relegated to the "uncovenanted mercies of God"; therefore, reasons the holder of this view, they are not to be received into our membership. In the second stage the pious unimmersed are recognized as Christians in character, and therefore, reasons the holder of this view, in the second stage they should be admitted into our churches. In this second stage the man has seen a new truth, no doubt, but he has not yet related it to other truths. Later on he comes to see that it is not a question as to the salvation of certain classes of people or of their church membership that we are called upon to decide. We are urging a religious movement within the church, having for its object the unification of the church through the restoration of its original creed, ordinances and life. It would not forward our movement one whit if the whole religious world should unite with us, holding the same views and practices it now does as respects baptism; with its antecedents and consequents. On the contrary it would destroy the reformation and a new one would have to be inaugurated in the church seeking to accomplish substantially the very things we set out to accomplish.

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It comes to pass, then, that what appears to be liberality in the second stage mentioned above, is really a narrow conception of our movement. It assumes that we must get people into our membership by some hook or crook, or else they are not members of the church, and we are responsible for their non-membership. It makes altogether too much of mere membership without the religious convictions which would make membership with us mean anything in the direction of the great ends we have in view. It is not our aim or ambition, or was not in the beginning, to build up a big church or party, but to spread the principles of religious reformation that would result in the greater unification and power of Christendom. Any action on our part that neutralizes or eclipses any of these great principles weakens and cripples our movement, no matter how much it may increase our membership. Any reformation that would maintain its virility and accomplish its original purposes must have for its motto, Principle first and patronage afterwards. Our movement has been a vast benefit to people who have connected themselves with it from a real change of religious convictions which have enabled them to see Christianity from a new point of view; it has done little or nothing for those who have come into it out of other religious bodies from any other motive. When all the brethren come to see that we are not The Church but a religious movement embodying many local churches within the church universal, seeking to accomplish certain great ends for the good of the church, and when they gain a clear comprehension of what these ends are, a number of vexed questions will be forever settled, including church federation, or co-operation with our brethren in other religious bodies, and the question as to who may be admitted into the membership of our churches.

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In a brief editorial elsewhere we have referred to the growth of the idea of federation among the churches of China. Since writing that we have read an article in the Baptist Standard from one of their missionaries in China in which the writer says:

> Strange things are coming to pass in China these days. All Presbyterian churches are uniting in one church organization. The epithet, "Split Ps" can never be hurled at them again in China. Then followed in Japan a well worked out plan for union of the northern and southern Baptists in a theological school. China Baptists, northern and southern, now declare themselves "one and inseparable." Already they have a joint publication society awake and up-to-date, which is an assured success.

A conference has been planned for all the American Baptists in China, to meet in Shanghai, Feb. 2, 1905. The object of this conference is to effect complete union and co-operation among all Baptists working in China. The writer, A. F. Groesbeck, says: "The forces of heathenism in China are not divided by sects. Other denominations are uniting. * * * * The demands of awakening China cry to us. Combine and be strong, remain diffuse and be weak, confronts the missionaries." It confronts, also, the churches at home.

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The Journal and Messenger (Baptist, of Cincinnati), referring to our recent question as to whether the "Pan-Baptist Congress" is to have a "Pan" large enough to include all immersionists, says: "It has been decided to call it 'Baptist World Congress,'" and it adds, "That savors of a name decidedly 'unscriptural' according to the CHRISTIAN-EVANGELIST, and of necessity those unwilling to call themselves or to be called by any name, can hardly desire to be included in it." That doesn't seem to be a very satisfactory answer to our question; that is, it doesn't seem that it could be very satisfactory to the Baptists. We are content to let it go at that, if it satisfies those who prefer to be known as Baptists, rather than as Christians or Disciples of Christ. But our contemporary is hardly satisfied with the matter of name, as ground of exclusion, and adds the following:

> Baptists have other bonds of union besides immersion. Indeed, after all, the mere matter of baptism is secondary to the other great doctrines held by Baptists, but antagonized most fiercely by "Disciples" and other immersionists. If the Stundists of Russia are included it is because they hold so many other things in common with the Baptists, though they are not called by the same name. They have generally found out where they belong, and will doubtless be represented at the great conference.

We hope our neighbor will mention, specifically, "the other great doctrines held by Baptists, but antagonized by 'Disciples.'" The answer to this request would throw light on the situation and help its readers and our own to understand why "Stundists" are more othodox in its eyes than the Disciples of Christ. Is it possible that this is one of the cases in which "distance lends enchantment to the view"? Unless we have erroneous information concerning the "Stundists" of Russia they would require a good deal of enlightenment in New Testament teaching and practice before they would come up to the standard of the Baptist churches of this country. But we are glad to see our Cincinnati neighbor expanding its wings of charity wide enough to take the "Stundists" into the Baptist congress.

As Seen from the Dome

By F. D. Power

What interesting lessons we are having in the Sunday-school this summer. The western man whose wife proposed to name their first boy Elijah objected that the name was not suited to the region in which they lived, as Elijah was the man in the scriptures who was carried to heaven in a cyclone. From his birth in Tishbeh to the hour when, in chariot of flame, he is removed in a whirlwind from among men, he is the most dramatic figure in the Bible. I have often thought what a preacher Elijah would be in our time. He would never be before the world like Bishop Potter—never. He would blaze in the eyes of men in all his transcendent grandeur as the bitter foe of all compromise. He would preach as John the Baptist, denouncing the follies and vices of men in no polished, measured utterances. He would lay his axe at the root of the tree and hew down every system, every custom, every institution wherein iniquity entrenched itself. He would call upon men in thunder tones to repent. He would never tone down the doctrine of sin and its punishment. He would lift up his voice from such texts as "Ye generation of vipers! How can ye escape the damnation of hell?" He would reason of temperance, righteousness, and judgment to come until every Felix on the throne trembled as the words of indignant zeal in burning torrents rolled from the lips of the man of God. Fancy Elijah dealing with the saloon!

Too much preaching is as a child's arrows shot against Gibraltar. Too often it is sensational and reminds one of what an English lady said of the shop windows of Paris during the Prussian siege, that "they showed fifty pots of mustard to an ounce of meat," or it is a mere dreary outpour of verbiage, incessantly coming like ribbons in the juggler's trick: "What color will you have, gentlemen?" and out it comes, twenty yards of blue, twenty of pink, twenty of green. "What a command of language that man has," said someone of such a man to Archbishop Whately. "No, sir," said Whately, "he has no command of it at all!" As a plain man said to me of a very fluent speaker, "My, what a mouth that man has on him!"

For the first time we see Elijah prophesying to Ahab: "There shall be neither dew nor rain for three successive years." A rough, rude Gileadite, tall, gaunt, hairy, swift of foot, clothed in sheepskin with unshorn hair hanging down his back, he appears before the king. Alone, unheralded, as wild and natural as the mountain spring among the forests of his own hills, unfriended, unarmed, penniless, lone champion of Jehovah, one loyal spirit in an apostate nation, he comes upon the stage of history and flings defiance in the face of Ahab. Then he retires to Cherith, where he waits. In the morning a whir of wings, a darkening of the air, and ravens come with bread and flesh for the prophet. As the sun goes down another group of God's messengers hovering near, and he receives his provisions. Morning and evening he drinks from the crystal stream pouring from the rock at his feet. One day the ravens fail to come. The brook disappears. Heaven calls him from his seclusion. "Arise, get thee to Zarepath."

Here is a little village in a situation of wild beauty. It looks down upon a fertile valley. Its dwellings and people are homely and pastoral. The sea is but a little way off, the distant groves of Sidon, the fine summits of Lebanon, the wilder hills beyond. The brook that supplied the widow and the prophet still sends forth its cold flowing waters. The little cottages have but two windows, and two rooms, with earthen floors. The stranger is welcome, and as he sits and sips his coffee, may see the sun go down on shore and sea, desert and gardens, on Lebanon, and the noble Sheich mountains towering toward Damascus, and see the shepherd watching his flock and hear his Syrian pipe, and catch the fragrance of the oleanders. Here is the scene of the marvelous increase of the meal in the barrel and the oil in the cruse, and the restoration of the widow's son.

"Go, show thyself unto Ahab," is another call to duty. For three years the king has searched for him to destroy him. "Art thou he that troubleth Israel?" asks Ahab angrily. "Thou and thy house are the troublers of Israel," answers Elijah. Then comes the challenge. On Carmel we see on one side the solitary figure of the prophet in his rough sheepskin coat, his uncut hair floating in the mountain breeze. On the other, the king in his royal dignity, the four hundred and fifty prophets of Baal in their splendid vestments, the vast throngs of apostate Israel. What a scene! How can this man stand alone, undaunted, in such an assembly and cry to the people: "How long halt ye between two opinions?" It is to-day as then—Baal or Jehovah, the God of Abraham, of Isaac, and of Jacob, or the god of this world, the religion of Christ or the religion of philosophy, of dirt, Barabbas or Jesus.

"I am alone a prophet of God. Baal's prophets are four hundred and fifty. Let them choose a bullock and place it on the altar and put fire under it, and I will do likewise; and call ye on your gods and I will call on mine, and the god that answereth by fire let him be god." "It is well said," cried the people. The priests of Baal try first: "O Baal hear us!" From morn till even, the whole day: "O Baal hear us!" They leap on the altar and cry: "O Baal hear us!" They cut themselves with knives and cry: "O Baal hear us!" They mingle their blood with the sacrifice, praying, supplicating, dancing about with hideous cries and contortions: "O Baal hear us!" They howl and leap as the Buddhist to the sound of his tom-tom: "O Baal hear us!" Then the prophet mocks them: "Cry aloud, for he is a god; either he is talking, holding intercourse with other worshipers, or he is pursuing, hunting game in heaven, or he is on a journey, gone on an excursion, or he is asleep, overcome with the heat and needs to be awakened. You do not make noise enough. Shout!" And they cry and cry and lash and mangle themselves like wild dervishes.

Renan and Carlisle deny to the Jews the possession of humor. When have we ever seen humor in more caustic form than on Carmel? What an element of grim jocularity and irony in these words of Elijah ridiculing the gods of these people! They fail. Then comes the prophet's turn. Woe to him if he fails! His prayer is simple: "Hear me, O Lord, that this people may know that thou art God!" At once there is a flash of fire from the sky. The air is cleft as by lightning. The sacrifice on the altar is consumed, the wood, the very stone, the dust, flames lick up as a greedy beast the very water in the trenches, and the cry goes up from the people as the voice of many waters: "The Lord he is God, the Lord he is God!" Elijah says simply to Ahab: "Get thee up: eat and drink, for there is a sound of abundance of rain." Then he prays. Three years, three long years, and not a cloud had dappled the burning sky, not a shower had caressed the hills, not a brook had been sent singing in any valley, not a dewdrop had glistened on any grass blade. And Elijah casts himself down on the earth and places his head between his knees and prays for rain. And when his servant had gone seven times and looked out toward the sea and came at last saying, "I see a little cloud like a man's hand," he says: "Go tell Ahab: Prepare your chariot and get away at once lest the rain stop thee." And now the heavens are black with clouds, and the shriek of the storm king is heard in the air, and drops fall, and showers, and floods; and Ahab rides for his life toward Jezreel, but the prophet twists his mantle about him and outstrides the royal steeds.

We would expect Elijah to receive the thanks of the kingdom, but Jezebel, the bigoted and vindictive queen, sends the message: "As sure as thou art Elijah and I am Jezebel thou shalt suffer for this thing." What a character study is this imperious woman!

We rank her with Delilah and Cleopatra, Lucrezia Borgia, Catherine de Medici and Catherine of Russia, and say we cannot believe in woman's rule, did we not remember at the same time Deborah and Semiramis, Zenobia, Margaret of Valois, Josephine and Victoria. The battle between Jehovah and Baal is a single handed contest between the stern prophet of Gilead and the fierce Jezebel, and Elijah runs for his life and leaves the queen mistress of the field. And then comes the scene under the broom shrub, ninety miles away, when, overcome by weakness of body and sorrow of mind, he wishes to die, and the experience on one of the spurs of Sinai where he gets a new vision of God in the still small voice, and years after, the ascent in a whirlwind. It had been fire and whirlwind all along his path. He had been wrapt at his birth, as Jewish legends say, in swaddling bands of fire and fed upon flame. He had blazed as a fiery torch against the darkness of evil and it was fitting that horses and chariots of fire and a cyclone should mark his departure. We see him once more on the Mount of Transfiguration and we shall see him again when we look upon the white thrones of the Celestial City.

A Day in the House of Lords

By William Durban

Mark Twain observed that "a man's experience consists of those experiences which he experiences while he is enjoying the experiences which he experiences." This very complete definition of "experience" occurred to me during a long day which I recently "experienced" in the House of Lords. It was last week, on the Monday which we here call bank holiday, when all the myriads of the people begin the month of August in the fields or by the seaside, or in the pleasant valleys, or on the hillsides, or in the leafy woodlands. But I was in no such scenes, for I had promised to watch the final proceedings in the most extraordinary church law case of modern times. The seven law lords constituting the final court of appeal, had announced that they would give judgment.

The Victory of the Wee Frees.

I shall certainly never forget that day. The result was simply amazing. I endeavored in one of these articles a few weeks ago to enlighten my kind readers in America concerning this marvelous ecclesiastical litigation. We now perceive, since the judgment has at last been given, how very different law is from equity. Indeed, once more a most painful illustration has been furnished of the fact that as "iniquity" means "not equity," so law may be, and too often is, actual iniquity. All students know that the history of Scotland is one long romance, and that no part of it is more thrilling than the story of the Scottish church. But, as an eminent Scotchman said to me: "No more startling or dramatic event in church life has happened since the reformation," and even in the course of the reformation in Britain there were few, if any, single events of such magnitude as this one. Amongst the Scotch clergymen with whom I talked in the lobby of the House of Lords one was the distinguished Principal Rainy. Another was Dr. Stewart Ross, who was moderator of the Free church in 1900, when it and the United Presbyterian church effected their famous reunion and became the United Free church. Both these Scotchmen expressed some fears as to the result, and when the day was over they hurried back to Edinburgh to assist in taking measures in view of the strange conditions now created by the judgment. That judgment was absolutely and entirely in favor of the little remnant of twenty-seven churches which refused to consent in 1900 to the reunion and have ever since agitated to destroy it. These call themselves the Free Church of Scotland, claiming that they alone are entitled to the name, and that, moreover, they are the true owners of all the property belonging to the original Free Church.

In the Gilded Chamber.

The House of Lords is a spot of august associations. But it is redolent of all the associations of the stiffest and most arrogant conservatism. And these were represented very fairly on this memorable occasion by certain elements of personality. Only the court of appeal sat for the purpose of discussion and legislation, but certain notabilities were present as spectators. Amongst these were the Duke of Argyll, the Earl of Aberdeen and the Earl of Stair, eager as Scotch to listen to the deliverances of the seven judges. The Archbishop of Canterbury was for most of the day present, clad in his robes. He also is a Scotchman. I was somewhat astonished at the cool and dispassionate manner in which five of the judges treated so colossal a case, which surely involved elements of profound sentiment and sympathy. But only Lords Macnaghten and Lindley departed from the hardest and most unsympathetic course of technical, logical and legal interpretation. These two indulged in warm and humane treatment of the issues. Lord Halsbury (Lord Chancellor), Lord Alverstone (Lord Chief Justice), Lord Robertson, Lord Davey, and Lord James, were cold and stony, as if their business was only to regard the dead letter of the law—the letter that killeth—and to ignore the spirit which should be recognized in all law.

Five Against Two.

With wonder as the arguments developed I and others listened to these legal luminaries. The Lord Chancellor commenced by rising from the woolsack and taking his place at the table between the crimson benches in order to read his declaration of opinion. He was arrayed in full legal canonicals, but the other six judges were in plain attire, eschewing for the occasion the powdered wig and gown. He struck the keynote which the majority of the seven followed. His principle was that a church has no right to modify its creeds, or if it does so it risks the loss of its corporate title to property and funds donated by people who manifestly by giving their money approved of the doctrinal trusts. The Lord Chancellor refused to consider any differences between essentials and non-essentials and said that church creeds were irrevocable and final. If they are modified the church loses her identity and her corporate rights.

A Frightful Dictum.

The Lord Chancellor and the majority delivered a pronouncement which would fill any historian of the church with surprise. For any competent historian would ask if the early church lost her identity when the original creed of Nicea was altered into the present Nicean creed. Lord Halsbury argued that when the Free Church and U. P. Church became one in 1900 the creeds of both those churches were modified and therefore the contention of the appellant remnant is right. The twenty-seven resistant churches declare that the United Free Church has betrayed the doctrinal trusts and departed from the Westminster Confession of Faith and from the Calvinistic standard of Knox and the Presbyterian fathers. Also the disestablishment issue is crucially involved. The U. P. Church to a man and a woman has always vehemently declared for freedom from the state, but the Free Church, formed by secession from the state Church of Scotland, went out in 1843 on other grounds, especially the question of patronage, but never opposed the establishment principle, but would at any time have gone back had other matters been adjusted. The Wee Frees are for an establishment on certain conditions, and this was made a crucial point. But all Great Britain is amazed at the dictum of the Lord Chancellor and the majority of the seven judges, that the United Free Church is heretic to the true principles of the original Scotch Presbyterians.

The Riddle of the Confessions.

It is not to be forgotten that most of the Protestant confessions were

drafted rapidly in the confusions of the sixteenth and seventeenth centuries, without any idea of finality, and in the Reformed, as distinct from the Lutheran and Anglican churches, they have always been regarded as "subordinate" to the Bible and liable to amendment. Harnack, the most eminent living authority on the history of dogma, expressly and enviously recognizes this as distinctive of the Reformed, and especially the Presbyterian churches. The great German critic writes: "Those churches possess what we Lutherans do not—a freely organized church which gives laws to itself"; and he proceeds to show that in virtue of this feature Presbyterians can legitimately revise their creeds, quoting the creed revisions of American Presbyterians. But of this difference the Lord Chancellor was evidentally unaware. All through the long and elaborate disquisition which he read, longer than an average sermon—as was each of the pronouncements—this first authority in the land on law spoke of the Westminster Confession as if it had the same relation to the Presbyterian church as the Nicene creed has to the Anglican church, or the Augsburg confession to the Lutherans. Hour after hour we listened to these essays by the seven dignitaries. The Lord Chancellor treated us to long Latin and Greek quotations from the records of councils at Constantinople and Jerusalem. I noted that during this process his six colleagues were overcome with strong inclinations to yawn, and that they assumed all sorts of undignified positions on their long benches. Indeed, the ponderous extracts were of no earthly significance. The important fact is that the law of the land has decided that a church is not a living body informed by the spirit of God and taught by the mind of Christ, but a mere dead machine controlled by the minds of people long since dead. The decision of the lords in favor of the Wee Frees creates an astounding position. The great United Free Church, much larger and richer than the Scotch Established Presbyterian Kirk, is at one stroke deprived of the greater part of its buildings, funds and other means of carrying on its work. The total sum involved is 5,000,000 pounds handed over to a small group of Highlanders utterly incapable of using such funds. What will be the sequel?

London, England, August 13.

The Boy Problem in the Church

By E. P. Wise

Much patience is needed to make anything of boy work. We must learn to wait for the fruit of our labor. The boy is a hoodlum; he will be civilized by and by if we handle him right. He is not a reasonable creature; he is a savage. He has an imagination that often takes the bit into its mouth and runs away with him. And if we can't meet him on his own plane we will spoil instead of cure. We must lead by following, win by yielding, direct him to higher things by joining with him in the things he now enjoys. Hence I encourage the "pleasant evenings with boys." Help him to do the things he likes to do, and guide him in it and through it to lofty ideals. It may be games of skill (never of chance), or manual training, or athletics, or gardening, or summer camps, or special lines of reading. Divide the boys into classes according to their inclinations, and help them to do the things they like. But in it all hold up a high ideal of a clean, manly life, and by your sympathy and fellowship win them to it.

The second great idea is companionship. The one great thing the boy needs in the stress period of his life is the companionship of good men. A boy looks up to a man. No healthy boy is ever tied to his mother's apron string after he is ten years of age. The first impulse of manhood emancipates him from feminine control. He wants to be a man and he takes his ideals from men.

The saving of the boy is dependent upon the kind of men who furnish his ideals. Companionship here is the key to the situation. A boy always looks up to the man who lives down to him. The average good man pays no attention to the boy. He thinks himself too busy and the boy too unimportant. The average father and his son live in two different worlds. They have nothing in common. There is no real fellowship because the father does not interest himself in the things which interest his boy. Men of the better sort do not want to be bothered, and hence push the boy aside. Will a boy look up to such a man? To whom will he look? To the inferior and the dangerous man. The latter pays him attention, throws himself in the boy's way, tells him a story, usually a questionable one, and plays games with him. There springs up a vital touch. The boy is delighted with this kind of man and aspires to be like him, and the boy is lost.

Of John Lennox and his father, the author of David Harum, says, "The father did not give his own confidence, and while always kind and sympathetic when appealed to, did not ask his son's confidence. He had never felt that they could be in the same equation. In truth, save for the mutual affection, they had little in common. They did not know each other and such cases are not rare, more is the pity." And this applies not only to fathers but to men in general in their relation to boys. Good men must make themselves the friends of boys if we are to solve the boy problem. They must take time to talk with them, play games with them and be their companions. Of course a father should be his own son's companion. This, however, does not relieve other men from responsibility. Another man can do for my boy some things which I cannot do for him, and I can do some things for his boy which he cannot do for his own. In spite of the noblest efforts, a father may fail with his boy, because other men fail to help him. Nowhere is community of interests so potent as here. The task of raising a boy is too great for any one man.

The greatest remedial agency which can be used in the saving of boys and the making of men is the sanctifying power of a genuine personal friendship. Mrs. Browning once said to Charles Kingsley, "Tell me the secret of your life that I may make my life beautiful, too," and he replied, "I had a friend." This same Mrs. Browning in "The Wine of Cypress," says, "Nothing is so hygienic as friendship." And this is the burden, nay the privilege and the joy, which men must take upon themselves. Too long has the training of the boy been left to the mother and his religious care to the women. All praise to them for what they have done, but it is time that men awaken to a sense of the responsibility that rests upon them in the salvation of the boy.

All this applies to life in general, to the home and society and business. Everywhere and always men should be the friends of boys. But we are especially interested in the application of these principles to the work of the church for the saving of boys. What can be done through its agency to attract, hold and vitalize boys for sterling manhood? There is no ironclad rule, no stereotyped form of organization. Every church effort, however, to succeed extensively and intensively must embody these two principles—interest and companionship. Interest the boys. It may be through innocent pastime, or reading, or physical culture, or some other instrumentality. Give them what they like so long as it is harmless. Let the church have a place and a time when the boys can go to the church and have a good time and a pleasant evening. But to secure wholesome results this work must be carried on, not by one or two persons, but by many persons. Here is the difficulty—that of persuading men to give themselves to this work. Various forms of work for boys, such as the boys' brigade, have failed because, while it interests, it does not bring in the fellowship of good men. One or two men with twenty-five or fifty boys will not do. In any church effort with boys there should be at least one man to two or three boys. William Bryan

Forbish, of Boston, has written probably the best book on the boy problem, and yet he fails to emphasize sufficiently the importance of the companionship of men in the work of boys. And the idea of using games and other forms of amusement is not simply to attract and hold boys, but to bring men into such companionship with them as to create the vital touch which means life to a boy.

To be a little more concrete I might suggest that a church should have at least one pleasant evening a week for the boys. Let a proper place in the church building be set apart for this purpose. Let a dozen or more men engage in it. The first great task a pastor has to perform is to enlist men, and it is no easy task. Let a part of the evening be spent in amusement: some in playing innocent games with the boys, some in telling interesting and wholesome stories, some in reading; other forms of amusement may be devised. Another part of the time should be spent in group work according to age and inclination of the boys. Many things can be devised, missions, gymnastics, music, wood-carving, basket-making, and many others. But into it all must be thrown the vitalizing power of friendship, of lofty ideals, of manly purity and heroism.

And what shall we gain by thus employing the elements of play and friendship? (1) We shall occupy the boy's time and mind with the kind of amusement which is innocent and wholesome. He *will* be amused; he *will* have games; he *will* hear stories. Why not have good men play games with him and tell him good stories? (2) We will give discipline and direction to his associations with his fellows. The boy is gregarious. If we do not organize for him and give wholesome direction and wholesome surroundings to it, he will organize for himself and likely under conditions that are degrading. (3) We form a tie between boys and good men, and this is the most saving of all agencies. It is a mistake to think that a boy does not want the society of men. On the contrary he is delighted with it. He would rather play a game with a man than with a boy. He feels himself exalted, and unconsciously he comes to like the man, and the man's spirit and life get themselves into his heart. And (4) we thereby create in him a love for the church itself. Most boys have a dislike for the place. To them it is dry and repulsive. Over a church door in the town of Wilmington, Ohio, is still inscribed in large letters this sentence: "How dreadful is this place; this is none other than the house of God." And that is the feeling most boys have about the church. Give them the feeling that it is a place of sunshine and delight, and even the times of worship will not seem so dreadful to him. And thus will he be brought not only into a wholesome religious atmosphere through which he unconsciously absorbs spiritual life, but he will participate in its worship, listen to its teaching and become a part of its fellowship. Then will his boyhood grow into a beautiful manhood, inspired by the only saving grace of a perfect manhood—a genuine religious spirit. And we can no more expect a perfect manhood without true religion than we can expect seed-sowing to develop into a fruitful harvest without sunshine.

The Devotional.

By T. Henry Blenus.

In the field of polemics we are conspicuous. There has not been a phase of the letter and of the spirit of the gospel plan of salvation that we have not ventilated most freely, but in our literature there seems to be a dearth of purely devotional writings.

Several of our most sweet-spirited and ripest men have contributed works of this nature, most spiritual and most helpful, but we need more of such.

We understand true devotion to be that intercourse of the soul with its Maker—that intelligently recognized relationship of man with God where the affections are elevated and quickened by coming in contact with the Infinite and Holy One.

Devotion is the withdrawal, often and frequent, from the cold atmosphere of the world, and an earnest, devout and intimate communion with the fountain of all light, all truth and all strength.

The religion of Christianity lays us under strong obligations to devotion as well as to duty.

The love of God, through the gospel of his grace, should inspire in every truly converted soul a temper of fervency of spirit, which should engage the whole man on the side of devotion.

Ever conscious that Christianity is his great concern the real child of God cannot be other in his affections than ardent in love and fervent in spirit.

All the passions and the affections of the human heart, bestowed upon us as springs of action, when brought under the regenerating influence of spiritual truth, receive a new inspiration and are ever ready to enter with joy and cheerfulness on the duties, the devotions and the labors of love of the Lord.

A devotional heart is a close companion of a steady and serious mind. The giddy, the volatile and the thoughtless—and there are many such among professed Christians—have in reality no permanent principle of religious action, public or private, but are driven to and fro by the caprice of seasons of enthusiasm or despondency.

The opportunities of quiet and secret meditation, the privilege of private prayer and individual communion with God, are great blessings and most sure means of a continued and developing spirituality.

Where a devotional spirit is we may look with confidence for the fruits of the spirit and a strong and vigorous tone of religious feeling with a constant and continued course of true religious action.

Jacksonville, Fla.

Why should'st thou fill to-day with sorrow
About to-morrow,
My heart?
One watches all with care most true,
Doubt not that He will give thee too
Thy part.
—*Paul Fleming.*

BUILDING FOOD

To Bring the Babies Around.

When a little human machine (or a large one) goes wrong, nothing is so important as the selection of food which will always bring it around again.

"My little baby boy fifteen months old had pneumonia, then came brain fever, and no sooner had he got over these than he began to cut teeth and, being so weak, he was frequently thrown into convulsions," says a Colorado mother.

"I decided a change might help, so took him to Kansas City for a visit. When we got there he was so very weak when he would cry he would sink away and seemed like he would die.

"When I reached my sister's home she said immediately that we must feed him Grape-Nuts and, although I had never used the food, we got some and for a few days gave him just the juice of Grape-Nuts and milk. He got stronger so quickly we were soon feeding him the Grape-Nuts itself and in a wonderfully short time he fattened right up and became strong and well.

"That showed me something worth knowing and, when later on my girl came, I raised her on Grape-Nuts and she is a strong healthy baby and has been. You will see from the little photograph I send you what a strong, chubby youngster the boy is now, but he didn't look anything like that before we found this nourishing food. Grape-Nuts nourished him back to strength when he was so weak he couldn't keep any other food on his stomach." Name given by Postum Co., Battle Creek, Mich.

All children can be built to a more sturdy and healthy condition upon Grape-Nuts and cream. The food contains the elements nature demands, from which to make the soft gray filling in the nerve centers and brain. A well fed brain and strong, sturdy nerves absolutely insure a healthy body.

Look in each pkg. for the famous little book, "The Road to Wellville."

A Change of Heart

By Lulu Linton

William Burton, Esq., was doing the great Exposition.

He had arranged his business affairs in the east so that he might devote two weeks to the doing of it, but for the past three days he had kept the pace set by the army of sightseers who could not afford to give weeks to viewing the wonderful display and were trying to crowd a great amount of it into each day.

He had smiled in a superior way as he watched the people pouring into the grounds, dividing into bands, then starting at breakneck speed toward their own state buildings. He felt a lofty contempt for this ignorant display of devotion to state.

If any one had asked William Burton of his birthplace, he would have told them that he was an Indianian, but he did not volunteer this information. At one time in his life he would have told this gladly, but that was when he was younger and not so well versed in the ways of the world, before he knew that there were people who lifted their eyebrows and smiled at the word "Hoosier."

He had not rushed immediately to the building erected by his native state; he felt that he had outgrown such things, and did not care to be transported, even in fancy, to the scenes of his childhood. Until this third day he had kept aloof from the building, but when carried to its doors by the crowd, he had entered with an air of indifference and hastily made the rounds.

A little later on he came to the great building occupied by the agricultural exhibit, and wondered if he cared to take the trouble to crowd his way through. Glancing up, his attention was attracted by an odd picture which had a strangely familiar look, and after a moment's thought as to where he had seen it before, he remembered that this was the seal of his native state. He had forgotten what it was like, but remembered now, with a sudden rush of pride, how he had compared it years ago with the seals of all the states, grouped upon a page in his old geography, and had felt sure that this was the prettiest of the lot. The rays of the sun still made a fitting background for the sturdy pioneer who was chopping away at the same old tree, while the buffalo charged by with lowered head and gleaming eyes.

As he neared the center of the building, he listened with amusement to the exclamations of a crowd of hale old farmers who were pointing out with pride the wonders achieved in the decorations from products of Indiana soil. The interest seemed to center about two large pyramids of grain and corn, and the chief attraction was a series of large pictures composed wholly of the grains and grasses of the state.

He glanced at the picture of the Indiana girl, which was calling forth much praise. She looked trim and neat in her stylish trap, holding the lines in an efficient way, but there was a jaunty air about her that displeased William Burton. She was not like the Indiana girls he had known, and he did not care for this style of girl.

The picture of the modern Indiana farm, with its up-to-date mansion, its barns, wind-mills, telephone line and box for daily mail, did not appeal to him, for he had not been familiar with this phase of Indiana life. Two chattering girls behind were crowding him around a corner of the pyramid as they strove to get a view of another picture.

"Oh, there is the 'Chariot Race'!" one of them exclaimed. "Isn't it just grand? I thought yesterday that the horses were made of white paper, and I told papa that it was a mistake about the pictures all being composed wholly of products of Indiana soil, but papa said it wasn't paper, it is the white pith from the corn-stalks. Isn't the picture full of action, and don't you think that Lew Wallace's 'Ben Hur' is just too sweet for anything?"

The other girl answered hesitatingly, "Y-es, I like 'Ben Hur' well enough, but don't you know I just dote on Riley's poems; let's hurry on so we can see that Riley picture, 'When the frost is on the pumpkin, and the fodder's in the shock.' "

William Burton paused before each of these pictures to which his attention had been called, and felt devoutly thankful that out of the rabble of writers which had sprung from Indiana soil, there towered a few great minds to which one might point with pride.

"And this picture," the girl chattered on, "is taken from Riley's poem, 'A Song of Long Ago.' I don't care much for the picture or the poem either, but I suppose it appeals to some people."

"Perhaps we're not old enough yet for the long ago things to appeal to us," the other girl said as they hurried on.

The first glimpse of this picture of "The Long Ago," caused William Burton's heart to leap in a queer, undignified way. It was a very simple picture of a plain, old-fashioned farmhouse, a barn just back of it, and lying about it fields in wonderfully natural shades of green and brown, divided by rail fences. In the foreground there were bars, and just inside the bars a barefooted boy with straw hat in hand, driving a red cow toward the barn.

William Burton forgot the crowd that surged about him, forgot the years that lay between him and his childhood, for as he gazed at the picture he was a boy again and the red cow was Sukey, being driven home for the night. He could feel the tingle of dew on his bare toes, and could almost hear the whir-r-r of meadow larks' wings as they flew up from the grass of the old pasture with their sweet shrill cry. Over there where the break in the trees let the light shine through was Mollie's home. His heart gave a quick throb at thought of the nearness of Mollie. He did not realize how long he had stood gazing at the picture, when someone suddenly slapped him on the shoulder and asked in sympathetic tone, "Homesick for Indianny, eh?"

William Burton hastily assumed the dignified air he had unconsciously dropped, and wheeled about, once more the polished gentleman from the east.

"Kind o' took you off your guard, didn't I?" The gray eyes of the old man who faced him were fairly dancing with amusement. "I beg your pardon for intrudin', but I'd been watchin' you for half an hour with fellow feelin' for I'm homesick for Indianny myself. What part of the state do you hail from?"

William Burton usually answered this question with the noncommittal statement, "The central portion," but the honest old face called for an honest answer, and with a gleam of mischief he answered, "I'm from Brown."

The old man chuckled and clapped him on the back again.

"You're all right, I'm proud of your grit. Just lookin' you over from the back I wasn't certain shore you'd own up to bein' from Indianny at all, but I knowed you was, or you wouldn't take such in'trest in that picture. But to just come right out and say you're from Brown, I tell you, that's rich. Why, I've seen people squirm for half an hour to keep from tellin' that they hailed from Brown county. I was born there myself, that's what tickled me so, and I live on the Brown edge of Johnson county now, but I just doubt consider'ble if the Garden of Eden was any prettier than my farm! How long have you been away?"

William Burton decided quickly that it would be just as well to satisfy the curiosity of this garrulous old man, so he said, "I have been away a number of years. At first I was away at school, with only my summers down in the hills, but after I completed my college course I located in the east, and I have not been back for five years."

"Five years!" the old man exclaimed. "And I'm as homesick as a dog and only been away five days. Since I've been here I've thought consider'ble about an article I read in a paper a while back, about a fellow dreamin' he went to heaven, and he saw a lot of fellows chained to the wall, and he was so surprised to see

anybody have to be chained there that he asked why it was, and an angel told him that they always had to chain Indianny people 'til they got over their homesickness, to keep 'em from slippin' out and goin' back. I just laughed over it 'til I cried, and wife, she rebuked me, and said if it had been about any other state I'd 'a' called it sacrilegious, bein' an elder in the church as I am, but I tell you I've thought lots about it since I've been here, and I see that *this* show don't amount to much compared with livin' in Indianny. You must 'a' come right across the state to come here, so of course you'll run down home a few days before you go back east."

"Yes, I came across the northern part of the state, but I can't take time to go home, it is so inconvenient getting there, and really, I have no inclination to go back to the hills, you are mistaken in judging all Indianians by yourself."

"No time! I'd cut this show short before I'd go back east without a visit to the old folks. Five whole years away, why how they must long for a glimpse of you! I'll bound you used to be a great mother boy, and how proud your father would be to see how big and broad-shouldered you have grown."

There was a curious lump in William Burton's throat as he turned hastily toward the picture of the place so like his old home in the hills. He could almost see the white curtains stir in the breeze, and he strained his eyes for a glimpse of mother in the old rocker just inside the window where she used to be busy through the summer afternoons mending the rents in the clothing of her happy-go-lucky boy. He felt an intense longing to kneel by her chair and lay his head on her knee.

"I had a boy that would 'a' been just about your age," the old man said huskily, "but—but—we had to give him back to the One who loaned him to us for a little while. It was a hard trial, but I'd rather done it, ten to one, than for him to 'a' grown away from us and the old home and not cared any more about comin' back to us. Seems like you could arrange to stop off for a little while, shorely. Nicest time in the year down in Indianny, roses all a-bloom and strawberries in their prime. I'll bet you ain't tasted anything better than your mother's strawberry shortcake in all your fine east. And that girl across the hills yonder, can't you seem to see the light that would come into her eyes if you'd step in and surprise her that first evenin' after you get home? She's missed you consider'ble, and your comin' would make her mighty glad."

William Burton gave a startled exclamation.

"How did—" He had almost asked, "How did you know?"

The old man chuckled again, as he said shrewdly, "Fellows that look like you don't leave home without leavin' a heartache. Maybe you wouldn't believe it, but I left home once, and left a heartache behind me, too, but thank goodness, I went back in time to cure it, and I ain't ever been sorry, for I tell you there's no women to compare with the Indianny product. Five years away? I tell you you'd better get a move on you before some other fellow steps in and cures her heartache, a woman won't wait for a fellow always."

The suggestion startled William Burton.

There had never been any words of love between himself and Mollie since the old school days, when he had laboriously printed, "If you love me as I love you, no knife can cut our love in two," and had handed it to her with trembling hands. She had read this avowal, then responded shyly and blushingly, "I do."

There had been no correspondence between them since he had left home, but his mother had always managed to mention Mollie's name, when giving the neighborhood news, and he had cared for none of the women he had met in his new location.

Mollie had taken her little outing in the world, too, but after graduating from her college with honors, she had returned to her old home in the hills, and was the valued teacher of the district school. The thought that his departure into a far country had caused her a heartache, had not troubled him greatly, but this new thought suggested by this new acquaintance, that the heartache might be cured by someone else, gave him a thrill of intense pain.

"My name is John Banks, Rural route number 2, out of Liberty," said the voice at his elbow. "And I never thought to ask your name." "Burton, William Burton," was the hurried reply.

"Burton, that's a good name, they're a family to be proud of, and William—that was our boy's name, too. I'll bet your mother calls you Willie, and the girl calls you Will."

Burton smiled at the shrewd guess.

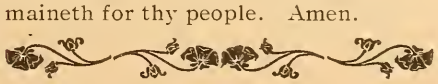
"Well, I'll have to be movin' on, mother is waitin' for me over on the west porch of the Indianny buildin'. Seems like we just naturally drift back there no matter what part of the grounds we go to.

"I'm awful glad you've decided to go back home for a visit, and I want you to promise me right now that you'll come over to spend the day with me and mother while you're down there. It will kind o' seem like havin' our own William with us for a little while. Can't you just say you'll come next Wednesday? That will give us time to get home and get all ready for your visit with us, and it will give you time to visit right smart with your home folks, and fix things up with the girl. Think you'll be over Wednesday?"

William Burton laughed, a merry, good-natured laugh, then as he reached for the rough, work-hardened hand of the old farmer, he answered, "Expect me next Wednesday. I will leave here this afternoon, for you and the picture together have made me homesick for Indiana."



Thou hast not made the world in jest or carelessness, oh Lord; help us to enter into thy thought of its purpose and to follow the leading of thy spirit with full enthusiasm of heart. Since thou hast made us for happy life and joyful fellowship of work with thee, save us from the indifference which is itself a condemnation, from the lukewarm spirit which is hateful in thy sight, from neglect of opportunities which are thy gift, from carelessness of the enthusiasm which is a mark of following Christ. Show us thy glory in the helpful service of our common days. Transfigure our drudgeries with the light of heaven for which they are thy chosen school. Enable us to bring forth fruit on earth and in thine own good time be fitted for the rest that remaineth for thy people. Amen.



THE EDITOR'S BRAIN

Did Not Work Well Under Coffee.

A brain worker's health is often injured by coffee, badly selected food and sedentary habits. The experience of the Managing Editor of one of the most prosperous newspapers in the Middle West, with Postum Food Coffee illustrates the necessity of proper feeding for the man who depends on his brain for a living.

"Up to three years ago," writes this gentleman, "I was a heavy coffee drinker. I knew it was injuring me. It directly affected my stomach and I was threatened with chronic dyspepsia. It was then that my wife persuaded me to try Postum Food Coffee. The good results were so marked that I cannot say too much for it. When first prepared I did not fancy it, but inquiry developed the fact that cook had not boiled it long enough, so next time I had it properly made and was charmed with it. Since that time coffee has had no place on my table save for guests. Both myself and wife are fond of this new cup which 'cheers but does not inebriate' in a much truer and fitter sense than coffee. My stomach has resumed its normal functions and I am now well and strong again mentally and physically.

"I am confident that coffee is a poison to many stomachs, and I have recommended Postum with great success to a number of my friends who were suffering from the use of coffee." Name given by Postum Co., Battle Creek, Mich.

Look in each pkg. for the famous little book, "The Road to Wellville."

A Mexican Journey.

I. The Borderland: Our Mexico.

Mexico in summer? Certainly. It is the best time to go.

Hot? No, not so hot as our own central states.

But isn't it a long way south? Oh, yes, it is south enough, but south and hot are not synonymous terms. Look at a map on which the isothermal lines are marked. These lines of equal temperature are as crooked as a basketful of snakes. They run any way you please except straight east and west. And Mexico is one of the places where the lines of equal temperature take a long dig to the south. The average temperature in the cities in the central part of Mexico in August is about 64 degrees Fahrenheit. The fact is that Mexico has only two seasons, a dry season from November to May, and a rainy season from May to November. The rainy season is not a time of floods but of gentle afternoon showers about four times a week, and the mean temperature of the two seasons differs by not more than eight or ten degrees.

So much at the outset by way of defending ourselves against the imputation of insanity for going to Mexico in August.

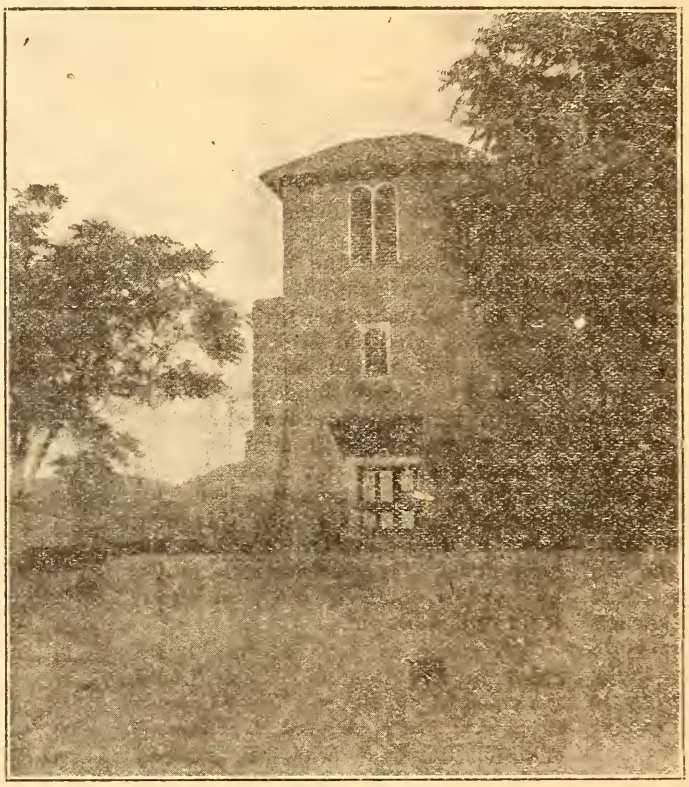
Not the shortest, but perhaps the most interesting approach to Mexico from the east, and certainly the most comfortable in hot weather, is by way of Colorado. That route has the advantage of allowing one to renew acquaintance with some of the grandeur of our Switzerland, as well as to pass through the region which is at once our Mexico and our Egypt. We have our own editions of several foreign countries—American though but slightly Americanized. New Mexico and Arizona, considered with reference to their relics and traditions of prehistoric civilization, their cliff-dwellings and pueblos, have a distinctly Egyptian flavor. There are the antiquities, there is the desert, there are the present inhabitants who seem, in spirit at least, to be the contemporaries of their most remote progenitors. There are laborious methods of irrigation, and agriculture carried on by artificial means. Nothing is wanting but the Nile. Everything else has its counterpart.

If we had left Colorado Springs three hours earlier there would perhaps have been no occasion for either collecting or recording these experiences. It was the train preceding ours by that brief interval, on the same road and the same track, which crashed through the broken bridge near Pueblo with the loss of a hundred lives. These things make one think.

* * *

It was somewhere between Salida and Alamosa, Col., as we were rambling down that broad and arid valley on a leisurely narrow-gauge train, that we saw our first adobe house. Of course we all know about adobe, that it is merely sun-dried brick, the dirt of the desert mixed with water, baked in the sun and built into walls. But one must be lamentably insensible to the subtler qualities of things not to feel a certain spirit and meaning in it which is far more than this simple description would warrant. For to encounter the first adobe house as one journeys south into our far southwest, is to come upon the first outpost of the desert and to catch the first whiff of that atmosphere of strangeness and mystery which is as the breath of one's nostrils in this land of sage-brush and cactus.

Not that there is anything necessarily barbarous about an adobe house. Most of them are small and plain, to be sure, but I have seen some large ones which made respectable pretensions to architectural style. But in either case they represent a triumph of the human will over the obstacles of nature in one of her most refractory aspects. The desert says to man: By the heat of my sun and the quality of my soil, you shall not dwell here. And man says to the desert: I will dwell here; and the heat of your own sun shall bake your own soil into bricks to house me withal. As usual, man wins.



The Oldest Church in the United States (?)

Our train has not gone far while we have been pursuing the philosophy of adobe. It is a deliberate train which gives time for many a digression, and if we stop for a while to think, it will not get so far away that we may not overtake it by a brisk walk. Those fast trains of whose space-annihilating powers we are so proud, jerk the passenger from one point to another with a speed which, while it annihilates space, also annihilates the objects which occupy that space, so that the journey is reduced to a point of departure, a point of arrival and an interval of more or less complete vacancy between. Not so with our strolling narrow-gauge, which needed only a yellow dog trotting between the wheels of the last car to make it the picture of utter leisureliness. We were scheduled to make ten miles an hour from the southern line of Colorado to Santa Fe, N. M., and we made it, starting five hours late (on account of the wreck) and arriving five hours late.

* * *

But it was a glorious ride and well worth the time it took. A level stretch of cactus and sage-brush and sand in the foreground with occasional bunches of pinyon pines. Blue mountains in the distance on either side. Fifteen miles to the east and half-way to the mountains the infant Rio Grande runs through a gash a thousand feet deep which it has cut between black cliffs. Along the river are Indian pueblos, which we cannot see from the train but whose known proximity lends an added interest to the journey.

It rained that day on the desert and the air was cool and delightful. It must be remembered, too, that this plain is somewhat higher than the city of Denver. We stopped at one place where the rain had formed a pool in which was reflected the station bearing the name "No Agua." The astonished desert seemed too surprised and too hard-baked to take in the shower.

The road and the river converge. At sunset we are in broken country and are plunging through a miniature Grand canon down the steep and winding grades which lead to the level of the river. About us are the cliffs in which those mysterious ancients whom we call cliff-dwellers, because that word tells all that anyone knows about them, made their homes and left the fragmentary relics of their arts and industries.

There was a party on our car who were going to explore a hitherto unexplored group of cliff-dwellings. It had been pre-arranged that the engineer should stop the train when he saw their Indian guide's signal fire by the side of the track. It was long after dark when a flicker of flame was seen ahead, then the silhouette of a figure against it, and our explorers piled off with their spades, picks and camp-kit. The Indian guide was said to be a graduate of the Carlisle school, but he did not look it. He had at least reverted to the garb of his ancestors. That scheme of amateur exploration was a fine idea for a vacation. Some day we must try it.

* * *

Santa Fe is a town not as much visited as it ought to be. It has charms enough to make it attractive, but is lacking in railroad facilities, being on a branch of one road and a narrow-gauge extension of another. It has the climate to make it healthful, the encircling hills to make it beautiful, and a variety of things to make it interesting. Santa Fe claims to be the oldest town in the United States—but tell it not in St. Augustine, Florida. It claims to have the oldest church in the United States—but whisper it not in Salem, Mass. It also claims to have the oldest house in the country. Altogether, this is quite a galaxy of antiquities, interesting even if not indisputably authentic.

Until recently, Santa Fe has been content to be the second oldest city in the country. The claim to priority over St. Augustine is due to the discovery of a record that Coronado established a settlement here when he passed this way on his famous journey north and northeast from Mexico in 1536. That Coronado made the journey almost to the Missouri river, near Kansas City, is good history. That he passed the site of Santa Fe is almost certain. That part of his expedition was left behind, and perhaps at this point, may be accepted. But that there is any historic continuity between the camp of these adventurers and cavaliers and the permanent settlement which was in existence half a century later, is a proposition which lacks demonstration.

The title of the "oldest church" to the honor which it claims is also a trifle shadowy. If we may assume that there was a permanent settlement from the days of Coronado's camp, then we may also assume that, in a community composed of such good Catholics as these doubtless were, there must have been a church from the earliest days. Now, since there is no evidence that any church was built in Santa Fe before this one, there is nothing to stand in the way of the assumption that it was built in 1536—nothing, that is, except a complete absence of evidence as to when it was built. So cheer up, Salem and St. Augustine. There is still hope.



A Santa Fe Family.

The "oldest church" is, however, an interesting little structure with adobe walls several feet thick, and some queer old carvings. A large Catholic school has been built adjoining it, and one of the brothers acts as custodian and guide to the church. He is far too honest for his office, for he claims only that the church is old and says that it may have been built as early as the middle of the sixteenth century.

The "oldest house" is almost across the street from the "oldest church." It is, as the picture shows, a delapidated one-story adobe house. Its walls are thick, its ceilings low, and its floor is the ground. Two of its rooms have apparently been used as a stable since they were used for human habitation. At present the house is vacant, except of traditions, and unused, except as a place of pilgrimage for the tourists who come this way. It is said to antedate the Spanish occupation, in which case it is doubtless a remnant of some Indian pueblo which occupied the site of what is now Santa Fe. This is another of those interesting traditions which no one can disprove.

* * *

But there is one ancient building in Santa Fe whose claims are invulnerable to the most ruthless historical criticism. The old Governor's Palace, which has been the seat of government for the region about Santa Fe for two centuries and the scene of many dramatic episodes of frontier history under Spanish, Indian, Mexican and American rule. Its floors have been drenched with blood and trodden by the feet of the fair. Its walls have been scarred with flint arrows and iron bullets, and draped with flags in joyful celebration. It is not hallowed by a single heroic event—like the Alamo of San Antonio, America's Thermopylæ—but it has been for two hundred years the most vital spot in the history of the southwest.

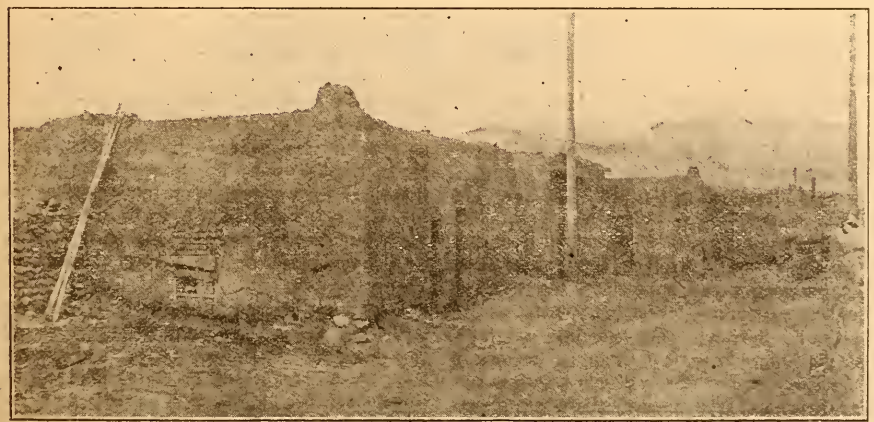
The building occupies one side of the plaza—for Santa Fe is built Mexican fashion, about a shady public square or plaza—and is now used partly as a post office and partly to house a museum of New Mexican and Indian antiquities. The territorial government and the federal offices have been removed to two handsome buildings of more recent construction in which, unfortunately, as it seems to the casual observer, no attempt has been made to embody the architectural features characteristic of the region.

* * *

For the rest, Santa Fe is a town with more Mexican than American qualities, with a large preponderance of adobe houses and with many dark-hued inhabitants who speak only Spanish. In coming down from old Fort Marcy, which overlooks the town, we came into a thoroughly Mexican quarter where we persuaded a little family to stand at their own front door and be photographed.

There are Indian villages in all directions from Santa Fe, and the city is a great center for the sale of the products of all the tribes of New Mexico and Arizona. Blankets, baskets and pottery confront the visitor at every turn with their weird patterns and their crudely artistic coloring.

The constant surprise is to find people speaking English in a place so given over to foreignness. It is Indian; it is Mexican; it is anything you please except American. Some day the desert will be all reclaimed by irrigation and the sage-brush will yield to the cornfield. The work is already under way, but it is a vaster enterprise than anyone can appreciate until he has crossed New Mexico on a slow train.



The Oldest House in the United States (?)



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Meanwhile the desert holds sway, the spirit of the past rules, and it is not really *new* Mexico, but our part of old Mexico. Now we will cross the border at El Paso and see what sort that southern neighbor of ours is, which was old when we were young and which is becoming young again now that we have obtained something like maturity.

W. E. GARRISON.

COMING TO THE WORLD'S FAIR?

You will need at home the "Authentic World's Fair Guide" to familiarize yourself with this immense exposition, the location, best means of reaching the grounds, planning as to what will be done each day while there, that you may thus "do" the Fair at the least expense. The Authentic Guide will be worth several times its price, 25 cents, enabling you to do this, but it will be sent you for one new subscriber to OUR YOUNG FOLKS at 75 cents, or for one subscription to the CHRISTIAN-EVANGELIST for the remainder of 1904, at 75 cents, or we will send either or both the Guide and the Souvenir at 25 cents each.

"You will really be here?" Well, the Souvenir, with its handsome "cuts" of the various buildings on the grounds, descriptions of the same, location, cost and such like, will be most appropriate for study before leaving home, and for reminders after returning home. These are gotten up in the best of style and are "both useful and ornamental." We will send you the Souvenir for one new subscriber to OUR YOUNG FOLKS for *one year* at 75 cents, or for one subscription to the CHRISTIAN-EVANGELIST to 1905 at 75 cents, or will send you the Souvenir and the Guide, or either of them, at 25 cents each.

Our Budget

—Did you send the Church Extension offering?

—If not, do so before September closes that it may be included in the secretary's annual report.

—Autumn is here, and the greatest World's Fair in history runs rapidly to its close. Be sure to plan to see it, or you and your children after you will regret the missing of such an opportunity.

—The best time for our readers to see the Fair is just before or after our national missionary conventions, Oct. 13-20. That will be "killing two birds with the one stone," and they will be rare birds, too.

—The time is now here for refilling the empty pews in the churches, and for planning an aggressive campaign for the fall and winter work. The same spirit of enterprise should characterize the churches that we see manifest in the business world.

—The things to be planned for should include evangelistic meetings, courses of Bible study for all the members, reading courses for the Christian Endeavor societies, larger attendance and better work in the Sunday-school, care for the poor and the neglected, enlargement of the missionary spirit and offerings and the best possible use of the Lord's day in the public worship and the midweek prayer-meeting. Plan, too, for co-operation with the other churches of the town or city in such general work for the advancement of the kingdom of God as cannot be so well done separately.

—G. L. Wharton will sail for India from New York on Sept. 30.

—Clerin Zumwalt has accepted a call to the church at Bonner Springs, Kan.

—Last week the Foreign Society received a gift of $100 from a friend in Kentucky.

—The corner stone of the new church at Chickasha, I. T., was laid on Tuesday.

—O. P. Spiegel is working for a great delegation to the convention from the south.

—E. K. Van Winkle, of Bays, O., has been asked to remain another year with the church at Mungen.

—E. B. Bagby, of Washington, reports that a great delegation is coming from that city to the convention.

—F. M. Rogers has resigned at Pittsfield, and entered upon the pastorate at Springfield, Ill., on Lord's day.

—Spencer L. Jackson, of Chilhowie, Va., has accepted a call to the East Radford church, and has just begun his work.

—H. M. Johnstone has accepted a call to Carson, Ia. During his year at Tabor the church has had 58 additions.

—Dr. W. T. Moore and Dr. F. G. Tyrrell are lecturing this week at the Chautauqua association at Columbus, Indiana.

—Edward O. Sharpe will continue to reside at Carlinville, Ill. His evangelistic district comprises 14 counties and 130 churches.

—A grandson of J. A. Gano, whose grandfather immersed George Washington, was a visitor at our pavilion at the Fair last week.

—C. C. Rowlison spent some days at the Fair last week. Brother Rowlison is planning to bring a large delegation at convention time.

—G. W. Nutter, a strong and vigorous preacher, has resigned at Aberdeen, Miss. He will probably return to his native state, Kentucky.

—D. C. Peters has returned to Trinidad, Col., after a five months' trip to the Holy Land. He gives a very fine lecture entitled "Views Afoot."

—J. P. Ralstin has commended very highly the address of John C. Hay representing the Benevolent Association at the southern California convention.

—About $1,300 worth of improvements have been put on the church at Pekin, Ill., during the past year. J. A. Barnett is pastor and the outlook is bright.

—R. Sellers has closed a pastorate of nearly three years at Greencastle, Ind., and will hold some meetings, the first with S. M. Conner at Burlington, Ind., before locating again.

—Our first report from the Church Extension offering is from Philip Evans, minister of the First church at Murphysboro, Ill., where the brethren about doubled their apportionment.

—We call special attention to an announcement about the Kentucky convention. It is important that those expecting to attend shall send their names early to Brother Armstrong.

—Frank G. Tyrrell and family have returned from their summer in Colorado. Brother Tyrrell is himself again, and is looking forward to a winter of lecture work and preaching.

—There are several families of Priests in Columbus, O. Our pastor there, "W. S.," announced that mail intended for him or his family should be addressed to 3rd and Gay streets.

—R. R. Hill and wife, of Mackinaw, Ill., are on their way to Matanzas, Cuba, to join Melvin Menges and wife. This is three new missionaries the Foreign Society sends to Cuba this year.

—A. E. Dubber, of Wichita, Kan., has succeeded W. J. Lockhart, at Fort Collins, Col. Brother Dubber is the right kind of a man and will, we believe, prove an efficient workman in his new sphere.

—Morton H. Pemberton ("Rube"), of Centralia, Mo., is arranging lecture dates for the coming season. Mr. Pemberton, who has political aspirations also, has been quite successful in platform work.

—Roy Linton Porter sends an encouraging word from Lake Charles, La. The Christian Endeavor society has just made its first offering—$16—to the Porto Rico work. There is an increasing interest in the general work.

—The work of J. H. Mohorter, of Pueblo, is being much appreciated all through Colorado, he having greatly strengthened our small force in the Silver state. Brother Mohorter is very hopeful of our movement in this region.

—Wm. J. Lockhart will enter the evangelistic field, with J. P. Garmong as singer. They will make dates only for united work. Dodge City, Kan., is their first engagement. They may be addressed at 1508 23rd St., Des Moines, Ia.

—Howard T. Cree was a visitor in St. Louis last week. Brother Cree has been spending the past two months in study at Harvard and Chicago universities and came to see the great Fair before returning to his work at Augusta, Ga.

—"We could not do without the CHRISTIAN-EVANGELIST," writes Rosco R. Hill, who with his wife and Mrs. Menges have just sailed for Havana, Cuba, to take up the educational work at Matanzas in connection with the mission there.

—S. M. Bernard, of Boulder, Col., has *the* church of that town. Wichita, Kan., has made every inducement to draw him from the Chautauqua city. Brother Bernard realizes his opportunities and appreciates the spirit of his congregation and fellow-townsmen.

—G. L. Snively, who has just returned from the Colorado state convention, reports it as being the largest of any of our state conventions there, and says the enthusiasm was great. To Bro. L. G. Thompson, a good and a self-sacrificing secretary, much of the credit is due.

—Marion Stevenson has just closed a Bible institute with the Mackinaw Christian church. Bro. H. H. Peters writes that the church is enthusiastic over the work, and is planning for another course next year. G. B. Ranshaw has recently visited the church in the interest of home missions.

—Norway, the weirdest and one of the most fascinating of all European countries, is opening doors to us. Read Brother Rains' letter. We must capture this northland, and some day the reformation movement may put a new heart into Russia, land of blight, yet land of promise under the gospel's rays.

—Forthcoming district meetings for Missouri are: Saline (Sept. 13-15), Cooper (14-16), Hickory (19-21), Benton (Lincoln, 21-23), Johnson (21-23), Pettis (21-23), Henry (26-28), St. Clair (27-29), Bates (28-30). Nine conventions will be held in October, 12 in November, and some in December.

—Walter C. Gibbs has resigned at Ludlow, Ky., to take up the work at Watertown, N. Y., Oct. 1. When he went to it the Ludlow church was in debt and discouraged. In his two years of ministry, the debt has been reduced from $3,400 to $1,700, which has been loaned by the state missionary society.

—Jos. A. Serena will enter Harvard Divinity school next month and has closed his ministry at McLean, Ill. There were two confessions and one by letter at the last service. The congregation has just purchased a prominent corner lot and will build, having in view institutional features. D. W. Gillette, of Converse, Ind., will take up the work next Lord's day.

—The Foreign Society has appointed R. P. Andersen and wife missionaries to Christiania, Norway. This is an important step. Brother Andersen knows the language and is a strong preacher. This is no doubt the beginning of a new era in our work in that field. Other steps will be taken soon to enlarge the work in Norway. This appears to be the most open door to us in all Europe.

—Mt. Carmel church, Bourbon county, Ky., has recently been beautified, and a meeting is now being conducted by W. G. Walker, of Lexington, who is the regular minister. He is being assisted by W. E. Ellis, of Cynthiana, as preacher, and J. Wallace Tapp, of Ladoga, Ind., as singer. The meeting has started off well. During Brother Walker's ministry of less than three years there have been 174 additions to the church.

—Dr. J. M. Philputt preached to the St. Louis Union avenue Christian church members on Lord's day after the summer vacation period. The congregations of the Central and the Mt. Cabanne churches met together in the latter building, Howard Cree and Frank G. Tyrrell, who were the pastors of the respective churches when the union was effected, both being present. The services were deeply spiritual ones. In the morning Brother Philputt's theme was the value of visions and in the evening his thought was centred on the idea of working together in Christian love. Brother Philputt has had an enjoyable holiday period and returns strengthened for his new work. Next Lord's day, by reason of the fact that the Jewish congregation now owning the Mt. Cabanne building will be in the midst of feast services, our morning gathering will be held once more at the Central church on Finney avenue.

—A very pleasant little party is thus described by the St. Louis Globe-Democrat under the title: "Minister Given a Banquet. Rev. G. A. Hoffmann, pastor of the Maplewood Christian church and an officer of the Christian Publishing house, was pleasantly surprised by his business associates with a banquet at 1 o'clock yesterday afternoon in honor

of his birthday. An elaborate dinner in several courses was served in one of the unoccupied offices at 1522 Locust street, and the eight men who were guests were assembled before the minister knew what was going on. Those who made up the party besides Mr. Hoffmann were Rev. Dr. W. T. Moore, Paul Moore, Rev. W. W. Dowling, W. D. Cree, Henry F. Davis, R. P. Crow, E. H. Calkins and M. B. Bristol." Dr. Moore and his youngest son, Landon, just "happened in." We all regretted the absence of our respected and beloved Editor. And it should be noted that the "banquet" could not have been without the help of ladies, to whom we were all indebted.

—Our church home at Bedford, Ia., has cost $12,500. It is a beautiful solid brick building seating 1,000 people and is the largest in the village of 2,500 people. A heavy mortgage due in 1906 was held against the building by a local investment company. Bro. Lee Furgeson, the pastor, says that in the finest fellowship meeting it was ever his privilege to attend they had just burned the mortgage. "This is a devoted people. Christian heroism is not a thing of the past," he says. In honor of the late Mrs. Sarah Hall, who, before her death organized the ladies of the church into an organization whose object was the liquidation of the debt, the sum of $100 was by them presented as the "Sarah Hall Memorial." "In our three years we have seen a new parsonage built for us, 175 added to the membership of the church and all outstanding indebtedness paid. We are now ready for spiritual growth," is Brother Furgeson's report.

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Ministerial Exchange.

J. D. Pontius, having located at Pleasanton, Kan., is open for half-time employment in that vicinity.

Samuel Gregg, pastor at Corning, former state evangelist for Nebraska, can be had for a few meetings with or without singer.

C. H. Hilton, Box 717, Ellensburg, Wash., wishes to secure a singer for an October meeting.

C. F. Kincaid, Bonner Springs, Kan., is open to a call within 100 miles of Kansas City for full or half-time.

The pastorate at Tabor, Ia., is vacant. Communications should be addressed to F. R. Starr.

Wanted—an evangelist to labor among the churches of southern California and Arizona, under direction of state board. Address, Grant K. Lewis, Sec., Long Beach, Cal.

N. D. Boothby, Center Square, Indiana, will hold meetings.

T. E. Winter, pastor at Greenwich, Ohio, is granted by his congregation the privilege of holding a protracted meeting after Sept. 18, for some other church.

A working member of the Christian church, desiring a location for a flouring mill in a thriving town of 2,000 in the Indian Territory can receive information by writing B. C. Harbert, Roff, I. T., or E. S. Allhands, Tishomingo, I. T.

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Oklahoma Convention.

The territorial convention meets with this congregation Sept. 19-22. All who intend to be present from a distance should send their names in advance to Mrs. Nannie Jones, president of the entertainment committee.

The regular custom of entertainment will obtain: Lodging and breakfast gratis, dinner and supper served in the basement of the church at 20 cents.

Let's make this our greatest convention.

J. Crockett Mullins, pastor.

Enid, O. T.

Death of M. B. Bristol.

In a street car accident Saturday afternoon, Sept. 3, Mr. M. B. Bristol was so badly injured that death resulted a few hours later. Mr. Bristol had been a trusted employe in the office of the Christian Publishing Company during a period of more than nine years. He was going to his home Saturday afternoon on a Suburban street car; while crossing the Wabash railroad at Sarah street, the car was struck by a Wabash World's Fair train. Seven lives were lost as a result of the accident. Mr. Bristol was so badly injured that he died about three hours afterwards. The news of his death caused general sorrow among all connected with the company. Mr. Bristol was universally popular and a general favorite with all the employes of the establishment. His faithfulness in the discharge of every duty won the confidence and esteem of the officers and directors of the company. His position was such that he transacted business with nearly every other employe connected with the company. His courteous treatment of all could but win for himself the highest respect from the many connected with the Christian Publishing Company. He was a high-minded gentleman, an embodiment of honesty and honor, and these splendid traits of character were shown in his daily transaction of business. He will be missed from our office where he was found almost continuously for a number of years. He has lived a long time, and the world is better for having a character like M. B. Bristol mingle with its people for three score and ten years. He leaves a wife, one son and one daughter. The sympathies of all connected with the Christian Publishing Company are extended to the remaining members of his family.

Mr. George W. Major, who was killed in the same collision, had been associated with the company for only a few weeks, but had shown himself a gentleman and a good workman in the composing department. To his family, too, sincere sympathy is extended.

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A Chicago Dedication.

The Englewood (Chicago) church, C. G. Kindred pastor, is now able to state definitely that Lord's day, Sept. 18, is the date for dedicating their newly acquired church building, on Stewart avenue, head of Sixty-sixth place. Services will be held morning, afternoon and evening, and the congregation counts itself happy, indeed, in having arranged with Bro. F. M. Rains as master of ceremonies on the auspicious occasion. He officiated in the same capacity at the dedication of the old Englewood church seventeen years ago this fall, and it is reckoned a beautiful coincidence that he is again to perform the same office.

W. P. Keeler.

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Maryville (Mo.) District Convention.

The brethren of the above named district met on schedule time at the town of Maryville. There were 125 delegates present, and all seemed to enjoy the kindness and hospitality of the Maryville church. The reports showed that D. W. Connor, the district evangelist, had 175 additions and organized one congregation during the seven months he was in the field. The reports from the churches were quite encouraging. There are six counties in the district and all have a strong membership. H. A. Denton preached a vigorous sermon which was highly appreciated. Brother J. R. Williams, who has been the treasurer of the district for some years, declined to serve further and so did other officers. Those elected to serve the coming year were: H. A. Denton, president; J. E. Davis, secretary and A. F. Stitt, treasurer. There seemed to be a strong sentiment in the convention to do what a number of the delegates were pleased to call permanent work. The next convention is to meet at Savannah.

The C. W. B. M. had a very successful meeting. Sister A. G. Alderman was present and explained the work in Mexico. Several new auxiliaries were reported in the district and the delegates were hopeful of others.

G. A. H.

The Christ in Modern English Literature

By GEO. H. COMBS.

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One can not read it without being more thoroughly convinced than ever that the influence of Christ's life is the power that produces civilization and advancement in the world. The book is one of the most attractive ever issued by us.

Christian Publishing Company
1522 Locust Street St. Louis, Mo.

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Dedication at Cowan, Indiana.

The church here is rejoicing in the completion and dedication of their fine house of worship. Last Lord's day was a day of signal triumph for the cause of Jesus Christ in that place. The weather was ideal, the congregation very large and the giving so generous that the indebtedness was all provided for. The rejoicing was correspondingly great. Bro. Wm. Elmer Payne is pastor of the church and is doing a good work. He is held in high esteem by fhe entire community both in and out of the church. His faithful work is being greatly blessed of God.

Wabash, Ind. L. L. Carpenter.

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Dedication at Highmore, South Dakota.

The church at Highmore, the county seat of Hyde Co., South Dakota, has built, paid for and dedicated a house of worship, the best one in the city. It was my privilege to preach the opening sermon, raise the money and dedicate the house. Bro. L. W. Thompson is the hard-working and successful pastor of the church. Several hundred dollars more than the indebtedness was raised and there was general rejoicing. This was the occasion of my first visit to South Dakota. I was greatly pleased with the country and with the faithful band of Disciples at Highmore. They have the push and the enterprise that is worthy of all commendation. L. L. Carpenter.

Wabash, Ind.

Midweek Prayer-Meeting.

September 14, 1904.

A RIGHTEOUS CHOCIE.

"For wisdom is better than rubies; and all the things that may be desired are not to be compared unto it."—Prov. 8:11.

The Bible gives great emphasis to the value of wisdom. This is particularly true of what is called the Wisdom Literature of the Bible. In its biblical meaning wisdom seems to be the right use of knowledge and of the opportunities of life. It has a moral and spiritual significance. "The fear of the Lord is the beginning of wisdom, and to depart from evil is understanding."

Choice and Character. Our choices in life are what determine our character, and character determines destiny. One man chooses wisdom and devotes himself to it, and his life becomes an inspiration to others and a light to the world; his name is revered and his memory is blessed. Another chooses wealth, expressed in the text by the term "rubies," and devotes himself to the accumulation of earthly goods and to the satisfaction of his lower nature. He lives for the present and misses the real aim and joy of life. Which of these made the righteous choice? Many young men, and women, too, are deciding this question to-day. Heaven grant that they may make a righteous choice!

Moses' Choice. Moses, the adopted son of Pharaoh's daughter, and the heir apparent to Egypt's treasures, power and honors, chose affliction with the people of God—the enslaved children of Israel—rather than the pleasures of sin (Heb. 11:24-26). What a choice was that! How much depended upon it! No doubt the people of his time and class thought his choice a very foolish one, but God made him a leader and a lawgiver for Israel, and one of the great lights in history.

Joshua's Choice. The reader will remember, when Baal worship was weakening the power and undermining the character of Israel, how Joshua expressed his choice in the heroic words recorded in Josh. 24:14-16. Whatever others might do, as for him and his house, they would serve the Lord. Because of this righteous choice Joshua holds an honored place in the history of God's chosen people, and was a worthy successor of Moses.

Solomon's Choice. Coming to the throne when he was yet young and inexperienced, Solomon was offered his choice between wisdom, riches, honor and long life (1 Kings 3: 5-15). He chose wisdom. Because this was a righteous choice the Lord gave him also riches, honor and long life. His renown does not depend upon his riches, nor his honor, nor his long life, but upon his wisdom, although he was not true, in his later life, to the leadings of wisdom.

Mary's Choice. The reader will recall the beautiful picture of domestic peace, drawn by Luke (Luke 10:38-42), in which Mary sits at the feet of Jesus learning of him, while her sister Martha was cumbered with much serving. Jesus declares that Mary had "chosen the better part," which should not be taken away from her. To learn of Christ, the world's greatest Teacher, is infinitely more important than the ten thousand things with which society people burden themselves, so that they have no time for studying or practicing the religion of Jesus.

What Will Our Choice Be? Probably we have all chosen Christ as our Savior and Lord; if not, this is the next and most pressing duty of life. But if we have made this choice, there are questions arising daily in which we must make our choice for or against Christ. To choose pleasure before duty, to choose selfish ease rather than the sacrifice involved in doing good to others, to choose the less instead of the greater good, are evil choices, and will work serious harm to character. Let us see to it that our daily choices are righteous choices.

Prayer: Oh, righteous Father, since Thou hast created us with wills to choose our own destiny, grant us wisdom, we beseech Thee, to make all our choices in harmony with Thy will, that they may be righteous choices, and that our lives may result in the greatest good to our fellowmen, and the greatest glory to Thy name. For Christ's sake. Amen.

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Christian Endeavor.

By H. A. Denton.

September 18.

HOW THE WORLD IS GROWING BETTER.—Ps. 37:1-13; Eccl. 7:10.

For the Leader.

Our topic presumes that the world is growing better. It does not argue the question. It is taken for granted that the fact has gained general recognition. While this is the case, it will not be out of place for any who care to take that turn in the discussion to inquire into the fact of this statement.

If rightly done, it will only confirm the presumption of the topic. The world is God's world. He is managing it. It should not take any one who believes in the fullness of the divine Father's power long to satisfy himself that it must be so. While it may seem that the world in some places is going backwards, yet, when we take all the world into our reckoning, we are soon convinced that it is growing better. But how is it doing this? It might be well for us to inquire into this to-night.

For the Members.

1. Some one has said that to the man who is growing better the world will appear to be growing better; and to the man who is losing in his spiritual struggles it will appear to be growing worse. There is a reason for this judgment that people render. The world is colored by our perception of it. We throw our own condition forward into our estimate of the present condition of the world.

2. Generosity is one marked characteristic of the present world. Are not our benevolent institutions receiving the most liberal support of years? Men are becoming more generous. The spirit of our blessed Master is the force under this growing of the more desirable condition of the world as to generosity. Is there not a stronger emphasis laid upon munificent giving to missions and educational interests than ever before?

3. The world is becoming more loving. There is a more humane spirit in the world than there used to be. People are learning the lesson of the universal brotherhood of man. Think of the work of the Red Cross society! Upon a hundred battlefields has it sent its ministering spirits to care for the suffering. The people will not allow conditions that would have called forth no remonstrance at all in past times to exist for a day in these times of the love of our Lord.

4. The world is becoming better through the knowledge it is acquiring of itself. Knowledge is the channel through which the world is moving to a better day and condition of things. We know the effects of intemperance upon the human system, and hence we have learned that it is bad from the standpoint of the body as well as from the standpoint of the soul. We know that it is willful and criminal to do many things that were once looked upon as being all right.

5. While a war is a thing to be deplored, we cannot set aside the force of the war with Spain in behalf of the people of Cuba as an example of the improved and improving condition of the world. A hundred years before that war such a spectacle as a great nation going to war in the interest of humanity would have been a source of amazement, and it was to many nations of the world at the time our nation did it. There was not a thought of conquest. The pledge to withdraw the armies after their object had been accomplished has been kept. It was the spirit of Christ in the people of this nation that made such a popular outcry against the abuses of Spain in the island that the government had to respond and free Cuba.

Quiet Hour Thought.

Oh, Lord, help me to know that I really want to help the world to grow better.

DAILY READINGS.

M.	A redeemed world.	Rom. 5:12-21.
T.	Satan is overthrown.	I John 3:1-8.
W.	Christ its Savior.	Matt. 28:16-20.
T.	Is being made new.	2 Pet. 3:10-13.
F.	Is Christ's world.	John 1:1-13.
S.	He has power in it.	Psa. 8:1-9.
S.	How the world is growing better.	Ps. 37:1-13; Eccl. 7:10.

Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

In Magazine Land.

Beautiful is the word to describe Country Life this month, for it is especially rich in illustrations of fruit and flowers, the peony having prominence in this issue. "Going Back to the Old Farm," is an article that interests many, for it is practical as well as retrospective.

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There are three specially noteworthy contributions of an informative nature in the Pilgrim. "The Miracle of the White Horse" tells of the animal that saved the lives of over 6,000 children. Another article of timeliness and value is "Politics and Business," by John O. Baglin, in which he tells why "times" are so often hard in presidential years, but why they are not this year. A third article is "What Makes a Tramp a Tramp," and when it is remembered that the author, Jack Hazle, is himself a tramp, the paper takes on an added interest.

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Three strong men of the age are the subjects of interesting articles in the September Booklovers' Magazine. Mr. Bacon's estimate of Witte is an admirable resume of the state of Russia's internal affairs, while the portrait of Senator Platt, by Joseph M. Rogers, is to the life. His study abounds with anecdotes, and is well illustrated. George Frederick Watts was a great man as well as a great painter, and the article depicting his life work is an admirable appreciation. There are many other features of interest, while the illustrations as always are good.

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The September Atlantic is a brilliant number, opening with the first chapters of a romantic serial novel, the scene of which is laid in southern California. One may not always agree with Goldwin Smith, who gives a resume of the character and work of Cromwell, without appreciating the professor's ability. The article on The Preparatory School, in its relation to college requirements, will interest and help many just at this season. An article on the forces and the movements that make for universal amity is timely and valuable apropos of the coming Peace Congress. The series of papers on advertising has an addition this month in a lively article upon "Human Nature and Advertising." This by no means exhausts the list of interesting contents.

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One of the most interesting contributions yet made to the literature of the civil war appears in the September McClure's in an article entitled "Memories of the Beginning and End of the Southern Confederacy," being unpublished chapters of history from the reminiscences of Louise Wigfall Wright, daughter of Louis T. Wigfall, senator from Texas to the United States senate, and later to the Confederate senate, and also an officer on the staff of Jefferson Davis. The article consists of a series of letters written at the outbreak and close of the war, which reflect with remarkable accuracy and interest the thought and spirit of the times. They reveal the inside life of the southern people and reflect all the tragedy of high hope and bitter disappointment in their dear lost cause. The letters are written by members of the Wigfall family and others high in the councils of the confederacy, so speak with authority. A number of interesting contemporary portraits as well as drawings, by W. R. Leigh, illustrate the article.

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NEWS FROM MANY FIELDS

Colorado Notes and News.

As I write these notes (Aug. 27, 1904,) the Colorado Christian missionary society is in session at Boulder. I came to Colorado in 1898. I attended the state convention that year in Pueblo. The Pueblo convention elected Leonard G. Thompson corresponding secretary and evangelist. He has been the general superintendent of our work almost six years. This is a good time to make a note of progress.

Prior to 1898 the largest sum raised by the Disciples of Christ in Colorado for mission work in the state in one year was $846. In 1898 the convention decided to try to raise during the next year $1,000. The amount raised was $1,216.04. The following year $1,421.09 was raised; the next year $1,516.64; the next $1,462.06. Last year the amount was $1,593.07. During the five years the amount contributed for mission work in the state was $7,208.90, *i. e.*, an annual average of a little more than $1,440.

Our state convention was organized in 1883. During the fifteen years prior to 1898 the entire amount raised was $5,750. During the last five years $1,458.90 more was raised than during the preceding fifteen years.

The following churches have become self-supporting since the convention of 1898, viz.: Fort Collins, Boulder, Longmont, Trinidad, Colorado City, Grand Junction, Broadway in Pueblo, and East Side in Denver—eight.

Fort Collins is the seat of the State agricultural college. The church numbers 400 members. This congregation has contributed during the year now coming to a close $100 to state mission work.

The Boulder congregation has 400 members and contributes $75 to state mission work. Boulder is the seat of the State university.

Longmont has not only become self-supporting but has built a new house of worship at an expense of $3,000. The debt on the Fort Collins church has been paid. Trinidad has paid its debt and doubled its membership. Colorado City became self-supporting within the last twelve months and is building a new house. Only two years ago Grand Junction dedicated a new and modern house. The Mesa church in Pueblo is now the Broadway church. It was organized this side of 1898 and owns its house of worship—formerly the Broadway Methodist church. East Side church in Denver no longer receives assistance from the convention, but meets in a hall. The Berkeley church, Denver, has been freed from debt and its strength, numerical and financial, doubled. The church at Colorado Springs during this period has been freed from debt. The old debt on the South Broadway church, Denver, has been reduced $7,000. The new house of the Central church, Denver, costing $45,000, has been built and paid for. At Windsor a house worth $2,500 has been erected. The Grand Junction church, mentioned above, cost $5,000. A house has been built at La Junta costing $4,500. The church at Craig was destroyed by fire and has been rebuilt at a cost of $2,000. The Broadway church, Pueblo, cost $5,000. A congregation has been organized at Wray, and a building erected at an expense of $2,000. The Rocky Ford church was organized during the period under review and owns a $5,000 house. Loveland dedicated a building a short time ago that cost $10,000. J. W. Warren and wife during this period, members of the Loveland congregation, gave $10,000 in real estate to the National Benevolent Association. Vineland church has come into existence and has a $2,000 house.

The Disciples of Christ in Colorado are doing things! They have now forty-two congregations and almost 6,000 members.

The Disciples at Boulder this year are trying the assembly plan. All are pleased with it. It is probable that a summer assembly of the Disciples of Christ in Colorado will in a few years be permanently established. The horizon is bright. B. B. TYLER.

Denver, Colorado.

Empire State Notes.

Walter C. Gibbs, of Ludlow, Ky., has accepted the call of the Watertown church and will be on the field by October 1. Brother Gibbs has done a good work at Ludlow. He is an able and consecrated man, and together with his talented young wife (to be) I am confident will do a good work in this important field.

I am doing a few weeks' work here setting things in order and getting the people actively started in a new building proposition. Am also holding a meeting at Felts Mills, a small town ten miles from here. It is one of the many paper mill towns in this part of the state. The audiences are filling the house and the interest is intense. Last night hundreds of people gathered at the riverside to witness the ordinance of Christian baptism. It was a beautiful moonlit night and everything seemed to conspire to make it a very sacred moment. Never before have I seen a large, promiscuous gathering more reverent and moved. Many were weeping. A large party was in progress near at hand and the young people left their dancing and came to the river. Not a frivolous or irreverent word was heard. People of all denominations are coming for miles and listening to the simple presentation of the gospel as though they had never heard it before.

We have many loyal Disciples scattered throughout this part of the state, but few churches. It is the old story of great zeal and poor foresight. Twenty-five or thirty years ago many of our strong evangelistic men visited this part of the country, held good meetings and organized congregations. But they did not stay to complete their work. Gradually the little bands with no regular preaching, too little strength to be self-supporting, and no state organization to look after them, became discouraged and disbanded. At the same time the Methodists were doing a work in these villages and to-day they are strong and numerous. Their organization and systematic "circuit" preaching has been the secret of their success. There has been altogether too much haphazard effort in our work. If our people had only been able to conserve results and do systematic work we would easily have been the strongest church in America to-day. Our state and national organizations are, in a measure, overcoming this weakness of the past, but I believe we need a far more perfected organization of our work than we now have in order to do the work in store for us.

John Waugh, for some years one of the Brooklyn city evangelists, and who has recently identified himself with us, is doing some evangelistic work at Richland and Vorea, near Watertown. Brother Waugh has accepted a call to the church at Milton, Nova Scotia, and begins there October 1. I would like to correspond with some good, vigorous man who would be willing to undertake Richland and Vorea at about $500 and work up the field. Richland is a railroad town of about four hundred inhabitants and Vorea a point six miles out. Brother Waugh reports that over one hundred people attended the services at Vorea Sunday evening.

There are two great industries in this part of the state—cheese and paper. Jefferson and St. Lawrence counties are the two best cheese producing counties in America, and the Black river furnishes power for some of the greatest paper and wood-pulp mills in the world. For a distance of some forty miles this rapidly flowing Black river turns the wheels of these great mills. Yesterday I visited the St. Regis mill at De Feret. This is the largest complete paper-making mill in America. Nothing but wood-pulp is used, except a peculiar clay that gives smoothness to the finished paper. At one end of the mill the spruce logs go into the great grinders, and at the other end come out of the four great machines at the rate of about 2,000 feet per minute. The daily output of news paper for this mill is 110 tons.

Your correspondent begins a meeting at the Pompey, N. Y., church about September 15, and then goes to Gloversville for a campaign in America's glove-making center.

STEPHEN J. COREY,
Secretary-Evangelist.

Resolution of the Nebraska convention.

Copy of part of the report of the committee on resolutions at the state convention in Nebraska, Aug. 5, 1904. Report adopted by the convention unanimously.

Sec. 6. Whereas the Christian citizens' council has referred the following resolution to this committee, viz.:

"Resolved, by the Christian citizens' council, in convention assembled, that the address of Judge J. E. Cobbey on 'Our Church Papers' fairly represents the sentiments of this convention, and that we ask our corresponding secretary to submit the manuscript to our leading papers together with a copy of this resolution."

Therefore, recognizing the great benefits of our church papers, their ability and liberality in forwarding our work, we desire that we may be unembarrassed in doing all that we can to extend as widely as possible their circulation;

Resolved first, That the Nebraska Christian missionary society in convention assembled most heartily joins the Christian citizens' council in passing the above resolution. And furthermore be it—

Resolved second, That we ask our church papers to exclude from their columns all advertisements tending to corrupt good morals, and all advertisements tending to deceive or mislead;

Resolved third, That we ask our papers to cease the custom of inserting advertisements within other and important reading matter.

The above report was adopted without a dissenting vote after a full discussion.

W. A. BALDWIN, Cor. Sec.

Mother's Milk

alone, as a food for babies, excels in safety, nutriment and convenience Borden's Eagle Brand Condensed Milk. Its use for infant feeding is constantly increasing, as both physicians and mothers find it is just what the infant needs for health and normal increase in weight.

A Visit to Scandinavia.

When we reached Copenhagen, Denmark, Dr. A. Holck and R. P. Anderson were on the platform to welcome us. We were soon comfortably located in the splendid Christian home of Dr. Holck, where the American flag was floating to make us feel at home. Dr. Holck and family treat you like a king while you are their guest. It is worth a trip to that land to see and to know this good man. He was sent to Copenhagen by the Foreign Society in 1876. He has grown gray in the service. His feeble health now prevents him from doing what he once did. Dr. Holck was a great preacher in his palmy days, eloquent, logical and convincing. The people thronged to hear him by the thousands. Though his body is now weak, the fire of his enthusiasm continues to burn. For many years he has received no salary from the society, but on the other hand, he has put thousands of dollars into the work out of his private funds. He gave me $1,000 for the work while I was there, and he has given much more during the year. He started a little paper, a kind of family paper, which now yields him a handsome income. To start this paper years ago he borrowed $500 from the lamented Timothy Coop, in England. Dr. Holck was soon successful in his venture and was able to pay the $500 back and it has enabled him to give many thousands for the work. Years ago he sent two young men from Scandinavia to Drake university to be educated for the ministry in their native land. He paid their expenses, which amounted to considerable. They are both now doing faithful service in Scandinavia. Time would fail me to mention all this good man has done for the extension of the kingdom of heaven. The battle scarred veteran feels that his work is about done, but he watches the field of contest with longing eye and throbbing heart and undying interest. With uplifted hand and on the tiptoe of enthusiasm he sent his love to the brethren in America whom he honors and loves.

R. P. Anderson has been preaching for the church in Copenhagen for about seven years. He commands the love and respect of all. He is a thoughtful preacher and has a fine command of the language. Copenhagen is the capital of Denmark, the center of learning, and Mr. Anderson has studiously availed himself of the opportunities for mental improvement which have been presented. The work in Copenhagen is difficult. The established church is a great hindrance in many ways. At this time there is a wave of unbelief sweeping all over Denmark. I was told that more than ten per cent of the people attended no church. Our church is faithful and true. All the workers are holding on loyally and hoping for much better things in the future. Our work ought to be enlarged in this land. What is one man in the face of about two and a half millions? What would one man do in Ohio, for example, with prejudice to meet that was hoary with age and with an established church to hinder, besides? How fast do you think he would move? Do you not think that we ought to send a dozen men at least into a field like that? We are not even getting up a good play at mission work in Denmark.

From Denmark I hurried on to Norway. Soon we were in the home of E. W. Pease, our missionary, who lives near Holmestrand. He had already arranged for a visit to a number of churches and places where we have groups of members. The next day we started. Wherever we went we were most cordially received. We held informal conferences with the brethren as to the work in Norway, its present status, the problem to be met, the most pressing needs, the future outlook, etc. These meetings were enjoyable and instructive for me. I spent something like an hour in asking the brethren questions as to their plans, their needs, etc. Afterwards they talked with me in much the same way. All of this was done through E. W. Pease, or someone else as interpreter, as I could not speak a word of Norwegian, nor could they understand a word of English. After careful investigation and study of the work in Scandinavia I have reached the following conclusions:

1. Norway is probably the most open door to us in all Europe. The people hear us by the hundreds. They are intelligent, educated, quick, good-hearted, and are charmed with our plea when intelligently presented.

2. If we had twenty or twenty-five consecrated, educated and well trained young Norwegian men, we would soon do a marvelous work. These men should be Norwegians, not Danes, not Swedes, not Americans, not Scotchmen, but men of their own blood and tongue. They should be educated there, if possible, rather than brought to America. It will take them a longer time to learn the language here in preparation for study. It would be much more expensive to bring them here. There are now ten to fifteen bright young men ready for such a step. I met some seven or eight of them. The Baptists have eleven Norwegians preaching who were educated in America. I was told the Baptists brought them to America and educated them. The Baptists now have a college in Sweden where thirty young men are in school preparing for the ministry.

3. We are not as strong in Norway as we were seven or eight years ago. This is easily accounted for. Dr. Holck could not longer work there. We had no American missionary on the ground, no one to lead, to organize, to plant and foster new work, no one to protect the infant churches from wolves in sheep's clothing. Dr. Holck asked for a man, but the Foreign Society could find no one willing to go to that field. A little more than three years ago E. W. Pease, of Georgia, was sent. He did not know the language nor the character of the people nor the problems on the field. His time has been spent chiefly in acquiring the language, studying the situation, and in general preparation. He is the only man we have ever had giving his whole time to that field outside of the local forces. Dr. Holck swept through the country on special trips like a John the Baptist. He won preachers, baptized many, and organized churches. When he was disabled, the work stopped growing. It was sad to study the situation in Christiania, the capital, a city of 25,000 souls, the eye of the whole nation. About sixteen years ago we had a church here of some 450 members, while now we have less than 100. Johan Nilsen was the preacher. He baptized some 400 in about three years. He died of consumption and was buried in Christiania. He was greatly loved by all. False teachers, self-willed officers and preachers of bad character have worked havoc to our beloved cause in this charming city. This could have been avoided if we had had a wise leader in Norway. Something should be done speedily to gather up the fragments and rebuild what has been lost.

4. Something should be done to provide literature in the native tongue of the people. A small paper as a means of communication among the churches and brethren would do great good. This could be used to teach the churches on many practical topics. About $100 would insure the existence of such a paper for a whole year. I hope somebody will send us $100 for that special purpose. There should also be tracts and small books, that the people may read. What would our churches do in this country if we had no tracts nor books nor papers nor Sunday-school supplies in our own tongue? They need something like "Our Position," by Isaac Errett, scattered by the thousand. Also something like "The Christian System" should be translated and published in the Norwegian language; and a brief history of our people, a statement of our plea, the success of our work, etc., should be published. A small Sunday-school paper is urgently needed. They have no Sunday-school literature at all.

5. I think we should do one of two things about Norway. Either enlarge the work, put it upon a better basis, increase the force, do a more vigorous work, or abandon the field, and with our present expenditure there reinforce some other field. We are doing little good now. Indeed we are somewhat in the way of other good people. I am unalterably in favor of the former course. We have put our hands to the plow in Norway. We ought not to look back for a moment. We can do as effective service in Norway as anywhere in the world. We can baptize the people and organize churches there as rapidly as we can in America. Through Norway we can more effectively reach Sweden and Denmark and ultimately other parts of Europe. Shall we go forward in Scandinavia? It cannot be done without men and money. If some friend would give five or ten thousand dollars to educate young men in Norway, the problem would be solved.

F. M. RAINS.

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I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 183, Notre Dame, Ind.

Dedication at Vincennes, Indiana.

It seemed that all nature conspired to make the day in which the new house of worship at Vincennes, Ind., was dedicated, a successful one. There was not a cloud in the sky. E. L. Powell, of Louisville, Ky., who preached the dedicatory sermon, was at his best. Before he got through the morning service he had us all on the mount of transfiguration with the Master. In the evening he preached on "The Dignity of Man." He made him a little lower than the angels, but it was only a very little lower. Of his sermons one of our city papers had this to say: "Dr. E. L. Powell, of Louisville, Ky., delivered two powerful sermons Sunday in the new Christian church. The dedicatory sermon in the forenoon was exceedingly appropriate to such an occasion, and the magnificent collection of $6,000 following, was responsive to its appeal. But the evening sermon on 'Man's Creation in the Image of God,' was an uplifting, inspiring discourse, which has scarcely ever been equaled in this city. Its glorious optimism was a decided relief from the customary deploration of man's depravity and his fallen state, which is so much heard from the pulpit. Dr. Powell employs the most scholarly language and logic, and energizes his discourses with the power of faith that is in him. It is to be hoped that Dr. Powell may be heard again and often in this city, for such pulpit addresses are potent for a vast amount of good."

We had the great pleasure of having two former pastors with us, viz.: Bro. T. J. Clark, who served the church for 22 years; also Bro. J. N. Jessup, of Little Rock, Ark., who served the church for four years. Both men are greatly loved by the church. We also had with us the following men: L. H. Stine, of Lawrenceville, Ill.; W. M. Cunningham, pastor of the church at Oaktown; Brother Chase, pastor of the church at Bruceville; Brother Craigh, from Winslow. All the Protestant churches in the city adjourned their services and joined us in ours. In the afternoon Bro. T. J. Clark conducted a great communion service.

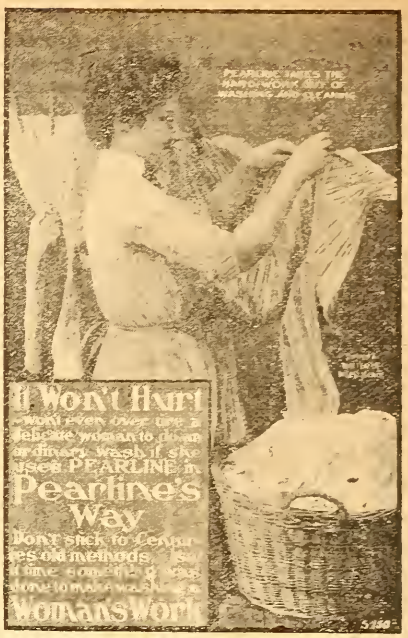
The church cost us $32,000. In addition to that the contractor failed and his bondsmen had to finish the church at a loss of more than $5,000. We have a house that cost more than $37,000 to erect. I here give you a description of the church as made by one of the city papers after the day of its dedication.

"The new First Christian church is one of the handsomest structures of its kind in the country. It is 99x103, nearly square, of buff Roman brick, with trimmings of Bedford stone. In architectual design it is Spanish renaissance. Moorish features predominate, the interior design being taken from the Alhambra. The horseshoe arch windows are distinctly Moorish. In these particulars the building is a novelty in church architecture in Indiana.

"The church auditorium will seat 400, and there is a Sunday-school room with about the same capacity, infant class room for 100, a ladies' parlor for 100, choir and choir room, baptistry, two dressing rooms and a library. Above is the gallery seating 300, and the pastor's study. In the basement there will be, when completed, a large lecture room, a dining hall and kitchen, with pantries, parlors and class rooms, a young men's reading room, with tub and shower bath, etc. Furnace rooms and janitor's rooms take up the remaining space in the basement. The baptismal pool and adjoining rooms are unusually large. The open ceiling of the church is of California redwood, the other woodwork being of oak and cypress, and the walls are very artistically frescoed in green and red. Both the interior and exterior decorations are rich and elaborate, as the style selected calls for. The heating, lighting, and ventilating are modern. With all rooms thrown into one, the church has a seating capacity of 1,300."

The organ cost the church $3,000, and was built by M. P. Moller, of Hagerstown, Maryland.

The church here was founded in the year 1833. It is not known who it was that first preached here. The first church house was dedicated in 1848, and the dedicatory sermon was preached by Elijah Goodwin. In 1873 it was remodeled and rededicated. The dedicatory sermon was preached by O. A. Burgess. In 1861 Alexander Campbell visited the church. The congregation numbers more than 600 members. The present pastor, William Oeschger, took charge March 1, 1901.



Southeast District Convention of the I. C. C.

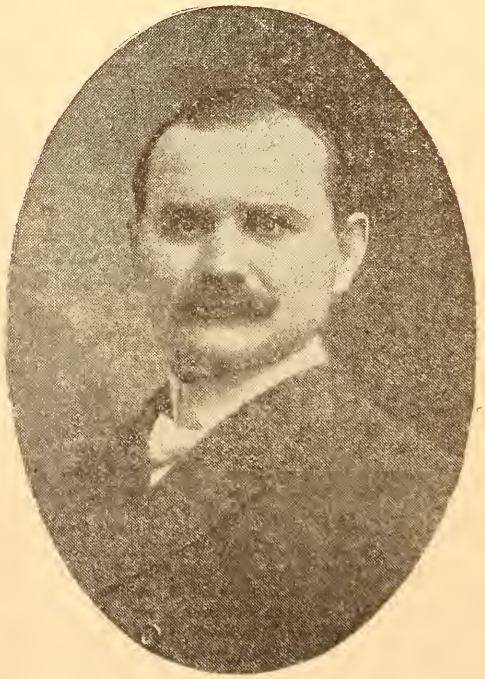
To be held at Keota, Ia., Sept. 19-21. A rare feast is in preparation for the Lord's people socially, intellectually and spiritually. The program is one of the best.

We hope the preachers and elders will make due announcement of the convention and urge the Disciples to attend. Every church should be represented.

The church at Keota extends a cordial welcome to all. We are prepared to entertain a large convention and will treat you right royally. Lodging and breakfast free, dinner and supper 25 cents each.

Keota is on the Washington and Knoxville branch of the Rock Island system, and trains arrive: From the west 9:45 A. M.; 4:25 P. M. and 7:40 P. M. From the east 9 A. M.; 10:20 A. M. and 6:40 P. M. Connections from anywhere at Washington, Sigourney, Oskaloosa and Knoxville.

CHARLES EDWARD WELLS, pastor.
Keota, Iowa.



William Oeschger



Christian Church at Vincennes, Indiana.

The North Idaho Camp Meeting and the District Evangelism.

The writer is very sorry that circumstances have compelled the delay of this report. Since the camp meeting at Culdesac he has been away from home almost constantly, and so crowded for time that it was impossible to write on the trip.

The camp meeting of the North Idaho Disciples of Christ this year was in many respects the best ever held in the district. More people were camped on the ground than ever before. There was as full a representation from the district as ever before. The meeting was marked throughout by a spirit of perfect harmony. The brethren of north Idaho seem to be of "one voice and one mind." The friendships formed and the visits and reunions of old friends and pioneers of the kingdom of Christ in North Idaho are among the most pleasant and enjoyable as well as the most profitable experiences of these meetings. The camp meeting comes at a time of the year when such an occasion furnishes all the attractions of a summer outing.

Next year the camp meeting will be held at Julietta, in an ideal grove near the town, where there is plenty of good water and everything else for the comfort of campers. Julietta is the scene of our latest victory in establishing churches in North Idaho. We have a beautiful new house of worship there, and an excellent little congregation that is going to grow big soon. Let every Disciple in North Idaho come up to the camp meeting next year. Plans are on foot to do the greatest things ever done yet in Idaho, and we want you to come and rejoice in the victory next year. We want at least five hundred campers. It will be a great spiritual uplift to you. It will increase *your* faith very much. The camp meeting is a most precious tie that binds the churches of Christ in Idaho together in sweet fellowship and common service.

The high tide of the camp meeting enthusiasm was reached in the business session, when a movement was determined to greatly enlarge the work. The grounds of obligation for this are as follows:

1. We have a great untouched field in north Idaho. North of Princeton we have not a single church of Christ. No preacher of the primitive gospel ever goes into that part of the state to preach. In a ten days' trip, the writer found 112 scattered Disciples, starved and pleading for a preacher and a church. There are twelve towns from 500 to 3,000 population in this section, where we may, by a united effort, plant a good self-supporting church. There are 20,000 people in this section, only about 15 per cent of whom are identified with any local religious organization whatever. Sectarianism is a "dead letter." In this country are a people liberal, prosperous, especially prepared in intelligence and experience for the plea for New Testament Christianity.

In the more central part of Idaho, where we have been at work, there are at least twelve more towns and communities where we can and ought to unite in planting the church of Christ. These fields are all as accessible as the fields we have already entered. In these places we have 112 or more scattered Disciples, pleading for help. Probably a population of 6,000 people is represented by these places. Our opportunities in these fields are *ripe;* later they will be closed and it will cost much more to do the work needed.

Our unoccupied ground then, in north Idaho is 25 fields, calling for immediate help; in these fields 225 scattered, hungry, perishing brethren, a population of at least 26,000 people without a church of Christ, or a preacher of the New Testament Gospel; these people occupying a territory that will some day contain hundreds of thousands of people; at least 85 per cent of this population without any religious home. We have much to do, a magnificent opportunity.

We have grown strong in north Idaho. Three years ago we had five hundred scattered Disciples; now we have two thousand, most of whom have houses and homes. Then we had, perhaps, ten organized or partially organized churches that met regularly, with occasional preaching in most of them. Now we have twenty-four in all. Most of them are well organized and growing. During the past year the total gain in north Idaho was 25 per cent of the membership. Three years ago our brethren were very poor, just settling on claims, but they heroically kept an evangelist for two years who planted four new churches each year, held a meeting, built a house, dedicating it free from debt, trained the church and raised the pastor's salary, all alive and growing today. Now we are two thousand rich Disciples. God has marvelously blessed this country with material blessing. Our people are ready and liberal. As a thank offering to God, as a measure of our ability, we ought to do greater things. The exercise of the same faith means a great advance.

The enthusiasm of the camp meeting was boundless over a call for $2,000 and two evangelists for this work. That is an average of $1 each; many must give much more than that, of course they can. The writer has been canvassing the churches, and finds, so far as he has gone, an enthusiastic support to that amount; many have gone much beyond that. The scattered Disciples of Mohler average more than $3 each. At the present rate, our finances are assured.

Two evangelists means eight new churches. This is a safe statement. We have *never failed* yet in planting a church in every field we have entered. Every dollar given to this work means more than a dollar raised on the field. Every dollar raised in this work means 25 cents for each church. Every $5 given as missionary money, means $1.25 for each church. Every $10 means $2.50 for each church. From fifteen to one hundred people baptized in each place. Where can you make money go farther in preaching the gospel or building churches?

Brethren, three years of such work means a church in every community in north Idaho. We will *pre-empt* this state. We are doing it. Brethren of Idaho, "fall into line." Let us break all records this year. Let us take Idaho for Christ. Let us keep up this enthusiasm. Send a liberal offering at once to J. S. Mounce, treasurer of the district, Lewiston, Idaho. Send another one later on. Let us go on, on, on!

Many good things have been left out of the report of the camp meeting that this work might be set forth. The same official board was elected as last year: T. J. Ware, Ferdinand, president; Hartzell Cobbs, Genesee, vice-president; J. S. Hogue, recording secretary, Gilbert P. O., Idaho; J. S. Mounce, treasurer, Lewiston, Idaho. Brother Melford W. Smith has been employed as one of the evangelists; the other evangelist, it is hoped, will be selected soon, also a corresponding secretary. The president, Brother Ware, has since made arrangements to remove to Oregon. We lose a most excellent and valuable man. May Oregon be blessed in his coming. The writer also will remove to Dayton, Washington, September 18, to take up the pastorate there. He leaves the district of north Idaho with sincere and deep regrets, but with many, many pleasant memories of Christian fellowship and service. May God ever bless the Idaho brethren.

A committee was appointed at the camp meeting to confer with a committee from south Idaho, concerning steps to be taken looking towards a state organization for the entire state. Steps were also taken in a meeting of the preaching brethren to co-operate with east Washington and east Oregon in organizing an "Inland Empire Christian Institute."

I feel that I ought not to close without a word for the A. C. M. S. Their assistance in the preaching of the gospel in north Idaho has given the brethren power to go ahead with this work. I do not know exactly how much money has been given in support of individual churches in north Idaho, but for a year and a half they gave $200 per year to the district work, that alone perhaps making it possible to continue. Without the spirit of egotism or boasting let me say that if any of our brotherhood have any doubts as to the wisdom of our Home Board, any question as to the need of its existence, any doubt as to the success of its efforts, let them look at north Idaho. J. A. Pine.



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SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion. all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

FINE Prairie Farms in Southwest Missouri, $35.00 an acre. M. Wight, Iantha, Barton Co., Mo.

ROOMS reasonable for World's Fair visitors: three car lines, without change. Mrs. Irving, 5115 Ridge Ave.

GOOD LAND, improved and unimproved, to sell or trade cheap. Write me. R. W. Woodside, Oakley, Logan Co., Kansas.

FURNISHED ROOMS in private home; all conveniences; excellent location; five minutes' ride to Fair. Terms moderate. Hayward, 5028 Kensington Ave.

MRS. W. V. HOSTETTER is at home at The Cabanne, 5078 Cabanne Ave., St. Louis. She has pleasant rooms to let to World's Fair visitors at reasonable rates.

ROOMS in Christian family for World's Fair visitors; only ten minutes' ride to main entrance; rates, 75 cts. and $1.00 per day. Mrs. G. W. Ely, 5245 Minerva Ave., St. Louis.

THE Ladies' Aid Society have homes for World's Fair visitors, 50 cts. to 75 cts. for lodging; one mile from Fair grounds. Write Mrs. G. A. Hoffmann, Maplewood, St. Louis, Mo.

4114 DELMAR BL., St. Louis, Mo., delightful rooms, with breakfast, to World's Fair visitors; gas, bath; direct car; rates to parties. Rooms reserved ahead. Misses Gerber.

ACCOMMODATIONS for World's Fair visitors in private home; modern conveniences; convenient to three car lines. Special rates to parties. Mrs. Anderson, 2713 Geyer Ave., St. Louis, Mo.

FURNISHED ROOMS—Suburban home, three minutes' ride on electric cars to Fair entrance; $3.00 to $5.00 per week. Mrs. Henry Orpen, Richmond Heights, St. Louis Co., Mo., Ellendale P. O.

RELIGIOUS DELUSIONS, a book for preachers and teachers, discussing superstition, witchcraft, Mormonism, adventism, mind power, spiritualism, Christian Science, etc.; $1.00. J. V. Coombs, Milton, Ore.

A SAMPLE OF EGG PRESERVER FREE. Send us ten cents to cover cost of packing and postage, and we will send free sufficient Sal-Sene to preserve 15 dozen eggs. Quincy Egg Preservative Co., Quincy, Ill.

BRO. WM. MATHEWS & SON, of 3100 Washington Ave., have added thirty more rooms to their two houses. Rooms, 50 cts. to $1.00 per day; meals, 25 cts.; three car lines direct to Fair; 15 to 20 minutes' ride.

ROOMS to rent. You can find four large, nice rooms in a private Christian family, No. 1603 Arlington Ave.; 50 cts. a person a day; breakfast served if desired. Take Easton Ave. cars to Arlington Ave.; one car line to Fair Grounds gate. F. B. Schell.

WORLD'S FAIR ACCOMMODATIONS—Rooms, 50 cts., 75 cts. and $1.00. This is near the World's Fair in a quiet, private family. For particulars, enclose stamp for reply. Address, Mrs. J. G. M. Luttenberger, 5104 Morgan St., St. Louis, Mo.

ROOMS in private family, within one-half block of three most direct car lines to World's Fair, a ride of seven minutes, or walking distance. Good restaurants within a block. Rates, 75 cents to $1.50 per day. Address, Dr. Wm. Nifong, 834 North Kingshighway.

NEWLY FURNISHED ROOMS, on Fountain Park, West End residence: seven minutes to main entrance of Fair; shade trees, lawn, corner building, cool and airy rooms, free baths, filtered water, telephone service. Mrs. Godwin, 4038 Fountain Ave., St. Louis, Mo.

Illinois Notes.

New Douglas in Madison county has the strongest church of the six in the county and numbers about 125, with a flourishing Sunday-school and other auxiliaries. Bro. I. N. Jett, the preacher, is a young man of unusual energy and fine ability, whose labors seem to be well appreciated by the church, which actively co-operates with him. The church will be represented in Eureka college this year, as it was last.

The church at Upper Alton is fast taking on new life under the energetic ministry of Bro. Z. W. McCrary, who has recently come to the church from Ohio. We were late establishing ourselves here, and consequently are not as strong as we should be, but by well directed effort these 200 members will soon multiply. Two familiar faces greeted us, old Eureka students doing business in the city, W. H. Crow, formerly of Pittsfield, and W. Z. Coley, a cousin of W. H. Canon, of Lincoln. The church is trying the one service for Sunday-school and church. The services open about 10:30 in the usual Sunday-school way, the lesson studied, a short review and song and the regular services follow in unbroken order, expecting to adjourn at 12 o'clock. This time, at least, there was an unusual number of children at church, if not a very large number of adults at Sunday-school. We shall watch this experiment with interest.

Bro. E. O. Sharpe has resigned at Carlinville to become evangelist of the fifth district. His parish will consist of 11 counties with nearly 1,800 Disciples to stand by him in the work. There are a number of quite important places where churches ought to be planted. Brother Sharpe is an able, loyal man of mature years and is not new in the evangelistic field. We shall look for new activity in the district, and if all will faithfully work together large growth will result.

The little church at Marine is enjoying the ministry at present of Brother Masters. So many have moved away from this community that it is with difficulty that the work is maintained. But so long as Bro. A. W. Jeffress lives doubtless the house of the Lord will be kept open and the word of the Lord preached. Brother Jeffress is a tower of strength not only in his own community, but he reaches out to the larger enterprises of the church. So deeply is he interested in the growth of the church and the training of its ministry that he pledged $1,000 to aid Eureka college. Such generosity upon the part of brethren generally in Illinois would soon establish a college whose influence would be greatly multiplied. May the Lord open the hearts of our people to this fundamental necessity to our growth and power.

The cause at Edwardsville has been greatly hindered by incompetent men. But we have a good house of worship and a band of faithful members, and success and growth only wait consecration and the right combination. Bro. E. J. Jeffress is the leading spirit, a former student and patron of Eureka college. The work of the Lord lies very heavy upon his heart and he longs to see it prosper. Brother McFarland, of Granite City, visits them twice a month. We failed to meet him, but have good reports of his work.

On the 14th the writer was called on the sad errand to Harristown to preach the funeral sermon of Sister Joseph Ash, who died of cancer on Aug. 11. She was one of the noble of earth, strong in faith and devoted to the church of Christ, in which she had lived more than 40 years. She leaves her devoted husband, six children and 13 grandchildren to mourn their loss. Bro. W. H. Harding is doing fine work at Harristown; he is a true and loyal man. In passing I called on Bro. R. A. Gilcrest, at Niantic, who is one of our strongest preachers in the state. And by the way, Niantic is one of our strongest churches, but it has not awakened to the activity and sacrifice that will make it the great power that it is competent to be both at home and abroad.

Waukegan is a beautiful city of some 10,000 people situated on Lake Michigan. It is a little out of the line of emigration of our people and has many foreigners, so the gain made must be by hard, untiring effort. Bro. N. E. Tucker, from Nebraska, has just entered this field and has already won the confidence and love of the church. The congregation numbers some 150 members of unusual liberality, according to ability. The Sunday-school is active, and unity, love and energy are apparent on every hand. A brighter day for the church is doubtless not far in the future.

Eureka, Ill. J. G. WAGGONER.

Sunny South Items.

S. P. Spiegel, state evangelist of Alabama, has just closed a great meeting at Tallassee with 122 additions. This was a new place for the Disciples. A church was organized and will be established by our veteran J. A. Branch.

Richard S. Martin recently closed a glorious meeting at Sumter, S. C., with 128 additions. That church is not yet one year old, but has borne more fruit than any other year old of which we have knowledge.

Misisippi Disciples recently held their state convention at Utica and reported a most profitable year's work under the leadership of their consecrated state evangelist, W. W. Phares. Mississippi is first-class missionary territory.

I recently had the privilege of hearing Bro. T. S. Cox, Florida's persistent state evangelist, preach a strong sermon at Barnum on "Freely ye received, freely give." The brethren all sympathize with him over the recent death of his beloved wife.

I have had the privilege this summer of holding two meetings in Georgia—one at Sandersville, where J. E. Spiegel ministers, and one at Lake Park, where two of our ministers live R. I. Hinley and A. B. Herring. Georgia is fertile territory for the ancient gospel.

Louisiana has made some changes: J. L. Haddock has become corresponding secretary; W. O. Stephens has gone from Crowley to Baton Rouge; one or two preachers have left the state and others have come in. But New Orleans needs two preachers; Alexandria and Crowley need preachers.

Mrs. Spiegel and I are now in a meeting at Piedmont, Ala. We had 18 members when we began. The brethren had just finished, except inside painting, as pretty a church as is in town. The second day of the meeting we had more than twice the house packed. The city owns a mammoth tent. We secured that. It is overflowing every night with most attentive people. The chorus of nearly one hundred voices sings joyfully. There have been six additions the first week. Dr. C. J. Hamilton is minister and Bert White, of Anniston, is assisting. We expect a great meeting.

The following letter from Geo. L. Snively explains itself:

"DEAR BROTHER SPIEGEL: Following action taken by the general committee of the national convention to be held in St. Louis, Oct. 14-20, 1904, I do hereby appoint you transportation agent for the south, etc."

All I desire to do in this space is to urge the Disciples in these southern states to go to St. Louis in large numbers. It is a rare opportunity to see some fine country, to visit the greatest exposition yet given, and to attend the grandest religious convention ever held in this world. The south is not usually very well represented at our national conventions. This year every southern state should be well represented. Let us have a rally at a convenient time during the convention of Louisiana, Mississippi, Alabama, Georgia, Florida, South Carolina and other southern Disciples and talk about things pertaining to the work in this great territory. What do you say?

Birmingham, Ala. O. P. SPIEGEL.

FIRST-CLASS ACCOMMODATIONS
for World's Fair Visitors to St. Louis.

Mrs. M. Louise Thomas has opened her residence at 5033 Washington Boulevard to readers of the CHRISTIAN-EVANGELIST who desire the best of accommodations at reasonable rates. The house is new and newly furnished, is located in one of the best and most exclusive neighborhoods in the city, and is convenient to all the street car lines. Porcelain baths, with unlimited supply of hot water, telephone and all other modern conveniences without extra charge. Five cafes within a block. Refers to Bro. T. P. Haley, of Kansas City; Bros. F. G. Tyrrell and F. N. Calvin, of St. Louis. Rates $1 to $1.50 per day. Special rates to parties of four or more.

C. W. B. M. in Missouri.

The report blanks for the last quarter of the missionary year will have reached the auxiliary officers before these notes are before you. Sisters, these are important. Our auxiliaries did splendidly in sending prompt and full reports for June. Let these, the ending quarter, be even better. You see, my friends, the national board must have *our* figures before the national report can be tabulated, hence the reason for promptness. No Missouri auxiliary will willingly retard the work of the secretary at headquarters, I know.

Good news comes from two more county managers, Mrs. S. A. Wilkes, of Clarksburg, manager of Moniteau county, reports the organization of the county union which will meet twice a year. A very successful first meeting was held with the auxiliary at Union, about twelve miles from a railroad, on Sunday, Aug. 21, when the union was perfected. Officers are: Mrs. S. A. Wilkes, president; Miss Rose Robertson, vice-president, and Mrs. W. R. Flint, secretary and treasurer. Nine dollars in pledges was made for our special work. The next meeting will be in December.

Mrs. W. E. Moore, of Independence, is organizing her county, Jackson, in fine order. She reports a new auxiliary at Buckner, with five members at the first meeting and a rich promise of growth. She will watch over and guide this little new band until it is strong and can, in its turn, become a missionary center. Such work as these two have done, and are doing, is possible, nay is the duty of every other county manager. Wake up, my sisters, and use the power within you for his glory by doing the duty which lies waiting at your door.

MRS. L. G. BANTZ.

The Life of John Smith.

We have just issued from the press a new edition of "Life of John Smith" from the original plates, having purchased the copyright and original plates years ago. The new edition is on good paper and well bound in cloth, containing nearly 600 pages and will be sold for 60 cents. This edition is printed from plates of the only copyrighted "Life of John Smith" on the market, or that can be put on the market, all others being counterfeits of the baser sort. You will make no mistake in ordering such a book at such a price, and money will be refunded to anyone thinking otherwise.


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Indiana Items.

E. L. Powell dedicated the new church at Vincennes, Aug. 28. Amos K. Clarke, Indianapolis, is in a meeting at Moscow, Rush county. J. Walter Carpenter is conducting services nightly at Plum Creek. There were over forty added in the meeting just closed at Centre, Rush county. Pastor W. W. Sniff, Rushville, did the preaching.

John Daubenspeck, a prosperous farmer, one of the grandsons of our pioneer preacher, Jacob Daubenspeck, and a personal friend of all who knew him, was accidentally killed by a boiler explosion, at his home, Aug. 20. E. B. Scofield conducted the funeral services. Brother Daubenspeck obeyed the gospel in his youth.

The new church at Cowan, Delaware county, was dedicated Aug. 28, by L. L. Carpenter. Brother Carpenter has been chosen again as president of Bethany Assembly. Geo. W. Wyatt, Rushville, is the new secretary. Other officers are continued. Bethany had a successful season this year, and the directors are planning better things for 1905. An eight weeks' school for preachers will be an important feature.

Roy L. Brown, of Liberty, is assisting in a meeting at Bentonville, with fourteen accessions up to the second Sunday's services. Brother Brown's work at Liberty prospers, and a new house will be built. Ten years have marked fine changes in the church there, and the future is very promising.

The Jay county meeting will be held with the church at Portland, Sept. 18, and E. B. Scofield will deliver the principal sermons. He will speak at the Hendricks county meeting at North Salem, Sept. 3. He reports two baptisms at Moscow recently.

J. O. Rose, one of our most successful younger Indiana preachers, has been called to the work of financial secretary of the state missionary society, to begin Sept. 1, with an office at 416 Majestic Building, Indianapolis. He will begin at once to encourage a liberal offering by all the churches for state work on the first Sunday in November. T. J. Legg continues as state evangelist, he is now in a meeting at Yorktown. Brother Legg does not choose the easy places, but succeeds nevertheless.

Butler college opens Sept. 27, and there are promising indications of an increased attendance. Efforts are being pushed to largely increase the endowment funds, and a general good feeling prevails as to the college and its future. Our Disciples in Indiana should rally to the support of this excellent institution by sending their children there. And at least twenty-five Indiana youths should be graduated from the Bible department annually to preach the gospel in Indiana. The field is white unto the harvest. E. B. SCOFIELD.

Indianapolis.

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Good News for Church Extension Days.

1. Our first Christian college in India is an assured fact. Only $3,000 more above present pledges, and the $25,000 will be in sight. But we want it all in hand by Sept. 30. A few more large gifts and many smaller, and it will be done. We are now putting up top stones and brick; $5 will pay a mason for one month. Many are needed. Every dollar counts. Will it pay? This college is worth more to the world than a $7,000,000 cruiser. It will last longer, too. It is a present and eternal blessing.

2. Our first mission press in India is already provided for. A benevolent Christian gentleman who does not wish his name made public at present, donates $1,000 for the founding of our first mission press in India. This is truly a great work. It means a Christian newspaper in the vernacular, a Christian literature for millions, a Christian publishing company, a Bible house—all in one and all our own.

Alexander Campbell placed a printing press by the side of Bethany college. This is good form and good sound sense everywhere.

3. Nine missionaries for India. Before the close of the year, the following missionaries of the Christian church will sail for India: Mr. and Mrs. Benlehr, Mr. and Mrs. Monroe, Miss Crozier, M. D., Miss McGavran, M. D., Miss Haight, Miss Lackey and Mr. Wharton. Of these seven are newly appointed. Two are returning after one year's furlough. One is appointed the second time after nearly six years' absence from the field. Many others ought to follow these soon. The need is unspeakable. While giving thanks for these, we should pray unceasingly "the Lord of the harvest that he send forth laborers into his harvest."

I give the above good news as three reasons for church extension. This is the ultimate meaning of church extension. It means nothing short of the gospel, Christian churches, Christian colleges, Christian literature, Christian missionaries, and Christian philanthrophy in the whole wide world.

This good news ought to inspire the largest offering for church extension. I give regularly to church extension because it is a great missionary department of the kingdom of God. It is a great builder. Paul says, "Knowledge puffs up, but love builds up." The love of God and man "builds up" every good, beautiful and eternal structure on the earth and in the heavens. G. L. WHARTON.

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Kentucky State Convention.

As one of our largest hotels has been torn down we are very much crippled in our efforts to accommodate the Kentucky state convention, which is to meet here Sept. 19-22. We shall be glad to give free entertainment to all who send their names to me in advance. All who come without sending their names in advance, come on their own responsibility. It will be a great help to us if names reach us not later than Sept. 12.

Winchester, Ky. CECIL J. ARMSTRONG.

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Program.

Twenty-first Annual Convention of the Kentucky Christian Woman's Board of Missions at Winchester, Sept. 19, 20, 1904.

MONDAY EVENING.

Welcome address, Cecil J. Armstrong.
Responses by Mrs. John Gay, Jr., H. D. Garrison, and P. H. Duncan.
rPaise service and social half-hour.

TUESDAY MORNING.

Womanhood in Palestine, G. A. Miller, Covington.
President's address, Mrs. S. M. Harrison.
Report state secretary, Mrs. Sarah Yancey.
Report state treasurer, Mrs. O. L. Bradley.
Report young people's department, Mrs. M. S. Walden.
Address, The Child in Missions, Mrs. B. D. Ellis, Newport.
Report south Kentucky work.
Presentation of missionaries.
Address, Miss Nora Collins, Porto Rico.
Announcement of committees.

TUESDAY AFTERNOON.

Devotional and report of district managers.
Address, Miss Mattie Burgess, Indianapolis.
Hazel Green mission, Prof. W. H. Cord.
Morehead mission, Prof. F. C. Button.
Louisville Bible-school, Prof. S. J. Thompson.
Plan of work, constitutional amendment, and report of committees.
Address, Dr. Irene L. Myers, dean of women, Kentucky university.

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Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address
DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

TUESDAY EVENING.

The Best Gifts, Mrs. J. B. Skinner, Nicholasville.
Address by Miss Lavinia Oldham, of Japan.
Address, I Will Lift up Mine Eyes Unto the Mountains, H. J. Derthick.

Kentucky Christian Missionary Convention, Winchester, Sept. 21, 1904.

WEDNESDAY MORNING.

Devotions—led by P. H. King.
Foreign Mission Study.
President's Address, W. W. Estill.
Address by Prof. Hall L. Calhoun.
Report of State Board and Treasurer, H. W. Elliott.
Appointment of Committees.
Address:—Supply and Training of Preachers—Prof. B. C. Deweese.
Address—South Kentucky Representative.
Announcements.
Adjournment.

WEDNESDAY AFTERNOON.

Devotional Services—R. J. Bamber.
Report of Inter-Denominational Temperance Committee.
Address—"The Great Commission," I. J. Spencer.
Reports of Committees: — Nominations, Auditing, Future Work, Press, Enrollment.

WEDNESDAY EVENING.

Devotional Services, Kent Pendleton.
Address:—Church Extension. J. T. McGarvey, Missouri.

Kentucky's Supreme Need.

(1) State missions and the towns and county seats—H. C. Garrison.
(2) State Missions and the Country Churches—Mark Collis.
(3) State Missions and the Mountains—H. J. Derthick.
(4) State Missions and the November Offering—R. M. Giddens.
Report of Committee on Obituaries.
Adjournment.
W. H. Allen, Leader of Song.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

CALIFORNIA.

Oakdale, Aug. 29.—Our work is starting off very nicely here. One addition Sunday, a bright young man whom we hope some day will preach the gospel.—J. D. HART.

CUBA.

Havana.—Received two into our fellowship, Aug. 21—one by baptism and another from the Baptists. This woman with her husband s engaged in mission work in the Canary Islands.—LOWELL C. MCPHERSON.

DISTRICT OF COLUMBIA.

Washington, Aug. 29.—We had a good day yesterday at Thirty-fourth street church; good audiences and three additions—two by letter and one confession, making 36 since April 24. Prospects bright for the future.—CLAUDE C. JONES.

ILLINOIS.

Waukegan, Aug. 26. — The work here starts off nicely with increasing audiences. There were forty present at prayer-meeting last Wednesday night.—E. N. TUCKER.

Lanark, Aug. 29.—One by baptism and three by statement since last report; 39 in all added to the church during the past year. Yesterday at the regular service we received the minister of the church of God and his wife and son into fellowship. He preached for that church here and his coming to the Christian church was a complete surprise to his own people. He will soon take up the work for us.—B. L. WRAY, pastor.

Quincy, Aug. 29.—Two added by letter yesterday.—WALTER M. JORDAN.

Pekin, Aug. 29.—One addition here yesterday, making a total of 20 since Jan. 1 not reported. They are distributed as follows: by baptism, four; by letter, 14; restored, two. The church has expended about $1,300 in remodeling and repairing the building since last fall. We now have a neat and comfortable house of worship. The outlook for the future is encouraging.—J. A. BARNETT.

INDIANA.

Byron, Aug. 28.—Two additions: one by letter, one by confession. Yesterday we set apart three brethren to the office of elder and four to the work of deacon. The service was conducted by Elder William Anderson, of Ladoga, assisted by the writer, and Elder J. M. Harshborger, of Ladoga.—H. RANDEL LOOKABILL.

INDIAN TERRITORY.

Chickasha, Aug. 28.—Forty-six additions to date are result of a week's meeting held here by Elder Waugh and Pastor Boen. The meeting continues indefinitely. We will lay the corner stone of our new house Sept. 6. Elder Grogan of this place is holding a meeting at Nineka, I. T. Two additions to date.—J. SPRINGER.

IOWA.

Corning, Sept. 4.—One was added last Sunday from the Baptists. Evangelists or pastors wanting a talented leader of song (a colored man) can secure one by addressing W. E. Dorsa, Corning, Ia. He has superior qualifications. He can be had on reasonable terms.—SAM'L GREGG.

Lenox, Aug. 29.—Three added by letter yesterday. Our protracted meeting begins next Sunday. Prof. Chas. E. McVay, of Beckleman, Neb., will lead the song service. We hope for a good meeting. I am just now recovering from a ten weeks' illness. I hope to be able to do good work in the meeting.—I. H. FULLER.

KANSAS.

Fort Scott, Aug. 29.—One addition here yesterday. Our congregations are growing in numbers and interest.—J. A. MCKENZIE, pastor.

Holton, Aug. 29.—E. L. Ely, of Atchison, has just closed a splendid meeting for us at Pleasant Grove, with five confessions and one from the United Presbyterians.—C. F. MCREYNOLDS.

Mound City, Aug. 29.—C. L. Milton, assisted by V. E. Ridenour, closed a ten days' meeting here last Friday night, with 11 additions, eight of which were confessions. Our meeting was just beginning when it had to close.—G. M. READ, pastor.

Wichita, Aug. 29.—There were 15 confessions in our meeting yesterday.—H. A. NORTHCUTT, evangelist; LE ROY ST. JOHN, singer.

KENTUCKY.

Whitesville, Aug. 29.—Meeting one week old, 18 additions. Great audiences and good prospects. H. C. Ford is the highly esteemed minister.—R. H. CROSSFIELD.

MASSACHUSETTS.

Boston, Aug. 29.—One confession last Lord's day. Audiences increasing.—A. L. WARD.

MICHIGAN.

Saginaw, Aug. 29.—Begin meeting Sept. 4, assisted by W. H. Kindred and A. R. Davis. One added last Lord's day.—J. S. RAUM.

MISSOURI.

Shelbina, Sept. 3.—I preached at High Point, Callaway county, Monday night. There were three confessions. W. T. Sallee preached on Sunday and had five confessions. Brother McKay, of Columbia, continues the meeting.—CLARIS YEUELL.

Buckner, Aug. 31.—W. H. Embry, of Kansas City, pastor at this place, also at Pleasant Union and Sibly, closed a two weeks' meeting at Pleasant Union, Aug. 26. The church was greatly strengthened, though there were no additions, due, perhaps, to trouble in the congregation. We began a meeting here Aug. 27. Two accessions to date. We go to Sibly from here.—BERT J. BENTLEY, singer.

Billings, Sept. 2.—Our meeting closed at Norwood with 12 additions—five confessions, seven by statement and otherwise. We began at Billings last Sunday. So far our house is full each evening, and two additions. Prof. John Roberts ministers for the church. — JOSEPH GAYLOR.

Mexico, Sept. 3.—Closed meeting last night at Laddonia with 12 days' ministry and 11 additions, eight by confession and baptism. C. A. Lowe, student at Columbia, is the minister and was present through the entire meeting.—A. W. KOKENDOFFER.

Shelbina, Sept. 1.—Our 12 days' meeting at Liberty, Callaway county, with J. S. Clements, closed with 15 confessions.—CLARIS YEUELL.

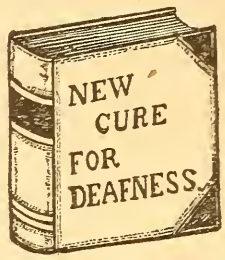
Middletown, Aug. 29.—I closed a three weeks' meeting here yesterday. Had seven additions—five baptisms, one immersed Methodist, and one by commendation. J. J. Lockhart is employed for the sixth year here.—SIMPSON ELY.

Carrollton, Aug. 30.—At my regular appointment with Pleasant Valley congregation, Last Lord's day two from the New Lights united with the congregation. Both were heads of families. This makes a total of five since the organization.—J. J. LIMERICK.

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If you want to get rid of your deafness, send for this book and find out what to do. Deafness can now be cured and this book explains how. It's in great demand, so ask for it today. Write your name and address plainly on the dotted lines, cut out the Free Coupon and mail it at once to **Deafness Specialist SPROULE, 93 Doane St., Boston.** You will soon receive the book.

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NEW YORK.

Watertown, Aug. 30-—Just closed a meeting at Felts Mills, near here. During the three weeks there were seven baptisms. Last night three confessed their faith in Christ and went immediately to the river for baptism. Begin a meeting at Pompey Sept. 18.—STEPHEN J. COREY, evangelist.

OHIO.

Bays, Sept. 3.—I closed my first year's work with the Mungen church. There were eight accessions to the church. Over $800 was given by the church and the departments for missions. We are now in the midst of extensive repairs. Preparations are being made for the October meeting. We are circulating tracts on "Baptism," "Our Position," etc. Chas. Darsie, of Paulding, O., has been invited to assist in the coming meeting.—E. K. VAN WINKLE.

Cleveland, Aug. 30.—During the pastor's absence in July the pulpit of the Franklin Circle church was filled by J. E. Pounds, Frank Brown, Alanson Wilcox and William Kraft. There were five accessions to this church last Sunday morning; eight during August; 16 since last report. The Christian Endeavor society took charge of the evening services during July and August, with success attending their efforts.

OKLAHOMA.

Enid, Aug. 30.—We have just begun a meeting with S. M. Martin in the lead. There have been three acceseions to date, by letter and statement.—T. CROCKETT MULLINS, pastor.

FAT How to Reduce It. Full Diet. Elegant Treatment. By "The Doctor." Send 2c. stamp for Manual. THEO. WING, Dover Plains, N. Y.

OREGON.

Dallas, Aug. 29.—Three additions here yesterday—two by statement, one confession. —G. L. LOBDELL, minister.

TEXAS.

Mc Kinney, Aug. 29.—Closed an 18 days' meeting with the church at Melissa, with 37 additions. J. P. Holmes is the faithful minister. A. L. Clinkinbeard, a former pastor, was with us as the guest of the church.—G. L. BUSH.

Hillsboro, Sept. 1.—I am in Hillsboro, Texas, in the second meeting since last December, this time assisting the young and efficient pastor, Colby Hall, in a gospel meeting. We are having grand audiences in a large hall prepared for this meeting. Already men and women are accepting Christ as their personal Saviour. I assist Bro. R. R. Hamlin of the First church, Fort Worth, in a meeting, commencing Sept. 11. We feel confident of a great meeting with this good people. I enjoyed the meeting in Fort Worth last January, when I assisted Brother Meyers at the tabernacle.—F. O. FANNON.

Blooming Grove.—We are in a meeting in this town of 1,000 people. The meeting is one week old, with 17 additions as follows: 13 confessions, two from the Presbyterians, one from the Methodists, and one from the non-progressives. In the last 39 days of actual service, we have had 82 additions. My wife is my musical helper. Center Point, down on the Guadalupe river, will be our next place. We begin there Sept. 4.—JOHN A. STEVENS, A. C. M. S. evangelist.

Changes.

Roscoe R. Hill, Mackinaw, Ill., to Rio 75 Matanzas, Cuba.

G. Nelson Stevenson, Mascarene St. Geo., New Brunswick, to Letete St. George, N. B.

A. M. Shelton, Golden to Ferris, Texas.

Geo. H. Combs, Macatawa, Mich., back to his home, 3026 E. 6th St., Kansas City, Mo.

J. W. Walker, Sumner to Miller, Neb.

John McKee, Beaver Falls, Pa., to Bethany, W. Va.

Chas. Louis Loos, Orchard Lake, Mich., back to Lexington, Ky.

J. D. Pontius, Braymer, Mo., to Pleasanton, Kan.

Walter C. Gibbs, Ludlow, Ky., to Watertown, N. Y.

Oliver McCulley, Toronto Jct., Canada, to Berea, Ky.

J. E. Couch, West Salem to Minier, Ill.

Spencer L. Jackson, Chilhowie, to E. Radford, Va.

Do You Suffer From Hay-Fever or Asthma?

If you do, you will be interested in knowing that the Kola Plant, a new botanic discovery found on the Congo River, West Africa, is pronounced an assured cure for Hay-Fever and Asthma. Most marvelous cures are wrought by this new plant, when all other remedies fail. It is really a most wonderful discovery.

Mr. J. B. Ayle, Estherville, Iowa, writes Feb. 28th, was cured of Hay-Fever and Asthma after 28 years' suffering, could get nothing to even give relief. **Miss Eva Preston,** Petersburg, Ind., writes March 8th, suffered beyond words for 18 years with Hay-Fever and Asthma until cured by the Kola Compound. Physicians told her she could not be cured. **Rev. S. H. Eisenberg, Ph. D.,** Centre Hall, Pa., a very bad case was permanently cured of Asthma after many years' suffering.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1168 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of the CHRISTIAN-EVANGELIST who suffers from any form of Hay-Fever or Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

MARRIAGES.

CAPPA—WILLIAMSON.—F. H. Cappa, well known among the Disciples of Christ as a singing evangelist, and Miss Bertha Williamson, of Buffalo, N. Y., on Thursday evening, August 25, in the Jefferson Street Church of Christ, by Edgar D. Jones, of Cleveland, assisted by Benj. S. Ferrall, of Buffalo. Mr. and Mrs. Cappa will be "at home" in Memphis, Tenn., after Sept. 25.

LYONS—CARLSON.—At the home of the groom's parents in Oakdale, Cal., August 27, Mr. Houghie Lyons and Miss Agda Carlson. both of Ryer, Merced county, California, J. D, Hart officiating.

LYON—KING.—On August 31, at the home of the bride's mother, Miss Clara King and Mr. Bert Lyon, both of North Eaton, O., Robert B. Chapman officiating.

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

CHENOWETH.

Hannah McGinnis was born Dec. 19, 1835, and passed away at her home, near Pickering, Mo., Aug. 20, 1904. On Nov. 3, 1853, she married A. L. Chenoweth, who died a few years ago. Sixteen children were born to them, four of whom survive. Some twelve years ago Sister Chenoweth obeyed the gospel and has lived a devoted Christian life. Funeral services were conducted by Eld. T. J. Reznor.

W. A. CHAPMAN.

GOODE.

On Friday morning, August 19, Mary E., wife of Elder G. M. Goode, of Normal, Ill., passed into rest. She was fifty-nine years of age. While yet a girl she was baptized by J. S. Sweeney, and through all her life the "fruits of the Spirit" were manifest. Her sweet Christian character won her a host of friends who, with her husband and children, deeply mourn her loss. WALTER S. GOODE.

McCLURE.

George McClure died without warning on Aug. 20. He retired in his usual good health on the previous evening. In the early dawn of the morning his devoted daughters, who watched over his advancing years, noticed him turn over on his couch. When he was called two hours later it was found that he had passed to the better world without the slightest struggle. Brother McClure was more than eighty-five years old, having been born June 15, 1819. He had been a member of the church for more than fifty years. He was for years a resident of Oskaloosa and was the senior elder of the church here. He held the same relation to the church in Fremont. Sister Irene McClure, the companion of his life, had passed to her reward on March 4, 1904. Their last years together were beautiful years of earnest, quiet and peaceful Christian life. They were loved by everybody, but especially by their own people who knew them best. Ira Barr, of Fremont, talked to the large company of friends who came to pay their last tribute to Brother McClure's memory. M. HEDGE.

Oskaloosa, Aug. 24.

NELSON.

Died, July 13, 1904, Wm. E., son of Rev. W. E. and Caroline Nelson, of Corpus Christi, Tex. Our beloved nephew was born in Cailfornia, Mo., Jan. 16, 1871, and was the last of five children who have passed to the other shore, leaving an aged father and mother broken-hearted and alone. "But they sorrow not as those having no hope." William was an exemplary young man, loved and honored by all who knew him. For five years past he had made a heroic fight with consumption, only to succumb at last in a health resort in Chesoo mountains, Mexico. He was laid to rest near the home of his bereaved parents at Corpus Christi. May God give them comfort in this their great sorrow.

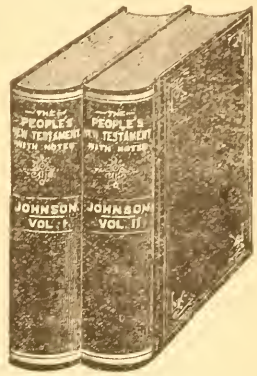
MARGARET J. WILSON.

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: : By B. W. JOHNSON : :

A complete commentary of the New Testament in two volumes. Contains the Common and Revised Versions, with references, explanatory notes and colored maps. It makes clear every difficult passage and enables the earnest student and the family circle to understand every portion of the New Testament.

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STILTZ.

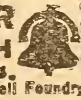
Lucy A. Smith was born near Bear Creek Baptist Church, Clark county, Mo., March 1, 1841, and died at Jacksonville, Ill., August 10, 1904. She united with the Baptist Church in 1854, attended college in Lagrange, Mo., while Mr. Will Ellis was president. She married Wesley Jordan in 1865, and united with the Christian Church in 1867. She married Henry Stiltz in 1882. She leaves three children, Mrs. Chas. Bailey, of Ashland, Ill., and L. F. Jordan, of Literberry, and Earl Stiltz, of Jacksonville, Ill., eight brothers and one sister, of Vernon county, Mo., and one sister, the writer, near Jacksonville, Ill.

MRS. SUE SMITH JORDAN.

WILLIAMS.

Died, in his 72d year, on August 24, 1904, in New Albany, Ind., Epaminondas Williams. Brother Williams was one of the brightest, noblest, truest Christian men we had among us. His living example, daily walk and his familiarity with the word of God made him a power for good over many hearts aside from his own home. For several years he has been a great sufferer, yet was exultant in his Christian faith. His wife, four daughters and one son were all members of the Christian Church and did all they could for his cares and needs. By request I preached his funeral at the Park Church in the midst of an immense throng, after which some remarks were made by Brother Current, of the M. E. Church, and also a beautiful tribute to his memory by Brother O. Sackett. Brother Williams was a member of the I. O. O. F., who were out en masse, and they buried him in our beautiful city cemetery with all of the honors of the order. May our loving Lord watch over the aged widow.

N. R. DALE.

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25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

Family Circle

When the Purple Grapes Come In.

Glow o' summer's here t' linger till th' turnin' of th' leaves;
Till th' swallers quits their mud-shacks underneath the corncrib eaves;
Summer's shimmer, shine, an' shadder, with th' days brimful o' light
An' th' big an' solemn glory of th' awful summer night—
These is sweet t' nature-lovers who is nearer to their God
When th' country's all about 'em an' their feet is on the sod.
But for me, in spite o' apple-loadened trees an' bustin' bin,
I'm a-waitin'—just a-waitin'—till th' purple grapes comes in!

Down th' hill th' breeze comes laughin' at the corn it filters through—
See th' brownin' blades a-quiver an' the tossels all askew;
Ears with dried silks hangin' to 'em, listenin' as still as death
To th' music of th' rustle of th' laughin' breeze's breath.
Peaches red an' ripe an' meller, apples blushin' in th' sun,
Melons glowin' on th' sand-hills down beside th' scummy run—
Yit with all th' things I've mentioned, they's a trimble on m' chin,
Fer they'll nothin' satisfy me till th' purple grapes comes in.

Yander, on that shackly trellis, where th' grindstone al'ays is,
Grows a vine that's mighty busy jest a-tendin' to its biz;
Little warts o' green is clustered 'mongst its tendrils, here an' there,
But th' sap's a-stealin' purple paint from out th' summer air;
Stealin' purple paint an' juices with a flavor that's divine—
Flavor that they never capture when they squeeze 'em into wine.
Ah—h—h! T' think o' late September makes me lose m' holts and grin.
An' it makes it harder waitin' till the purple grapes comes in.

—Strickland W. Gillilan in Leslie's Weekly.

❁ ❁

A Visit to a Chinese Kindergarten.

By Cora M. Anderson.

Sometimes we declare there is nothing new under the sun, but occasionally we meet with something that is so unexpected that we are forced to acknowledge its newness and call it a real novelty. Listen while I reveal a surprising reality, or better yet, let me take you to it in imagination.

Suppose in the first place we are in San Francisco and suppose after riding on various cars we alight at Powell and Washington streets. As it is rather an old quarter of the city you wonder where we are going. We start down the hill on Washington street, and you begin to have an idea we are going to visit Miss Carrie Davis and the Oriental Home, but we pass the door—and you give up. However, we only pass the door by a few fect and proceed down the steps to the basement. As it is a warm day the door is open and we walk in—to a kindergarten room. At first you only see the little tables and chairs and your face falls as you say—"A Kindergarten! That isn't new!" But even as you are saying it you hear a great jabbering in the far end of the room and now that your eyes are accustomed to the light you see a couple of Chinese maidens of six or seven summers teasing a little boy of the same race by laughing at his short queue.

Before you have fully taken in the group you hear a scampering of little people down the front steps and in rush a couple of lively boys. In a twinkling the room gets noisy and you wish you could understand Chinese, if only for the afternoon, to hear what these little folks have to say to each other. A Chinese mother holding a gayly dressed baby now appears, bringing two fat little boys in American clothes. The blouses seem to be the regulation American affairs, but the trousers are so decidely home-made that you laugh heartily. The fat little boys are the tenth and eleventh children of the family, but from the care the older one takes of his brother you would conclude he was the oldest of the family taking care of the baby. A lively little miss next flits in joyfully, an American as far as clothes and name are concerned. Young as she is she already acts as interpreter for the slower minds. A contrast to her is a demure, slender, delicate child, looking like a little princess. Her dress is thoroughly Chinese, from head-dress to slippers, and her hair is deftly and wonderfully fastened just above her right ear in a knot tied with cerise-colored cord. Already you are charmed and you are smiling broadly at the comical situation.

Shades of American heroes! Here comes George Dewey, now dressed in a Khaki Rough Rider suit. He is very much at home, and plunges into the excitement without any introduction. From his suit you think the name of Theodore Roosevelt would be more fitting, but no doubt the Theodore Roosevelts will appear at the school a year or two hence, as probably the babies of to-day are receiving that distinguished name. But to return to George Dewey. Can you imagine any one of this name refusing to wave the American flag? Some days this little man emphatically refuses the honor and shows himself to be as stubborn as our own six-year-olds.

A couple of girls now make their appearance in gaudy red aprons with highly ornamental blue pockets adorning the center. Strange to say, one is arrayed in boy's clothes, Chinese, and when she takes off her up-to-date American sailor hat, you notice that her head is shaved half way back and an inch-long bang is the finishing touch. A motherly little one now pilots in her bashful little sister, and having an idea of American courtesy, she brings the little one up and commands her to shake hands. The hand is dirty, but we shake.

When all have arrived the scene is dazzling in its rainbow-like effect. Perhaps next to a maid in a bright red apron sits a lassie possessed of purple pantaloons or a little lady with light blue silk nether garments with green and pink stripes trimmed with gold braid. The boys are also gay, but as they are proverbially hard on clothes many of the outfits have the sad appearance of having seen the washtub a great many times, and we speculate as to what the original colors were. By this time the entire school has come and the racket is deafening. The teacher distributes strings and wooden beads for work. All are busy when in drifts the darling of the school. Those who have come in before have been in all stages of cleanliness, but this one is the dirtiest. If he had risen with the lark and played in the soot all day his face and hands could not be blacker. He looks for all the world like a miniature of a clam-digger as far as dress is concerned. He has a little black shirt such as laborers wear and a pair of overalls that have seen better days. They have been patched at the knees and even the patches are now worn out. They hang on him somehow. The tips of his shoes are worn out. But what shall we say of his hair! Some is still caught in a short braid, but the most hangs in strings about his face as though he had been in a howling wind for a week. With these imperfections goes a face that is all smiles and two bright, laughing eyes. He captivates us quite in spite of his dirt and we want to watch only him. The little rascal is just shrewd enough to know that he is the cynosure of all eyes, and so he acts accordingly just as the American irrepressible would. Some of the children are bashful, but not so our hero, who is decidedly independent and original.

As you look at them all you see intelligent faces and also stolid, heavy



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ones, and you wonder if they are quick to learn. The teacher says "Yes," and points you to some specimens of their work. The weaving and sewing and crayon work is very well done, and you are surprised to find the Chinese children as bright as American.

At length the beads are strung and must be counted. Alas, some strings meet with accidents and the floor is strewn. The children count wonderfully well in their quaint pronunciation. The boy we saw the girls teasing is the first to count, and he stands about a yard from his string and counts in a serious, pompous manner. He can not say fifteen and insists on calling it five-teen over and over, much to our amusement. The girl-boy is so bashful when she counts we cannot hear her and can scarcely see her lips move, but she makes no mistakes.

At recess time the teacher commands the flock to fly into the yard like birds, and the flying proves to be a revelation in natural history. It is intensely interesting to watch the children at play. Their chief delight is to play horse with the reins and bells all children love. Recess is a strenuous time.

When time is up, Geo. Dewey drums them in and they march in behind an American flag, singing, "Here come the soldiers marching." Our American humor is touched. Children are the same the world over and so as they march there is the usual kicking and punching and monkey-shines. When a song requires clapping they do it with a vim. The gestures are really side-splitting. For instance when they sing "Baby Loves the Sunshine," and rock an imaginary baby, our ragamuffin rocks his baby in violent jerks that would give a real baby brain trouble, smiling all the while. When they sing about the "Pretty Dolly," we laugh again, for the pretty dolly has lost her one-time beauty and cleanliness through contact with soiled hands and blouses.

It does us good to hear these coming men and women sing about Washington and about "The Flag so Good and True," as they wave the tiny flags provided. A great favorite is the song "I Know Three Little Sisters," and the pudgy fingers point out the sisters on the flag as they sing, and almost make the windows rattle with "Hurrah for the Red, White, and Blue." They love to sing and request song after song. Imagine if you can a score of heathen Chinese children singing "Father, We Thank Thee," and enjoying it. They have a song about the band, and when a group are allowed to play the various instruments sung about, the rest are so taken up they forget to sing, but look on open-eyed and mouthed. Perhaps we couldn't hear them anyhow, for our little ragpicker, who has been honored with the triangle, is striking it to his heart's content. When they march around the circle of chairs singing he singles out the chair he wants and then insists on stopping there. All of a sudden he decides he wants to write on the blackboard and so he marks away till his sweet will has led him to cover five or six feet with scrawls. The rest of the school sing about the pigeons and rabbits and butterflies and birds vociferously, and still their desire for song is unsatisfied. The day is a sweltering one, but a dozen mouths clamor for "Jack Frost," and so the teacher gracefully submits. Every lusty throat shouts and sings with a will about Jack Frost "pinching noses" and biting fingers while the thermometer registers in the 80's. Isn't that typical childhood? That caps the climax and the teacher considers dismissal very apropos, so the little folks scramble for the motley array of hats and prepare to depart.

The teacher is obliged to escort some of the smaller children home and so we inquisitively go with her. The first place we visit is the home of the dirty little urchin, but don't think for a moment he needs an escort. We simply want to see what kind of a home he has. It is one room, about twelve feet square, in a second story where the roof slants. It is so clean we wonder if this really can be his home, but all of a sudden we spy him, still smiling, among the six children, and we are convinced. A pile of finished shirts shows the occupation of the parent. We find our way down the steep, dark stairway to the street and are glad of God's sunshine. In the next place we mount to the third story, but here we have light to climb by, as a huge skylight is over the stairway. At the top of the staircase is a gate-like door beside which stands the ever-present jar of punks. We open and walk in to find a hall on both sides overlooking the steps. Rooms open on this, probably five on a side, and each is the home of a family. How a whole family can get their possessions into a room the size of a hall bedroom is a mystery. The demure, dainty little maid lives in one of these, and we enter. The mother is very pretty, and, like the child, looks better than the ordinary class. The father also looks superior, in fact, his dress is that of a well-groomed American. His queue is gone, but as there is an altar on the wall above the table he must still be heathen. Every available inch of room is used. There is a table covered with oilcloth, four stools, a bureau and a Chinese bed in these small quarters, but everything is clean. Chinese characters in frames adorn the walls. Cooking is done on a gas stove in the hall, and this is located inside a cupboard that looks like a box fastened on the wall. In the rear of the hall is a place to draw water. As we descend the stairs we feel we live in paradise. We cross the terrible Fish Alley, and, after turning a few corners, come to the home of the two fat little boys with the home-made trousers. It is in a basement, and your heart jumps into your mouth as you try to descend the more than steep stairs. The family are partaking of food, and you almost have to step on the table as you enter, it is so near the door. We watch with interest the process of eating with chop-sticks. As the baby is asleep we have no excuse for staying, and so we reluctantly ascend to the sidewalk. The head of the house is a successful merchant, and his store is palatial, compared with the home.

From thirty to fifty families in one house is a distinct revelation to you, as you never had an idea of the denseness and tenacity of the quarter. It s a stupendous work to change their customs and habits.

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With the Children

The Green Witch.

CHAPTER XX.

George Clayton awoke, the next morning, with the vague impression that a calamity had entered his life. He lay still, in bed, confusedly seeking to clear his thoughts from the tangle of ominous dreams. Then he remembered that it was Spot Stoner's sorrow and not his own which had sent him to bed with a heavy heart. The remembrance brought relief. Much as he grieved for Spot—much as he pitied Flora, still—they were outside his life; the sorrow, the disgrace belonged to others.

He began his second day's work for Dr. Sleer with the uplifting consciousness of the rectitude of his own life deeds. Many times came the joyous thought that he at last had entered upon the career so dear to his heart. True the entrance was lowly and dark, but beyond were the lights and applause. As he straightened the physician's rooms and made the fires, and later admitted the patients, the ambition to be famous, one day, and to do the world good, gave dignity to his work.

In the afternoon, as he sat in a corner where there stood a desk covered with books and papers, the outer door opened and a lady and gentleman entered. George laid down the book he was studying, and rose instinctively. Already three patients were waiting in the room. Those who had entered were Mrs. Stoner and her father, Mr. Halway. The lady was pale and careworn, her eyes unnaturally large and haggard. The other wore a troubled expression upon his usually serene face. George, thinking that they felt only bitterness toward him, and seeing that chairs stood convenient, returned to his book, that he might not give them the pain of acknowledging his presence. However, they came straight to his desk. He rose once more, embarrassed.

"George," said the old gentleman in a low voice, "we believe from what Flora has told us, and from what you said, that you knew nothing of Spot's secret."

"Indeed—" began George earnestly.

"Hush!" whispered Mrs. Stoner, glancing toward the patients, "no one must hear us. Where can we see you alone?"

George looked at her doubtfully. "I can't leave the office, you know," he said.

"But you must," said Mrs. Stoner. "Wait. I will ask Dr. Sleer." She hurried to the inner door, and knocked. The door opened suddenly, and the doctor confronted the lady with, "I'm busy. I'm busy. You must wait your turn, madam. George, show her a seat."

"Dr. Sleer," said Mr. Halway, "we have come upon an errand of pressing importance. Will you excuse George from duty for a short time?"

The old doctor, growing more and more impatient, snapped out, "What-what-what? Excuse George? What has he been doing?"

"It is not for his sake, doctor," said Mr. Halway. "He has done nothing. I ask it for Flora Stoner's sake; she is your friend. I am her grandfather."

"Take him," said Dr. Sleer. "I've got along all my life without him—I can spare him an hour or so, and I am sure Flora—" They did not get the rest of the sentence because he shut the door upon his own words.

When they were alone in the hall, Mr. Halway said rapidly, "George, do you know where Spot is?"

George, surprised by the question, and startled by the expression of both, could only exclaim, "Where he is?"

"Yes—have you any idea where he is?"

"I supposed him at home," replied George. "I haven't heard of him, or seen him since—since last night in—in your house." As the scene in Mr. Stoner's parlor rose before him, he dropped his eyes, that he might not see the mother's shame.

"He is gone," said Mr. Halway in a low tone. "He didn't sleep at home. He must have left last night. We have come to you for help."

"I wish I could help you," said the youth earnestly, "but, indeed, I cannot imagine where he is—" He paused abruptly, as it suddenly occurred to him that Spot might be at the disreputable house where he had tarnished his honor.

Mrs. Stoner blushed painfully, as if divining his suspicion, and Mr. Halway said quickly, "I'm sure he is not in Burr City. The only thing remaining is to make inquiries at the station. I believe he left on the train for some town. But if I ask the agent, it will become known that Spot has run away. The fact is, there is no one but you I can send upon the errand, for—" he laid his hand upon the other's shoulder, "I trust you fully, and you only."

George, thrilled by these words, grasped the old man's hand. "I will go at once," he said.

"Remember," said Mrs. Stoner in a subdued voice, "it is of the utmost importance that Burr City should never know what has taken place. I cannot live here if the people know my son has disgraced us and then run away from home. Make your inquiries as cautiously as possible. Spot has been wicked, and at first I thought I couldn't forgive him. But after all, he has just been wild—like thousands of other boys, and—and if it can be kept a secret from *everybody*—I'm sure he'll never do so again—and we can go on—it will be the same as if nothing had happened."

While Mrs. Stoner was speaking, George was reminded of the way she kept house—the front rooms splendid in their furnishings, and the rear pinched to make up for the extravagance. But, as she strove to make the best of Spot's doings, he could feel for her only pity, and the thought of Flora lent greater earnestness to his manner when he assured her he would keep the secret. He went at once to the station, feeling, however, that Spot must have gone to the Junction to take his departure, hoping, by the greater distance, to baffle pursuit. He asked a few questions, and learned without exciting suspicions, that both Spot and Tuck Hootin had bought tickets

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for St. Louis, and had left together. George hurried with the news to Mr. Stoner's, where Mrs. Stoner and Mr. Halway awaited him. Mrs. Stoner's indignation upon hearing of Spot's companion was great, but this gave place to alarm for her boy. She believed Tuck secretly hated Spot, and had lured him away to do him injury.

"Spot has never been in St. Louis," she said; "he knows no one there. How can we find him without putting the police upon his track? Then the papers will get it, and we shall be ruined."

"Marget Hootin is in St. Louis!" exclaimed George. "She is Tuck Hootin's step-daughter. And his step-son is there. Maybe they will know where Tuck is, and then we can find Spot."

"That is the way!" cried Mr. Halway, nodding emphatically. "As soon as Tuck has thrown away his money, he will go to them for more. We must go to St. Louis, to-night. You can give us the address of these step-children?"

"Dr. Sleer knows," George answered, "he will tell us."

"What, that old Bear?" cried Mrs. Stoner. "But we needn't tell him why we want to know. Shall we go there now?"

"Office hours will soon be over," said George. They returned to the office, and presently Dr. Sleer ushered the last patient from the inner room, and found himself confronting the little party.

"Well!" he exploded, "brought him back alive, I see. Why didn't you bring Flora?"

"Dr. Sleer," said Mrs. Stoner, "we are in great trouble, and we have come for your assistance."

"What has that young scamp been doing?" demanded the doctor in staccato tones.

"Whom do you mean?" demanded the lady, with a stony face.

"I mean Spot, I mean Spot," retorted the other. "Why, bless my heart, it was only last evening that I was telling George what would happen to Spot one day! What has he done, madam?

"Will you kindly tell us the address of a certain—" Mrs. Stoner turned to George. "What is the girl's name?"

"Marget Hootin," said George. "Dr. Sleer, it is important for Mrs. Stoner to know Marget's address, and I told her you knew it."

"Well!" said Dr. Sleer, "I am not at liberty to tell. She lived here all her life, madam, and you had ample opportunities to get acquainted with her, then!"

"I have no desire to get acquainted with the—girl," said Mrs. Stoner, icily. "But we must find her father, who is now in St. Louis, and she can tell us where he is."

"So Spot ran away with Tuck Hootin, did he!" exclaimed the old doctor. "What-what-what? Bless my soul! I knew he was constantly in the wretch's company, but I didn't think he was fascinated up to the point of an elopement. Dear me! I am very sorry, very sorry, indeed. It isn't as bad as I have expected of Spot, but it is certainly bad, yes, yes! Now, let us see—let us see. You think he will go to Marget. Of course he will. Poor girl! She'll find out where he is staying—or better still, you will give her money to buy Tuck Hootin. He isn't worth much. She'll buy him, and he'll betray Spot to you. You bring Spot home. Certainly, that is the way."

"Since you have guessed our secret, doctor," said Mr. Halway, "we rely upon you to protect it. You will give us Marget's address, and we will go to St. Louis this evening."

"I didn't have to guess the secret," said the old doctor polishing his bald head, and looking extremely alert. "I know Spot so well, that I can put my finger on him at the least clew."

"We hope to bring him back," said Mrs. Stoner, a good deal subdued, "without the people ever learning that he ran away."

"What-what-what? Smother it up? Bad idea, very bad! Coddle him? Why! he'll run away again at the first drop of the handkerchief! But if that's your idea, I'll not interfere. It's a bad one, but you shall have it. As to Marget's address, that's confidential. I have made a most solemn promise to reveal it to no one but George. I'll tell George, on condition that he tell no one."

Mrs. Stoner smiled in her disappointment as she said a little scornfully, "What good will it do us, doctor, for *him* to know it?"

"I have nothing to do with that," retorted the doctor. "George must first give me his word not to tell this address to anyone, until the people living in the house give him permission. When he has made this promise, I'll tell him Marget's address."

"What kind of a creature is this Marget," cried Mrs Stoner, "that her address is made a mystery?"

"She is such a creature, madam," cried Dr. Sleer, his spectacles sparkling, "as it will be an honor for you to know."

"Then we must take George with us," said Mr. Halway. "Fortunately, I feel that we can trust him as if he were my own son."

"How will you get Spot to come back with you, when you find him?" demanded Dr. Sleer. "Force and arms? That will betray his disgraceful doings. If you'll allow advice—take Flora. He loves his sister, and'll do more for her than for anyone."

"Dr. Sleer!" cried Mrs. Stoner in a voice of suffering, turning an agonized face toward him from which all pretense of pride and reserve had vanished.

"Mrs. Stoner," said the old doctor stretching out his hand, "I beg your pardon."

"He will come for his mother!" she stammered, and then her control gave way completely, and she buried her face in her hands. Her old father put his arm about her, and they stood for awhile in a strained silence. Then Mrs. Stoner said brokenly, "I will take Flora. George, get the address, and come to our house. You will let him go with us, Dr. Sleer?"

"Yes," said Dr. Sleer explosively, taking off his spectacles to polish them. But it was no use. The mist was not upon the spectacles.

(TO BE CONTINUED.)

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The Round Table

A NEW WEEKLY FOR GIRLS AND BOYS

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EDITORS { W. W. DOWLING, Editor *Our Young Folks.*
METTA A. DOWLING, Editor *The Young Evangelist.*

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A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLI. No. 37. September 15, 1904. $1.50 A Year

A Prayer

Hungry of soul for bread to satisfy,
Fed through the years with husks of vanity,
My body faint, drooping my weary head,
Hungry of soul, I come to Thee for bread!

Thirsty of soul for living waters pure,
Far from the spring, I scarce my life endure;
My throat all parched, and gone my power to sing,
Thirsty of soul, I come to seek Thy spring!

Darkened in soul, in world of darkness pent,
Gone sun and star from out my firmament,
Groping as blind, all things bring me affright;
Darkened in soul, I come to Thee for light!

Weary in soul of all the world's hard strife,
Sick of the wrong that ever fills my life,
Tired of self and all my selfish quest;
Weary in soul, I come to Thee for rest!

—*Thomas Curtis Clark.*

CHRISTIAN PUBLISHING CO. ST. LOUIS, MO.

The Christian-Evangelist

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What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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An Open Letter.

TO THE CHRISTIAN BROTHERHOOD:—For about forty years we have been connected in one way or another with Butler college, seeing in it an important adjunct to the growth of the church. That its financial integrity has been preserved, is evidenced by the fact that the corporation has assets in excess of the face value of the outstanding stock. Now, however, we have come upon a new era. The expansion that has been noticed in every phase of American life has influenced educational institutions. They can no longer be operated on the funds that were once deemed sufficient. Not to meet this new condition is to bring about a crisis which eventually would lose to us this school with its magnificent situation and opportunity for doing good. The college beyond any cavil or contingency has now been safely placed at the command of the church. An endowment of $250,000 is necessary to make it such a college as the church will want to have for the future in Indiana. We have given of our time and means through many years to the school and are now willing to contribute beyond even what we may expect others to contribute. The new president, Bro. W. E. Garrison, is to have the support and efforts of Bro. Z. T. Sweeney to raise the additional endowment. Confident that no greater work can be done to strengthen our brotherhood than to give it this school fully equipped to meet all the educational necessities of the future, we appeal to you to join with us in the present movement. None of the money subscribed is payable until all has been pledged. The sooner this work is completed the sooner the church will be assured of the perpetuity of this magnificent institution. Send in your subscriptions or ask for blanks or further information from any whose names are mentioned in this connection.

P. H. JAMESON, M. D.
JOSEPH I. IRWIN.

Indianapolis, Sept. 6.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLI. September 15, 1904 No. 37

Current Events.

Vermont and Maine Elections

The state elections in Vermont and Maine, held just as the presidential campaign is reaching its height, are always considered as straws which show which way the political wind is blowing. Especially is this true of Vermont. It is generally said that a Republican plurality of more than 25,000 in that state establishes a distinct probability of a general Republican victory in November, while a smaller plurality than that is the harbinger of defeat for that party. In the election last week Vermont went Republican by 32,000, which was rather more than the conservative leaders had anticipated. The Maine election is being held as we write these lines. The history of past elections shows no very clear dividing line above which one would be safe in predicting Republican victory in November, or below which one would be confident of Democratic success. In 1884 a Republican plurality of 19,709 in the Maine gubernatorial election was followed by Democratic success in the general election, while in other years a much smaller Republican plurality in the September election has not involved defeat in November. On the whole, one may say that the election of a Republican governor in Maine by a margin of 20,000 or more will add to the chances of Mr. Roosevelt's re-election; if the plurality is less than 17,000 Judge Parker's friends will feel decidedly encouraged; if the figure is between these two marks, no argument can be drawn from it. As we go to press a Republican majority of 33,000 is announced.

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The Populist Campaign.

The presidential campaign of the Populist party was opened at Atlanta, Ga., on Sept. 1, by Thomas E. Watson, candidate for the presidency. His speech, a vigorous arraignment of all the other parties, found its chief object of attack in the Democracy. He denounced its action in abandoning a financial doctrine which it had never declared to be false in favor of one which it dared not even now affirm to be true. There are now, in fact, two Republican parties, according to Mr. Watson, both of which are in bondage to Wall street. The chief acrimony of his attack is directed against what he calls the hypocritical attitude of the Democratic platform on the negro question. He wants to know especially where Judge Parker stands in reference to the negro. Would he eat at the same table with Booker Washington? Would he be willing to agree in advance not to appoint negroes to office? In regard to the use of the president's course toward the negro as a Democratic campaign asset, Mr. Watson says:

> In the south we are told we must submit to the surrender to Wall street because of "the nigger." What a blessed thing it is for Democratic leaders that they always have "the nigger" to fall back on. For thirty years they have been doing business on "the nigger," and to-day he is their only stock in trade.
>
> Note the hypocrisy of it. In their national platform of 1872 they solemnly protested their allegiance to the doctrine of "equality," regardless of race or color, and pledged themselves to maintain the emancipation and the enfranchisement of the blacks.
>
> In 1876 at St. Louis, Henry Watterson being chairman of the convention, they solemnly declared their devotion to the constitutional amendments growing out of the civil war.
>
> In 1880, in 1884, in 1888, the national conventions of the Democratic party reaffirmed these declarations on the negro question, and thus stood pledged to oppose any reopening of the questions settled by the thirteenth, fourteenth and fifteenth amendments. Yet after all these formal pledges we are now browbeaten and intimidated by Democratic leaders, who say we must indorse their capitulation to Belmont, David B. Hill and Pat McCarren because of "the nigger."

❁

The Socialist Campaign.

In that same connection we are reminded that, on the same date as the above, the Socialists were opening their national campaign at Indianapolis. Mr. Debs, the standard-bearer, made a characteristic address, in which he said about the Republican, Democratic and Populist parties exactly what the Populist leader was simultaneously saying about the Republicans and Democrats, and what the Democrats have been saying pretty constantly about the Republicans—namely, that they are in bondage to capital and have no real regard for the common people. The fact that this accusation is so freely bandied about by and against all parties would seem to weaken its effectiveness in time as a campaign argument even among those whose powers of analysis and discrimination are not above the average. But it will probably be a long while before this scheme for coining class prejudice into votes will fall into that desuetude which it merits. So far as Mr. Debs and his Socialist followers are concerned, they make no secret of the fact that they are for one class and against another. They boast of it. They explicitly call upon the men who work with their hands to rally against the men who work otherwise and the men who, in their opinion, live without working at all. In a series of epigrams which Mr. Debs uttered in this speech he gave it as the belief of his party that the entire reconstruction of society and the correction of existing abuses must be accomplished by the "working men" (using the term in the narrow sense above indicated) and that the "working men" should be the beneficiaries of the changes which should be introduced. "Wage labor is slavery," is another of the oft-used epigrams. Mr. Debs elaborates it by saying that "twenty-five millions of wage-slaves are bought and sold daily at prevailing prices in the American labor market." But isn't there a difference between buying a man and paying the money to someone else—a transaction in which the individual most concerned has no voice—and buying a certain portion of a man's time and energy and paying the money to the man himself? It seems so to some of us.

❁

The End of the Strike.

The butchers' strike is at an end. After eight and a half weeks of idleness on the part of the strikers, involving the loss of thousands of dollars in wages to the workmen and in profits to the packers, a good deal of violence and several violent deaths, and a vast amount of inconvience to the public, the strike has been settled on terms less favorable to the union than those which were proposed by the packers seven weeks ago. The strike began on July 12. At the end of the first week an agreement favorable to the strikers was reached. But on the day when work was to be resumed under this agreement, a dispute arose over the interpretation of one clause of it, and before night the war was on again. The union demanded that the packers discharge the strike-breakers who had been employed to fill the places made vacant by the strike, and that all of the strikers be reinstated in their former positions. The packers refused to discharge the non-union men who had helped them in their emergency, but were willing to take back enough of

the strikers to bring their force up to normal, and to reinstate the others as fast as there was need of additional help. Public sentiment, on the whole, did not support the strikers in this demand, and they were not able to make it good. The final settlement provides that the non-union employes (strike-breakers) shall be retained if they wish; that as many of the strikers shall be re-employed as are needed now, and that preference shall be given to them in employing men in the future; and that the wages of the skilled workmen shall be the same as before the strike. So it appears that the demand of the strikers for the discharge of the strike-breakers utterly failed, and the open-shop principle triumphed. Neither side gained anything except experience, and that was bought at a very high rate.

❁

Hypothetical Warfare.

The game of military and naval maneuvers has received the sanction of the war experts of many countries, including our own. A portion of our regular army is about to engage in its annual maneuvers. The troops will be divided into two opposing armies which, with strategy and counter strategy, marching and countermarching, will wage mimic warfare until one or the other is, according to the rules of the game, annihilated or captured. As a mere game, played just for the fun of it, this might have some value apart from any principles involved, though certainly not enough to justify the government in spending large sums of money on it. But the experts solemnly assert that it has a further value as a school of war. The scheme of scoring which has been devised is based on the assumption that, given certain data in regard to the equipment and formation of the troops and the number of them that are brought to the critical points at the critical times, it is possible to determine which side would win if the thing were really fought out. The idea is an interesting one. It has rich possibilities. Why not apply it to war itself, as has recently been suggested, instead of merely to the preparation for war? If, when two armies have been drawn up to fight, the experts can figure out which one will annihilate or capture the other, why not accept their decision without carrying the fight through to its ghastly conclusion? Perhaps, after all, the world is not yet ready for arbitration. Perhaps the stronger nations still feel that the strength of their armament should add something to the strength of their arguments in international disputes. The Hague Tribunal cannot, of course, take account of armaments. That is the reason the great powers are shy of it in cases where they are none too sure of their claims but think that they can fight it out and win. But suppose now, instead of an arbitration tribunal, we appoint an international commission of military and naval experts and let the contestants manuever before them, after the manner of our war-games. The decision of the experts will show who would have won if the fight had been real, or who would win if there should be a fight, and that is all anybody needs to know. The loser is not apt to make a real appeal to arms against the decision, since he knows in advance that he will be beaten if he does; and the strong powers which are proudest of their prowess and least inclined to arbitration will be so sure of their military superiority that they will not hesitate to risk proving it to the experts. This plan leaves enough room for the old barbaric appeal to force to make it popular, but it stops short just at the point where force becomes brutal. It has room for all the fuss and finery of war, for all the glittering weapons and gold lace, but it sheds no blood. There is a great future for this scheme of hypothetical warfare if properly worked out.

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A Treaty with Thibet.

If ever a people had a treaty rammed down their throats, it is the Thibetans in their present negotiations with Great Britain. Colonel Younghusband, in charge of the British expeditionary force, battered down all opposition and reached the capital, the sacred city of Lhassa, where, with the exception of one or two daring travelers who have succeeded in disguising themselves, no representative of western civilization had ever penetrated. The purpose was to impress the Thibetans with the grave danger attending any annoyance which they might cause to Great Britain, so that the function of a buffer state might be properly performed, and to secure a treaty with them. When it became apparent that the force would be able to reach the capital, the subjects of the Grand Lama became very willing to make a treaty. They were willing to grant almost anything if the visitors would retire at once. But the British commander insisted on communicating with the Lama and in the latter's capital. So they pushed on to the inviolable city of Lhassa. But when the British entered Lhassa, the Dalai Lama had fled to save his sacred person from contact with the foreigners. The colonel took up his quarters in the city and said he could afford to wait for the sovereign's return. The representatives of the Thibetan government asserted that the Lama's flight was virtually equivalent to abdication. Finally accepting this view of the matter, Colonel Younghusband negotiated and signed a treaty with those in charge of the Thibetan government. The substance of the treaty is of no great consequence. It recognizes the suzerainty of China over Thibet as before, provides for no annexation of Thibetan territory by British India, and in general is merely a re-affirmation of the status quo. The expedition, however, with its successful show of British force and determination, will not be without its effect in convincing Thibet of the inadvisability of ignoring the rights of British citizens or of allowing Russia to encroach upon the neutral territory which separates her Asiatic possessions from the Indian frontier.

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Congregationalists and the Masses.

The present policy of Congregationalism in the great city of London will be watched with much interest. Like every large city, London has its down-town church problem. The City Temple, where Joseph Parker ministered, is right in the heart of the business section. It was Dr. Parker's genius that drew the crowd that filled the building to the doors. Other churches in "the city," with the exception of St. Paul's and Wesley's Chapel, were slimly attended of late years, whatever the reason may be. But two experiments are now being made, and another is about to be begun. R. J. Campbell is fulfilling expectations as Dr. Parker's successor. Mr. Campbell Morgan will soon enter upon the pastorate of Westminster Chapel, which, though not "down town" in one sense of the word, is as hard a sphere as church in a strictly business center, owing to its surroundings being aristocratic and Church of England, with a sprinkling of Nonconformists hard by. Whitefield's Chapel is in the heart of a boarding house and Sunday dealing small-shop-keeper class. To the new building on the site of the old historic tabernacle Mr. C. Sylvester Horne was called from a fashionable Kensington church that had waited a whole year on him to finish his Oxford education, so enamored was it of him as a young divine. But the young preacher had had the cry of outcast London burned deeply into his heart, and when the call came from the moribund church he accepted it. As his right-hand man he has a successful organizer and manager. With devoted wives and living close to the field of labor, a revival has come through the work of what has been called "the most interesting effort which Congregationalists have ever embarked upon in London." The one dominant note about Mr. Horne's personality is spiritual earnestness. Next to that is his utter fearlessness. Scholarly and cultivated he stands for a vital religion. Though sympathetic with the best new thought of the day he is evangelical in spirit. An outspoken Free Churchman, he believes that religion has to do with more than mere church life, but is intended to permeate the home, business and municipal life. It is this kind of a man who is gathering large congregations, adding to the church, and successfully launching social service work in a very difficult and heretofore almost hopeless field.

"Membership in the New Testament Church."

The question of the terms of membership in the church seems just now to be a very live one among our Baptist brethren. The Standard, of Chicago, has recently contained a number of contributions on this subject. The latest of these which we have noticed is by Professor Norman Fox. There is one thing about "Brer Fox" that we always admire—he has the courage of his convictions. We frequently find ourselves on the opposite side from him in the questions he discusses, as in the present instance, but it is refreshing to read after a man who is not afraid to say what he thinks, even when his opinions are directly contrary to the things for which his religious body has stood in the past.

We like the title under which Professor Fox writes. It assumes that the real question to be settled is, What were the terms of membership in the New Testament Church? and that when that question is settled, we have also settled what should be the terms of membership in the church of today. We supposed that the Baptists held, with the Disciples of Christ, that only baptized believers were members of the churches of the apostolic age. So far as Professor Fox is concerned, this is not the case. We take it, however, that in this position he differs from the large majority of his own brethren, as well as from the Disciples. We make the following excerpt from the article of Professor Fox, which states very clearly his position:

> New Testament precedent and teaching excludes from the church only him whose life is immoral, whose spirit is wrong. It shuts out no true believer, whatever his errors on merely ecclesiastical and theological points. The text, "Let him go and join the Pedobaptists," or, "You belong with the Unitarians," is not found in scripture nor is anything like it. The Bible knows but two bodies, the church and the world, and all who do not belong to the latter it receives into the former. The New Testament makes church fellowship as wide as Christian fellowship.
>
> It is sometimes asserted that Baptists take the New Testament alone as their guide. That claim is a barefaced absurdity. Baptists really take "the tradition of the elders" as their guide, for they will deny church fellowship to a brother of undisputed Christian character—an act squarely opposed to the letter as well as the spirit of the New Testament. Till they can show where it excludes from church fellowship one who is worthy of Christian fellowship let Baptists stop claiming to follow the New Testament.
>
> The brother who is in error regarding baptism or the divinity of Jesus should be taken by us into the very innermost circle of our church life that we may teach him "the way of the Lord more perfectly," and only in so doing shall we follow the New Testament. When a Baptist church shall open its doors to every true believer, baptized or unbaptized, orthodox or heterodox; to Free-will Baptist, Quaker, Presbyterian or Unitarian, if he be truly a disciple of Jesus, then and not till then can it claim to stand on the New Testament platform.

The first paragraph in the above quotation, when applied to a congregation of baptized believers, expresses accurately what we have always held as respects the exclusion of members from the church for mere opinions. The statement that "the New Testament makes church fellowship as wide as Christian fellowship," is the position which we have always held, when we make the term Christian include now just what it included in New Testament times. Then the faith and the obedience to Christ involved in that faith in the act of unconditional surrender in Christian baptism, were united. Now, in consequence of erroneous teaching and practice, which have prevailed for centuries, these two conditions which were united in the apostolic church are often separated, and some of the most devout Christians, who believe in Christ and have obeyed him according to their understanding of his will, have never been baptized in the New Testament meaning of that word. So far as the symbolic meaning of baptism is concerned, it is lost entirely in their case, and would be wholly lost to the church should that practice become universal. Any religious body aiming, on the one hand, to restore the New Testament church, with its original terms of membership, and that, on the other hand, is able to recognize Christian character and Christian worth, wherever they are found, finds itself confronted with the necessity, if it would be true to its purpose, of limiting its membership to those who have complied with New Testament conditions, even though this course excludes many whom it believes to be Christians in spirit and purpose. This is a necessity which is imposed on all religious reformations, the aim of which is to make the church conform in its faith and practice to New Testament ideals.

As to the contention of Professor Fox that the New Testament, either by precept or precedent, authorizes the reception of others than baptized believers into the church, we must ask for the proof. If he will make that point good, he will have no difficulty in getting all the Disciples on his side of the question. It is not logical for the Professor to say that: "Till they can show where it [the New Testament] excludes from church fellowship one who is worthy of Christian fellowship, let Baptists stop claiming to follow the New Testament." Is it not rather for the Professor and those who think with him, to show where the New Testament admits into church membership any but baptized believers? There is no dispute that baptized believers were admitted into the church. The point of controversy arises, when it is claimed that other than these were so admitted, and this is the point that demands proof. Will Professor Fox undertake to furnish it?

A Word of Advice to Young Readers.

About this time of year the question agitating the minds of many young people is whether they will enter college this autumn or turn their energies into some other channel. This is a very important question and is certain to be the turning point in the history of many a young man and woman. It is a trite thing to say that wealth of mind and heart is the most valuable, as it is the most enduring kind of wealth, but it needs to be continually enforced in an age where so much emphasis is being given to business enterprises and the acquisition of material wealth. One of the things which no sane man ever regrets is that he gave himself, or accepted from his parents or guardian, the benefits of a liberal education. No truly educated man or woman would think of exchanging the mental discipline, the habits of study and the breadth of vision which belong to true culture, for any amount of perishable wealth. Our advice to every young man and woman who reads this, and who can plan to do so, is to enter college or some preparatory school looking to a collegiate training. This may involve the sacrifice of some cherished scheme, but it will be rich compensation in the long run. We all owe it to ourselves, to our fellowmen, and especially to our God, who gave us our natural capacities, to make the most of ourselves, and in no way can we do this so well as through the discipline of the college course. Even the life that now is has much more in it of high and pure enjoyment for one whose heart and intellect have been trained to see and appreciate the true, the beautiful and the good that is in the world.

Parents sometimes make a mistake here that is fatal to the highest welfare of their sons and daughters. They are often more anxious to bequeath them money or property than to give them a liberal education. These sons and daughters, in after years, often bitterly regret the mistake of their parents. Whatever else parents may be able to give their children, the most important thing is to give them an education that will enable them to understand their place in the world, to know something of the earth in which they live, and of their relations to God and their fellowmen. It is a small matter whether we give our children anything else, but it is vastly important that we give them this best gift that we can bestow upon them.

We have said these things not in the interest of our colleges, which we believe to be entirely worthy of the patronage of the brotherhood, but in the interest of the future manhood and womanhood of our country. Young man, young woman, go to college, if it be possible for you to do so, and prepare yourselves to do well and faithfully your part of the world's work.

"They Went Everywhere Preaching the Word."

This was written of the early disciples in Jerusalem who were scattered abroad by persecution. They proclaimed the good tidings concerning Jesus everywhere they went. No wonder primitive Christianity spread rapidly throughout the Roman empire, when every believer was a preacher. That is a feature of New Testament Christianity which we have not yet fully restored, in practice, though the theory of it has always been held by us as reformers. The time was, too, in the early history of our movement, when it was practiced more extensively than it is at the present time. Holding, as we have always held, to the common priesthood of Christians, it has been an easy matter to emphasize the duty of every disciple of the Master to be a proclaimer of the word, according to his ability. This position is entirely consistent with the plan of having a class of men especially trained and qualified for the ministry, and set apart for that special work. It ought to be evident that this world is never to be won to Christ until the whole church is enlisted in the work, each man according to his several ability.

A few days since an earnest disciple, himself not long a member of the church, related to the Editor an incident in his recent experience. Some neighbor who was confused on religious matters, and who was groping his way in darkness, came to him for a religious conversation, and they spent most of the night in searching the Scriptures, the brother explaining the Word to his neighbor as they went along. When the conversation was over the neighbor requested baptism at the hands of the disciple who had taught him the way of the Lord more perfectly. The brother said to us: "There was no church and no preacher near, and there seemed nothing else to do, and so I baptized him, and he went on his way rejoicing." What this brother did (Brother Bray, now living at Pentwater, Mich.) may be done by every disciple who has intelligence and zeal enough to understand and explain the New Testament to others. The one thing essential to success in this kind of work is a more general interest among our members in Bible study, until each one feels that he knows what he believes and why he believes it.

Better than any number of great meetings by great evangelists would be this general revival of evangelistic work among the mass of our membership, in which each one would seek to bring his children, his kindred and his neighbors to a knowledge of the truth and to the acceptance of Christ. This is precisely the plan of advancing the kingdom of God set forth by Jesus in the parable of the leaven hidden in the meal. It involves a high degree of intelligent zeal and interest on the part of all the members, in the work of Christ, but it is an ideal toward which the church should constantly struggle.

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Editor's Easy Chair.

Before these paragraphs appear in print, our sojourn will have closed at Pentwater. During these seven weeks we have learned to love this quiet, restful, Lake Michigan resort. The beach immediately south of the channel, where the cottage we have occupied is located, is owned and controlled by the Oceana Beach Co. Pentwater is in Oceana Co. Of this company, Judge R. M. Montgomery, of Lansing, Mich., dean of the Supreme Court of Michigan, is the president, as he is the father of this resort. F. W. Fincher, of Pentwater, is the secretary, and the directors are solid business men of Lansing, Grand Rapids, Chicago and Pentwater. Their motive in the formation of the company has not been money-making, but the building up of an ideal summer resort where the right kind of people, having similar aims and tastes, could spend the summer months away from the heat and hurly-burly of city life in the quiet enjoyment of nature and of such social life as they might form while here. There are only thirteen cottages at present, and a clubhouse where many of the cottagers take all their meals and some one meal per day, providing the other meals in their cottages. We have been taking evening dinner there, supplying breakfast and lunch at our own cottage. An excellent class of people make up this little summer colony, which is just now breaking up for the season. Each train has borne some of them away, for several days, until only a few now remain. The clubhouse closes tomorrow, and on the following day we take our departure, tarrying for a few days at Macatawa Park to close our cottage there.

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The summer resort has come to be a well-established feature of our American life. It is a modern institution, so far as this country is concerned, but it came none too soon as a relief to the nerve-racked business and professional men whose rate of living and working absolutely demands periods of rest and recreation. To make these resorts contribute to the mental and spiritual welfare of the people, as well as to their physical recuperation, is a problem which is receiving no little attention at the present time. Even as of old, "when the sons of God came to present themselves before Jehovah, Satan also came among them," so now Satan is likely, not only to present himself among the sons of God who meet in summer resorts, but he is quite sure to seek to control them for his own selfish ends. This necessitates the co-operation of Christian people in establishing such resorts as will be centers of mental and religious culture, from which shall flow healing streams for the blessing of humanity. Our readers should know that some of us have in mind the establishment of such a resort for the south and middle west, somewhere on the east coast of Lake Michigan, where our members, now so widely scattered during the summer as to be of little assistance to each other, may come together and find that fellowship and social intercourse with congenial spirits which afford the best atmosphere in which to rest both body and mind. Having personally observed the good influences which may go forth from a summer resort, for more than a dozen years past, even when some of the conditions have been unfavorable, we feel sure that it may become, and will become, one of the providential agencies in our modern life for disseminating the principles of the kingdom of God.

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Pentwater offers many attractions as the place of such resort. It is not so far north as to be inaccessible to the people of the great central west and south, and yet it is far enough north to give the necessary change to those seeking a cooler atmosphere. Located in a graceful curve of the shore-line, with Epworth Heights standing out in plain view, on clear days, at Ludington, twelve miles north of us, with the other end of the curve about equally distant to the south, it is about the center of a beautiful bay. The beach is ideal for bathing, its white, hard sand gradually sloping down into the lake so that children and the timid inlander may bathe with perfect safety. The lofty sand-dunes fronting the lake, with their wooded heights and deep-shaded canons, furnish an ideal location for the summer cottage, combining the double attractions of wood and water. Just back of these wooded sand-dunes and connected with them by romantic glens, lies the beautiful little lake of Pentwater, connected with Lake Michigan by a channel through which the large boats from Chicago and Milwaukee enter in and pass out on their way to and from the cities north of us. For sailing, rowing, launch-riding and fishing, this lake meets all the demands. The pines and hemlocks which crown these hills and valleys add their tonic to the health-giving breezes of the lakes. For pure water, pure air and freedom from the summer pests of many resorts one would have to go a long way to find a place that excels Pentwater. Reached by rail or boats from Chicago, in a night or day's ride, it is not so much out of the world but that one may keep in touch with what is going on in his home town or city. The beautiful little town of Pentwater, just beyond the little lake, is large enough to supply the ordinary needs of people, but not large enough to furnish any disturbing or demoralizing influences. Here

on Lake Michigan front with connections back to Lake Pentwater and joining the Oceana Beach Company on the south lies a plot of ground which would form an ideal summer resort for the readers of the CHRISTIAN-EVANGELIST and their friends.

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But now our faces and thoughts are turning homeward. Many things conspire to draw us to St. Louis, even before the end of the hay fever season. The World's Fair, the large number of visitors, the coming convention, and the autumn and winter's work. And then the church work of the city is opening up so auspiciously that we long to be in it, doing our part. Brother Philputt writes enthusiastically about the opening service of the Union Ave. Christian church with the two congregations meeting together, and of the new building and the outlook for a great work. And then word comes from the subscription department of the CHRISTIAN-EVANGELIST that the paper has never had so many new subscribers and so few discontinuances during August and September. Only one sad word comes to us from the office—and that is the sudden death by accident of our faithful and Christ-like brother, M. B. Bristol, a trusted and loved employe of the Christian Publishing Co. for many years. Our readers have no doubt read the sad story. It has been a long time since the wire has flashed sadder news to us. Brother Bristol was a good man—one whom all the employes and all the officers of the company loved for his unfailing kindness and courtesy, his unswerving fidelity to his duties, and his pure life and character. Of all that faithful band of workers that perform the arduous duties and manifold labors of our publishing house, none stood higher in his moral rank and manhood than our deceased brother. We shall honor his memory. He will be sadly missed from our number. We mingle our tears with those of his bereaved family, and lay this humble flower on the new-made grave of one whom we loved and trusted. He was as well prepared for a sudden departure as any one whom it has been our privilege to know. It is comforting to know that such a man can never die. He lives forever more, and even as we pen these lines with tear-filled eyes, his face, always illumined with the light of heaven, has taken on a new radiance from the light of the Master's presence.

Pentwater, Mich., Sept. 7, 1904.

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Notes and Comments.

The discussion now going on over the union of the Presbyterian church in the United States and the Cumberland Presbyterian church serves to show how exceedingly difficult it is to heal a division in the church when it has once been divided and the separate parts have each its tradition, history and denominational interests and prejudices. This fact ought to be a warning against all movements that tend to schism in the church of Christ. The New Testament abounds in severe denunciations of those who create divisions in the church of God. It pronounces a blessing upon peacemakers and those who seek to heal divisions among Christians. The spirit of Christ is the spirit of unity, of fraternity and of peace. Whoever has not this spirit is none of Christ's.

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The work which we have inaugurated in connection with several of our state universities for teaching the Bible, has had the effect of stirring up other religious bodies to undertake similar work. The following is from the Standard of Chicago:

> The Baptists of Michigan deserve great credit for their farsightedness in the matter of caring for Baptist students in attendance upon the University of Michigan. They believe the Baptist young people who will be the future lawyers, physicians, dentists, and engineers, and occupy other professional positions, are worth caring for during the trying days of their university course. Not only has the church at Ann Arbor always striven to nurture Baptist students, but recently the Baptists of the state have purchased a guild house for the benefit of students from Baptist homes. The next logical step was the presence in this club house of a live, sympathetic, capable leader, to plan the work, and, as Superintendent Hulburt puts it, "work the plan." . . . We expect to see the day when every state university is blessed with such helpful influence.

It is pleasing to add that the universities themselves court such interest in their students on the part of the churches, and lend their influence in every way they can to make such work successful.

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A young lady of culture and conscience asks the Editor to make a paragraph on a certain evil under the sun which she has observed, and which we will allow her to state in her own words:

> The mail this morning contains two letters that confirm in me an impulse that I have had for some time, to ask you, in your many profitable editorial notes, to include one on the unseemly and often impertinent impositions that are so often put upon our ministers, especially those of more public positions, and consequently whose time is valuable and already filled to overflowing with important business. For example, one of these letters tells of an enterprise that is to bring revenue to the writer, and asks for aid that implies a considerable amount of research and writing. No return favor is proposed—not even any acknowledgment of the greatness of the favor asked—and not even one stamp for reply enclosed! This latter point does make me indignant when one considers that nearly every mail brings a repetition of the same offense.

The young woman states her case—not for herself, but for one close to her—clearly and not too strongly. There is a great deal of thoughtless imposition upon our widely-known public men. The good people do not aim to be cruel, they simply do not know what it costs in time and labor to comply with their requests. Men who by toil and sacrifice have made a name and character which make their contributions valuable, are entitled to some modest compensation for their literary labors when their assistance is solicited in behalf of any literary enterprise. That is a simple matter of justice. As to the large number of people who write to editors, preachers and other public men, asking personal favors and omitting to even enclose a stamp for reply—their thoughtlessness is without excuse. They must know that scores and even hundreds of people are writing these same men for information on one point or another, and that the time and expense necessary to reply to all these letters, make a pretty heavy draft on them. People would not impose such a burden on one whom they love and respect, if they would only *think*, but alas, many people do not think! This paragraph is intended to *make* them think. Pass it along.

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We have more than once called attention to the remarkable decision of the House of Lords in the case of the suit brought by the few ministers of the Free Church of Scotland, who refused to go into the union of that body with the United Presbyterians, to recover the property belonging to the Free Church. The decision gives them the property and funds belonging to the former Free Church, on the ground that they represent the church as it was when these funds and properties were acquired. Dr. Irenaus Prime, of the New York Observer, writing to that paper from Europe on the subject, calls attention to a possible application of the same principle of law in this country in view of the proposed union between the Presbyterian church in the United States and the Cumberland Presbyterian church. He says:

> It seems to me that we may have a large problem to solve in this direction in the matter of the proposed union of the Presbyterian church in the United States of America with the Cumberland Presbyterian church, and that Presbyterians in America should make haste slowly, and deliberately consider all the possible results. It may possibly appear that the same principles enunciated in the Scotch case will apply to all the permanent funds of the boards of the Presbyterian church in the United States of America, and perhaps also to all colleges and seminaries under its control. No one knows, also, but it may raise again the question as to the administration of funds given as a part of the reunion memorial funds, to institutions which have repudiated the authority of the same church.

And so it may come to pass that, if the different churches of this country should ever decide to unite, the law regulating funds and church properties might make it impossible, as long as there was a dissenting member. If a man has a right to change his politics or religious views without forfeiting his property it would seem that a body of religious people ought to have the same right under a majority rule.

The Divine Process of Education

By Clerin Zumwalt

We begin this study by admitting as already proven the proposition that there is a wise and good Being who has brought this world into existence and is ruling it at the present day, and that the men who wrote the Bible were inspired of him. We also accept Prof. Joseph LeConte's position upon the relation of the true and good, i. e., that which is productive of good must be true, or at last contain a great truth, and that which is true must in the end be productive of good results, with this qualification, that absolute truth is almost impossible of discovery without the test of its goodness, i. e., usefulness being applied. Before beginning an examination of the Bible we must impress the following important facts upon our minds:

1. Each message of the Bible was concrete, i. e., addressed to some certain person or persons, and it can apply to us only when the condition or state of the person or persons spoken to, and their relations to the person speaking are eternal or correspond to ours.

2. The message must always be spoken in language intelligible to the individual spoken to, and in terms of his experience; in other words the message must be spoken in terms of the known in order to teach the unknown.

3. God's creation is divided into two parts, matter and power, or stating the same truth in other terms, God rules over a dual kingdom, a kingdom of forms and of ideas. Man's soul and mind are power, i. e., belong to the kingdom of ideas, while his body belongs to the kingdom of forms, the form being dominated throughout by the idea.

Not accepting the first of these truths many men apply any and all of the passages to themselves as direct messages from God, failing to see where the conditions are not eternal or do not correspond to theirs. Words spoken to the Israelites as a race cannot apply to us; words spoken to Abraham will not apply to John Pierpont Morgan or to Carrie Nation, nor does the Bible tell us how to run a threshing machine. Not knowing this many persons of to-day would have us obey the laws of Moses instead of freely following the teaching of Christ, forgetting that Paul says, "The law has been our tutor to bring us unto Christ, that we might be justified by faith. But now that faith has come, we are no longer under a tutor" (Gal. 3:24), and "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace" (Gal. 5: 4); and many, like the Puritans of old, think to find in the Bible an exact rule for action in every condition of life instead of great principles upon which to build rules of action.

We call the Bible the word of God, but we must remember that it was not spoken or written by him direct to us, but was written by his servants, those who knew his will and were inspired by love for him, and that it was spoken to the men who were living at that time.

God speaks to men in terms of their language and life. If the men were of the Hebrew race he spoke to them in the Hebrew tongue; if he were speaking to a Frenchman he would use a servant who could speak the French language; if he were speaking to an Arab he would speak in terms of the Arabic life, in terms of sunlight and desert, flocks and pasturage, and not in terms of "phones" and "bikes," of sewer pipes and elevated railways; nor would it be necessary for the Arab to know the ways of city life or the terminology of modern science in order to receive a message from God concerning right living. *It would be unjust for God to compel a man to master chemistry and astronomy before he gave to him the golden rule.* It would have been an injustice to man for God to cumber his message with scientific truths which must be forever incomprehensible to the masses. God speaks to all of mankind, the ignorant as well as the educated.

God reveals the world to man in two ways: through physical forms and through his inspired servants, and the former is just as truly a revelation as the latter, although the method of revealing is so different. God reveals to us the composition of a piece of granite just as truly as he has revealed to us the golden rule, the only difference being that he reveals the former through the form of the stone, while he reveals the latter through one of his inspired servants by means of an idea, the message of the stone being to the educated men of a scientific age, while the golden rule was to all men of every age.

The highest happiness of man comes from his relation to ideas, and not from his relation to forms. I believe that in the opinion of all men, if they be human men, it is better to live in a poor and humble home and to love and be loved by the dear ones of home than to sit upon a throne and rule the kingdoms of earth and pass down to the tomb unloved and unmourned. "A good name is rather to be chosen than great riches, and loving favor than silver and gold" (Proverbs). God is wise and would choose for us the highest happiness, therefore the word of his truest servants has always been upon our relation to ideas and not to forms. He teaches us not how to build steamships and electric motors, but how to produce harmony in the world of ideas, how to love our fellowmen.

Ever since the first of the human mold appeared upon this sphere of ours, and the first of human eyes beheld the darting rays of the rising sun, the passions of love and hate have riven the human heart and the song of joy and the wail of sorrow have ascended to the eternal throne. The babe in its mother's arms smiled as sweetly five thousand years ago, though the dwelling were a tent of skins pitched upon the desert sands or a cave in the rock-ribbed mountain's side, as does the child of to-day in the city's brown stone mansion with a golden million at its call; and its cry of suffering brought the same salt tears to the mother's eyes on the banks of the river Nile, when the pyramids were young, that burn in the eyes of the cultured lady of to-day as she touches her lips to the fevered brow of her little one; and as that little one goes down to the dust, there is the same longing and aching in the mother's heart, and the same wail of sorrow upon her lips. Ages may pass and the great buildings and machines of to-day give place to new and strange inventions of man, but life and love and death and sorrow shall be the same, though the years from the birth of Christ number ten thousand times ten thousand. The hand of science—

> "Ne'er could move
> The human heart to pity, calm the storms
> Of sorrow dashing o'er the human tomb,
> Wake freedom's song, or hush the weeping babe."

God reveals scientific knowledge to us through physical forms. The earth is spread before our gaze, we may examine, weigh and analyze and thus become acquainted with nature's laws, and learn to harness her forces; it is the work that God has given us that we may forget ourselves and our sorrows in mental and physical labor. Let the anvil ring and the engine drive its wheel, for it is thus that the ideas of man conquer the forms of earth. Morse is greater than Alexander, for he conquered the limits of space—a new world—without the shedding of blood.

God does not reveal in his book the composition of the rocks in yonder mountain-side, or tell how the grass of the field puts forth its leaf; man must have the joy of finding those things for himself; but he tells us how to love and keep from strife and hate. God deals in his message to the world not with science, for that would have been an inexplicable jargon to the man of ancient days, but with those loves and hopes of the human soul which are unchangeable through changing scenes and years; not with "amperes" and "ohms" and "ultra-violet rays," but with the smiles and tears of human life.

Men criticize God's word because it does not teach us science and correct

the scientific misconceptions of primitive ages. The men of those days could not have understood his words expressed in the terms of modern knowledge, the truths of life must be expressed in the terms of misconceived form to the age that lives in the misconception. When we tell a child that the sun has risen and it is time to prepare for school, we speak a truth in the terms of a misconception, for the sun does not rise and can never rise. The important thing is to call the child in time for school, not to correct terminology. In God's book the important thing is to teach righteousness, not to correct false scientific ideas. The Bible tells us practically nothing of the construction of the body, but gives hundreds of pages upon the culture of the soul; its purpose is not to teach anatomy and physiology, but to teach salvation from sin.

A book based upon science could have reached but a few, but a book based upon love and righteousness will be as eternal as the human heart, and will reach alike the humble shepherd upon the Alpine mountains and the king in his palace of marble; the humble tiller of the soil and the mighty magnate of the financial world.

The book that is founded upon the human heart is founded upon eternity, and though the knowledge of man may fail and the frosts and storms of years crumble mountains to powder and wash them away to the rolling sea, it cannot perish or lose its influence upon the lives of men.

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The Test of the Righteous.

By Carlos C. Rowlison.

Every man who makes righteousness his pre-eminent ideal is frequently astonished at the ease with which he is deceived by the tempter. The railroad conductor chanced not to collect the ticket of a certain ministerial student. The student naively remarked that he would get two rides for one ticket. And yet he was a sincerely good man. Another ministerial student rode on a freight train, paying his fare on the train. The fare was forty-two cents and he had the exact change. But he was pretty sure that if he gave the conductor fifty cents he would receive back ten cents instead of eight. The half dollar was offered and the dime returned. But the student sold his self-respect for two cents.

These are very simple little incidents, but they clearly illustrate the difference between an abnormal and a normal conscience. But which is the normal conscience? The man of worldly wisdom unhesitatingly calls the second young man morbid. Why does he pass this judgment? Is it not because the essential ideals of the man of the world are fixed in the purposes of gain and not in the purposes of character building? Many boys in all our towns systematically took coal from the cars last winter. The police did not molest them because the boys were poor and the companies could afford to lose the coal. All this is true, but it is also true that the police were helping to develop the spirit of the thief. The deepest temptation of our day is, legally or illegally, to appropriate for our own uses that which we have not earned. It is exactly this spirit which makes the evil in speculation and gambling. It is this spirit which allows men of the highest standing to permit athletes to play on college teams who are not *bona fide* students. This it is which fills with odium the name of the politician. The dominance of this principle causes the editor to have no conscience save the prejudice of the party to which he has made his paper an organ. It is in homage to this spirit that men say, "Business is business." It was in absolute contradiction to this spirit that Jesus chose to live in poverty, and said that "it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God." The test of the righteous today is just at this point. And multitudes are like the young ruler and turn sorrowfully away from the Master, "for they have [or, what is the same thing for their character, are determined to have] great possessions." Sin is as deceitful as it ever was.

A similar test of the righteous is "in holding one's job." Of course a man wants to "hold his job." It is not only his chance for making a living, but it is his opportunity for doing his allotted work in the world. But it is probably true that few, especially among teachers and preachers, can always keep at the same time their position and their honor. We all have still the opportunity to put to test the eighth beatitude. We must all become entirely convinced that a man's life consisteth not in the things he possesses, nor in the positions he occupies, but in the service that he renders to his fellowmen and in the integrity of his own soul.

Kenton, Ohio.

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God's Place.

Allow God to take his place in your heart and life. Luther often said to people when they came to him about difficulties, "Do let God be God." Let God be all in all, every day in your life, from morning to evening. No more say, "I and God," let it be "God and I"—God first, and I second; God to lead, and I to follow; God to work all in me, and I to work out only what God works; God to rule, and I to obey. Even in that order there is a danger, for the flesh is so subtle, and one might begin to think, "It is God and I. Oh, what a privilege that I have such a partner!" There might be a secret self-exaltation in associating God with myself. There is a more precious word still—"God and not I; not God first, and I second; God is all, and I am nothing." Paul said, "I labored more abundantly than they all, though I be nothing."—*Andrew Murray.*

Service or Selfishness.

By F. P. Arthur.

May I say that with all that has been so well said in favor of education and a better equipment for our ministry, there is a remarkable neglect of a condition that now faces us? Some time ago the Baptists in New York at their May convention, were reminded most earnestly by Dr. Williams, of New York city, to beware of the cry for a higher standard of education for the ministry, for aside from other things there was one grim fact staring them in the face, namely, that one hundred and fifty pulpits were now vacant in New York alone, calling for men whom they could not provide.

He plead for the recognition of the average man and his hearty support, and stated that specialists would care for themselves. I said then that our greatest glory as a people was the sense we had exercised in opening the way for the average man to start out and serve the Lord in the ministry, and we must ever keep that door open, or lose our vitality and growth.

Our older men used to say that "the way to preach was to preach," and they did preach. We need to-day, just as much as we ever did, men who will go out into school houses, groves, barns and tents, and preach, and preach, and preach the unsearchable riches of Christ, and whom in the main the people will hear gladly.

There never was a better time for this work than now, and what we need is a school that sees this need and will be sensible enough and Christian enough to work in that field.

The work in a church of itself becomes an education. We sometimes forget that. We also forget that a man may not come up to our standard, but does come up to the standard of the people whom he serves.

My plea is simply this, to worry more about the training of our workers, men and women, in good pure English, in a knowledge of the English Bible for the busy working world, and how to place it before the people in a simple, direct way, to speak well and to write well on living subjects, to be simply true and faithful under trial, and to be willing to do anything that comes to them in service without feeling or acting as though they were too big for their work, and were worthy of a much greater position.

Twenty such men could be used in Michigan to-day, and every state is crying for them.

I have no quarrel with education, but I do think that we frequently miss the real purpose of education and regard it as an end of itself rather than a servant of Christ.

He is educated that far, at least, who performs his daily task in the most efficient and helpful way, with a mind ever open for improvement and light.

Heights and Depths

By Laura De Lany Garst

The deepest depression and the loftiest height on the earth's surface are to be found in the Orient.

From this fathomless depth off the east coast of Japan in June, 1896, a terrible subterranean upheaval hurled a gigantic tidal wave upon the little fishing villages, and in a few minutes, 30,000 Japanese were swept out to their death in the treacherous Pacific. Fishermen went to their tasks as the sun was setting, leaving all well at home. At break of day next morning they met the bodies of their loved ones floating among the debris on their homeward path.

Far to the westward we see the snow crowned Himalayas rear pure brows to heaven, as it were, in mute appeal for the pitiably degraded ones lying beneath.

We are moved to see in these contrasting physical conditions illustrations of the markedly contrasting moral and spiritual depressions and exaltations in the Orient. Tidal waves of licentiousness, intemperance and infidelity are sweeping their thoughtless victims by the thousands out into seas of living death and woe. But thank God, where there are the moral depths, there are also the glorious heights of achievement won by rare souls.

Last year in Japan, 12,000 girls were rescued by faithful workers from the perils and woes of the "scarlet woman." Leaders in Japan who are trying to guide the millions of the Island Empire upward, introducing superior educational systems, great philanthropic enterprises, etc., are launching out into these depths. The government of Japan has prohibited foot-binding in Formosa. The penalty is $100 for transgression of this law. Japan will do as much for China if she gets the power.

Does not Ramabai in India in the spiritual parallel with the loftiest Himalayan heights in the physical realm?

Could any fiction be more fascinatingly romantic than the story of her life? At sunrise one bright morning in India, a child of eight accompanies parents, brothers and sisters (all on a pilgrimage) into the sacred stream to bathe. A gentleman approaches and bathes near them. He is of unusually fine, intelligent appearance. The ambitious father of the child, hearing he is a widower, bethinks himself possibly a "match" might be made. His advances are gladly accepted and the next day the two, middle aged man and little child, are wed. Father, mother and remaining children go happily homeward. The little one turns her face away to a new home with her father-husband. Far in advance of his times, this man believes that the only possible way to uplift India's women is by educating them. He tried to educate his first wife, but prejudice among her people and his was unrelenting, and crippled every effort. This time he tells himself he will not be baffled. He resolutely turns to the jungle. The child-wife hugs her *sari* close about her as she hears the terrible wild beasts of the jungle on their nightly prowls. The husband carefully watches the fire that guards them. The jungle home proves to be a happy one. Love reigns there. The studies of the little wife progress rapidly. Three children come to this, for India, most unique home. The third one is Ramabai. Naturally gifted, and carefully taught by both father and mother, this child makes wonderful progress. But reverses come upon the family. Then the famine, gaunt and pitiless, takes parents and one child. Ramabai and her brother are too poor to hire the dead buried and they bear them to their graves alone. A nomadic life follows, during which their unusual scholarship, especially that of the girl, helps them win their way to Calcutta, the New York of India. There Ramabai's happy marriage, lasting nineteen months, is followed by widowhood. A darling baby girl increases the mother's burden of responsibility and the iron of the Indian widow's woe enters her soul. She longs to free her kind. A sojourn in England, during which she lectures on Sanskrit at Cheltenham college, and later lecture tours in America, but broaden and deepen the desire of her life. Christ comes into her heart and her consecration is complete. Space forbids that we follow her too closely. A home opened with two inmates, in which the teaching aimed at little more than the a b c, grows into an immense institution with full equipment from kindergarten to high school. There is now a property worth $50,000 there. When the famine raged in '96 Ramabai set herself to rescue child widows who were then in peculiar peril from human vultures, more terrible than famine fiends.

She had but eighty cents to start with. Some six hundred were given shelter. A gentleman who recently visited there tells of the place in the Missionary Review of the World. Two thousand girls and women are in this refuge at Mukti. There are well ventilated dormitories, dining rooms, kitchen, store houses, grinding rooms, where sixty mills are run by hand; oil room, bakery, hospital, school rooms, rooms for industrial work of varied character; plain dwellings for Ramabai and her assistants, offices and guests' rooms; a gray stone church that seats five thousand, wells of pure water, shade and fruit trees and gardens. All this where five years ago there was but an open field!

The inmates do the work. They cook nearly a ton of rice a day. Four hours a day are spent in school and three at work. Needle work, embroidery, lace making, oil making, dairy work, weaving, making brooms, rope, wicker work, bamboo baskets, cane chairs and door-mats are the principal industries. There are fifty-two matrons and sixty teachers. Upwards of 1,000 have been baptized or are awaiting baptism.

At four o'clock the rising bell rings. At 4:30 the first detail of 400 girls attends prayers. At 6 A. M. there is a second meeting for prayer and Bible study at which 1,300 are usually present. All retire at 8 P. M. save some elderly women on watch in the dormitories. There are also watchers at the gates. The foundation stone of the *great* church bears the inscription:

Praise the Lord.
Not by might nor by power, but by My Spirit, saith the Lord.
That Rock was Christ.
Upon this Rock will I build my church,

Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth into an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.

That our sons may be as plants grown up in their youth; that our daughters may be as corner stones polished after the similitude of a palace.

20TH SEPTEMBER, 1899,

the foundation of this building was laid in CHRIST.

Over the gates:

Thou shalt call Thy walls Salvation and Thy gates Praise.

The reader can easily imagine it is not easy to meet the financial obligations of so stupendous an enterprise. Ramabai's health has been seriously feeling the strain. A friend from England recently, when on a visit in the home, expressed the wish to give each of the inmates a new *sari*. Ramabai asked if he would be as willing to give the same amount of money in something else. He said certainly, whatever would best serve her. She said she wished it might be in rice, for they could do with their old clothes but they *had to have something to eat*. "Oh, woman, great is thy faith. Be it unto thee even as thou wilt."

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Personal Influence.

Rev. J. R. Miller describes as follows the subtle influence for good or evil that radiates from each individual: "Every one of us casts a shadow. There hangs about us a sort of penumbra—a strange, indefinable something—which we call personal influence, which has its effect on every other life on which it falls. It goes with us wherever we go. It is not something we can have when we will, as we lay aside a garment. It is something that always pours out from our life like light from a lamp, like heat from a flame, like perfume from a flower."

As Seen from the Dome

By F. D. Power

The vision is very different from that of nine and twenty years ago. The first Lord's day in September, 1875, I began my work under its shadow in the little frame chapel, preaching my first sermons to very thin congregations from the texts, "What is Truth?" and "The Love of Christ Constraineth us." Sunday, Sept. 4, was my twenty-ninth anniversary, and the texts were John 14:13, the last clause, and Exodus 14:15. It is a long stride back to that September day when the task was taken up. The character of the building in which the Disciples met, and the obscurity of the little flock, can be understood when I say, that, soon after my coming, some sacrilegious thief broke in and stole the pulpit Bible and a number of Sunday-school books, and the papers announced that "the little colored church on Vermont avenue" had been robbed; and later when Mr. Garfield was elevated to the presidency, and people were turned away by hundreds from our doors, an indignant American citizen who failed to get inside "the court church" went away denouncing it as an outrage that the President of the United States should worship in "that little Campbellite shanty"!

The city then had but 130,000 people, and the chapel seemed well out in the outskirts. Just beyond it was Iowa Circle, then a common; and Massachusetts and Connecticut avenue west of it had only a house here and there. It is now in the finest part of the city and the tide has flowed way beyond it northward and westward. It was the only place of worship, with the exception of its Lutheran neighbor, in the immediate section. Since then ten of the largest church buildings in the city have grown up around it. Doctor J. G. Butler and Rev. Mr. Ramsdell are the only preachers left of all the pastors then living in the northwest section of the city, and there are but six in active service now in Washington who were then here; besides those named: Revs. J. T. Kelley, A. W. Pitzer, and W. E. Parsons and Rabbi Stern. Among the prominent men then in the pulpits of the capital were Dr. John P. Newman, afterward bishop, and Dr. Cleveland of the Methodist church; Drs. Sunderland and Mitchell, Presbyterians; Drs. Elliott L. Addison, Episcopalians; Drs. Cuthbert and Meador of the Baptists; Rev. Alpheus Wilson of the M. E. church south, now bishop; Dr. G. E. Rankin, Congregationalist; and Fathers White and Walter of the Roman Catholic church. Nearly all of these men have gone to their reward. They were all kind to the young preacher who came to the little congregation of Christians on Vermont avenue, and in all their pulpits, save the Episcopal and Catholic, he has preached.

Dr. John P. Newman was Grant's preacher, and had the largest congregations of any pastor in the city. He met me one day during the first year of my ministry here and said: "You must preach for me some Sunday. I have the twelve apostles down at the Metropolitan church and can send one of them to help you out when you need a substitute." I was astonished, for he had the great church of Washington and mine was but a small frame chapel, but I answered: "Certainly, Doctor, I will preach for you at any time with pleasure." Of course I knew he did not mean an exchange of pulpits, nor did I ever expect to hear of it again. I took it simply as a kindly notice from the famous preacher. In a few weeks, however, the doctor had to leave the city and one of his stewards came after me. "Doctor Newman said you promised to preach for him some time and wants you Sunday." So I left my own pulpit and rattled around as best I could in the place of "the court preacher." From the other brethren named I always received the same courtesy and fraternal kindness. They were strong men and generous.

General Grant was then in his second term. His cabinet consisted of Fish, Briston and Belknap, Robeson, Jewell, Chandler and Pierrepont. Waite was chief justice. Ferry of Michigan was president of the senate, and among the leading figures there were Bayard and Thurman, Conkling and Cameron, Edmunds and Frelinghuysen, Hamlin, Logan and Morton, Gordon and Ingalls and Sherman, and Davis, the present Democratic nominee for the Vice-presidency. Kerr of Indiana was speaker of the house, 43rd congress, and Blaine and Ben Hill, Cox and Garfield, Kelley, Hoar and Lamar, and the present speaker, Cannon, were some of the names which were current in Washington. Only one or two old men survive of all who were then dominating the life of the nation's capital. Society has changed, and the political forces have changed many times since then. The procession has moved. History has been made. A looker on in Venice has seen enough to keep his interest aroused. There have been many exits and many entrances, and the performance still continues. That was the year of the famous Tilton-Beecher trial and of the whiskey frauds, and the next year came the centennial and the most exciting presidential election in the history of the country. Hayes, Garfield, Arthur, Cleveland, Harrison, McKinley and Roosevelt have been names in this period around which things centered. The nation has grown greatly and the world is better.

Best of all has been the advance among our own people. Washington then had the one little congregation of Disciples of Christ, about 150 souls, meeting in the little frame sanctuary. Now there are five of us, ground was broken last week for the sixth, and the seventh at Vienna, Virginia, was one of our missions, and the eighth organized in Alexandria this spring—in all 2,300 believers. Then there was no missionary organization in our neighboring state of Maryland. We called the churches together and now have one of the most efficient in the brotherhood and have increased threefold. The Foreign Christian missionary was organized in October of that year, the C. W. B M. the year before and the Church Extension Board thirteen years later. Then we raised $6,000 for general missions. Now one must multiply this by one hundred thousand! Who shall say that the former days were better than these?

All services all summer is our Washington policy. It pays. Many strangers attend our meetings, and so many of the city churches close their doors we get a goodly attendance of their people. When I first came to the city my elders said: "We close the church for the Sunday evenings of July and August." I replied: "I do not believe it is a good thing to do, but if it is your custom I will consent." Here is a fine opportunity, I thought, to see the other churches and hear their pastors, and then it is easier to get up one sermon a week than two. When I started on my rounds to visit my neighbors I found they were also closed Sunday nights, and after going to two or three and finding them shut up and dark, I would go home disgusted. The next summer I said to the elders: "You may stay at home Sunday evenings, but the church will be open. There may be other hungry folks like myself looking for a place to worship and finding it not, and I shall see that one church at least is ready and glad to receive them." Since then we have never closed our sanctuary in hot weather for a single service and our summer audiences have generally been excellent. Two of our good people went to New York this summer and true to the traditions of Vermont avenue sought two of our churches the two Sundays they were in the city. Both were closed, and they went away disappointed. Does it pay?

Eight added to Vermont avenue during July and August. Sixteen at Thirty-fourth street. Seven at H street. Eight at Ninth street and twenty by Pastor Bagley at Louisa and Rappahannock churches in Virginia. Eight at Bethany Beach through our Washington preachers. Whitney avenue has called Walter F. Smith of Newport News, Va. They have taken out the permit to build Kimmell hall. Ground broken last week for our Southeast church.

The Cleveland Conference of Disciples and Free Baptists.

The conference between the Free Baptists and the Disciples at the Franklin Circle church on Monday, Sept. 5, will surely be of lasting and far-reaching effect. Never could a meeting be held with a finer spirit than this. There were about 75 people in attendance. The meeting was presided over by E. P. Wise, president of the Cleveland pastors' union. The discussion was opened first for the Disciples by E. B. Wakefield, of Hiram. No man could have done it more gracefully. The spirit was so kind and the statement of positions so accurate that no one could find a word of fault. Dr. Ball, of Keuka college, New York, followed for the Free Baptists. This speech was a twin of Brother Wakefield's in its candor and spirit. Free discussion was had till the noon hour, when the ladies of the church served a nice lunch.

Just before adjourning a committee of six, three from each side, was appointed to draw up some expression of the gathering looking to the coveted union. After more free-for-all discussion after the dinner hour the committee brought in the following report which after quite a little discussion from each side was unanimously adopted:

In considering the question of union, we recommend the most cordial fellowship between the Free Baptists and the Disciples of Christ, and the cultivation of acquaintance and fraternal regard, and recommend that the Cleveland ministerial association of the Disciples of Christ appoint a committee of five to represent the Disciples of Christ at the general conference of Free Baptists at Hillsdale, Mich. As for method:

"1. We deem it necessary that all shall understand that all thought and discussion of union shall be in reference to the two bodies *as a whole*, and not to the union or consolidation of local churches or associations, thus to prevent the disintegration of our individual churches.

"2. It is recommended that the committee of five have full power to add to its number and shall bear fraternal greeting to the general conference of the Free Baptists and shall lay before the Free Baptists the attitude of the Disciples of Christ in the matter of doctrine, church polity and general feeling of the church in respect to the question of union.

"3. The committee shall ask the general conference of the Free Baptists and general convention of the American Christian Missionary Society each to appoint a committee of twelve to constitute a joint committee of conference respecting doctrinal and other grounds of union and report with recommendations."

The report was signed by Robert Moffett, E. B. Wakefield and S. H. Bartlett for the Disciples and Dr. G. H. Ball, Prof. A. W. Anthony, and T. C. Lawrence for the Free Baptists. Professor Anthony is at the head of the theological department of Bates college at Lewiston, Me. Rev. T. C. Lawrence is pastor of a Free Baptist church in Cleveland.

In compliance with the purpose of the report the Cleveland pastors' union appointed E. B. Wakefield, Prof. L. M. Sniff, J. A. Lord, C. J. Tannar and S. H. Bartlett to be a committee to attend the Hillsdale conference of Free Baptists and there make a clear statement of our doctrines and practices. The conference began September 6, and will continue one week. There was not one dissenting note in the whole day's discussion. In Dr. Ball's clear statement of what Free Baptists held as fundamentals, was as clear a statement of what Disciples hold as could be made. There is practically no difference between the two bodies. They can, ought to, and, we believe, will unite. The geographical location of each will mean much for the united body. They are strongest in New England and New York, we in the Middle West. Colleges are providentially located. The movement seems of God. As fuller reports will likely come from the Hillsdale conference this brief statement will now suffice. But let all preachers in our brotherhood who have Free Baptist neighbors begin a local courtship and fellowship that will help to pave the way for the union. May the spirit of the Christ animate us all in all that is said and done in this matter.

C. A. FREER.

Collinwood, Ohio.

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Shall We Be Subject to this Shame?

The writer delights in the subject of union among God's people. The one thing to be deplored above all others among the children of God is the many sects into which the church is divided and subdivided. I give below the latest statistics of the religious bodies, numbering over one million members in the United States. Do not fail to notice the number of subdivisions in the five different denominations. Here are seventy-two bodies in five denominations. The Disciples of Christ is the only religious body given without division.

Catholic (8 bodies)	9,891,869
Methodist (17 bodies)	6,192,494
Baptist (13 bodies)	4,725,775
Lutheran (22 bodies)	1,715,910
Presbyterian (12 bodies)	1,661,522
Disciples	1,220,798

The reason we call attention to this interesting table at this time is to point out the many useless and shameful divisions or sects into which these great religious bodies are divided. Please allow the writer to raise also the question, Shall we also be subject to this shame? With but few radical exceptions, the great brotherhood known as Disciples of Christ, or Christians only, still stands together. Will it be necessary, however, for the future statistician to write "Disciples of Christ (three bodies)," or four, eight or ten bodies as the case may be? A people who started out to unite the Christian world by restoring the New Testament church should be ashamed to even allow a hint that they might themselves divide on matters of mere opinion. We cannot divide on anything else. It is utterly impossible for us to divide on first principles, faith in Christ, obedience, church government, church organization, or right living. If any number of churches should separate themselves from the main body, it can only be on matters of opinion, not on questions in which salvation is involved. Let every minister who has any respect for the great work of our pioneers, who did everything in their power to destroy human creeds based on human opinions, preach the gospel as the power of God unto salvation, and allow the churches to enjoy every liberty that God gives them. Where the scriptures are silent let no man trouble you.

G. A. HOFFMANN.

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THE DOCTOR'S WIFE

Agrees With Him About Food.

A trained nurse says: "In the practice of my profession I have found so many points in favor of Grape-Nuts food that I unhesitatingly recommend it to all my patients.

"It is delicate and pleasing to the palate (an essential in food for the sick) and can be adapted to all ages, being softened with milk or cream for babies or the aged when deficiency of teeth renders mastication impossible. For fever patients or those on liquid diet I find 'Grape-Nuts and albumen water very nourishing and refreshing.' This recipe is my own idea and is made as follows: Soak a teaspoonful of Grape-Nuts in a glass of water for an hour, strain and serve with the beaten white of an egg and a spoonful of fruit juice for flavoring. This affords a great deal of nourishment that even the weakest stomach can assimilate without any distress.

"My husband is a physician and he uses Grape-Nuts himself and orders it many times for his patients.

"Personally I regard a dish of Grape-Nuts with fresh or stewed fruit as the ideal breakfast for anyone—well or sick." Name given by Postum Co., Battle Creek, Mich.

In any case of stomach trouble, nervous prostration or brain fag, a 10 days' trial of Grape-Nuts will work wonders toward nourishing and rebuilding, and in this way ending the trouble. "There's a reason" and trial proves.

Look in each pkg. for the famous little book, "The Road to Wellville."

Are We a Denomination?

By W. O. Moore.

Some insist that those known as the Disciples of Christ are a denomination. Is this true?

1. The apostles were told to go into all the world and preach the gospel to every creature. The Disciples of Christ at the present day are committed to this work. Is this denominational?

2. They were directed to so preach the gospel as to make disciples. Is this denominational? Those known as the Disciples of Christ will not take a denominational name. One can be a Christian and not be a Methodist, but he cannot be a Christian without being one of Christ's disciples. One can be a Christian and not be a Presbyterian or a Baptist, but he cannot be a Christian without being one of Christ's disciples.

3. They were told to baptize those discipled into the name of the Father, and the Son, and the Holy Spirit. Is this denominational? Is there a people who profess to baptize and do not baptize those discipled—those who believe in Christ with all their heart?

4. They were told to immerse believers. Is there a church that will refuse to immerse believers? The Disciples of Christ immerse believers. Are they denominational?

5. All believers who were baptized into Christ were instructed by the apostles to observe faithfully whatsoever he commanded. Can a church that does this work be called denominational?

6. Those known as the Disciples of Christ can say: "Christ is our creed." They believe in their creed. They accept what their creed teaches and propose to follow him. Is there anything in this that can be pronounced denominational? Denominations began to arise when men formulated doctrine and called it their creed.

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How Beecher Learned to Preach.

An interesting article by Dr. F. A. Noble, in the London Christian Commonwealth, gives a picture of the great Brooklyn preacher not generally known. It is based on personal knowledge, and we print the following liberal extract:

In these sore straits and in this troubled mood he bethought himself to go back to the New Testament. The great apostle, he was certain, knew how to preach. He opened the book of Acts. From the material there furnished he made the most minute and careful study of Paul of which he was capable. He followed him from city to city. Wherever he spoke, whether to little companies or large assemblies, to sincere and earnest groups of inquirers or howling mobs, at Athens or Ephesus, he became one of his audience. He made the epistles shed light on the narratives. In connection with what Luke said about him at Philippi or at Corinth, or in any other center, he read the letter to the Church in that place. In this way, reading backwards and forwards and between the lines, he came into intelligent sympathy with the play of the apostle's mind, and saw him, on the one side burdened with his sublime message to souls alienated from God and in bondage to sin, and on the other doing his best to understand men in their actual conditions and needs, and to shape his words so as to win them, if possible, into the faith of Christ and a better life.

This study worked a revolution in the ideas and theories of the young minister. It gave him a new start. He counted it the real beginning of not what he himself, but what others, would call his triumphs in the pulpit. Through this intense and exhaustive contemplation of the spirit and method of a man who was a chosen vessel of the Lord and a master of assemblies back in the century when Christianity was setting out in the fresh vigor of youth and no sects had been formed, the great nineteenth century divine ventured to believe he had discovered the secret of effective preaching. By that process, then and there, he strung his bow anew, and filled his quiver with sharp-pointed arrows, and passed forth prepared to aim straight and hit his mark. There were to be no more bitter self-reproaches, and tormenting headaches, and agonized tossings through sleepless nights because his words seemed to be only empty sound.

It is not necessary to concede the low estimate which this extraordinary man put upon the effectiveness of his earlier efforts. In the nature of things he could hardly have spoken at any time in his public life without interesting and moving people. At the same time, it is quite obvious what a superb furnishing, both for his immediate and his future work, this line of investigation, pursued in this temper and for this end, would give to a man of Mr. Beecher's age, and temperament, and powers. His message was the same as the message which Paul had to deliver. The basic elements of human nature with which he had to deal were identical with those with which Paul had to deal. By studying the apostle and the wise way in which he sought to adjust himself to the facts of thought and life, he was set on the track of discriminating in matters of environment, intellectual and moral development, current views and tendencies, local customs and prejudices, and so of being able to apply his universal truth of God in Christ reconciling the world unto himself to the universal need of reconciliation with some fair chance of winning.

He himself, of course, did not say this, but there were certain results of this change in his method of apprehending and applying truth which were at once and ever after in evidence.

It imparted an evangelical and revival note into his preaching. During his settlement in Indianapolis much of his time and strength was given to assisting his brethren in the regions adjacent in conducting revival services. Those who did not know Mr. Beecher, or knew him only in connection with his interest in public questions and reform movements, might not suspect it, but from first to last he was deeply concerned in the conversion of souls. Nothing gave him more joy than to see those who were ready for it pressing forward to unite with the church. He was always eager to draw men—men far on in years, men bearing the heat and burden of the day, and youths and even little children, into the faith and fellowship of Jesus Christ.

This new departure gave a strikingly biblical turn to Mr. Beecher's pulpit deliverances. He was not a biblical preacher in the sense that he took texts and merely expounded them. He did this, and sometimes in a wonderful and impressive fashion; but he was a biblical preacher in the sense in which prophets and apostles of old were biblical preachers. He got inside of the letter and caught the spirit of it. The scriptures became to him another burning bush, and through them he was able to receive and communicate a fresh message from God. In uncovering Paul's method of speaking he discovered Paul's method of hearing, and once more divine thought had utterance through human lips.

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WHAT'S THE USE

To Keep a "Coffee Complexion"?

A lady says: "Postum has helped my complexion so much that my friends say I am growing young again. My complexion used to be coffee colored, muddy and yellow, but it is now clear and rosy as when I was a girl. I was induced to try Postum by a friend who had suffered just as I had suffered from terrible indigestion, palpitation of the heart and sinking spells.

"After I had used Postum a week I was so much better that I was afraid it would not last. But now two years have passed and I am a well woman. I owe it all to leaving off coffee and drinking Postum in its place.

"I had drank coffee all my life. I suspected that it was the cause of my trouble, but it was not until I actually quit coffee and started to try Postum that I became certain; then all my troubles ceased and I am now well and strong again." Name furnished by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for a copy of the famous little book, "The Road to Wellville."

Sunday-School.

September 25, 1904.

THIRD QUARTERLY REVIEW.

GOLDEN TEXT FOR QUARTER.—The Lord is merciful and gracious.—Psa. 103:8.

The lessons of the past quarter cover a period of a little less than a century, beginning with the division of the kingdom which occurred shortly after the death of Solomon.

The palmiest days of Israel's political history are already past. The reign of David had been the hero-time of Hebrew history, and the reign of Solomon was the Golden Age in which the nation reaped the fruit of David's energetic administration in an enlarged boundary, a flourishing commerce, an abundance of wealth and a successful practice of the arts and industries of a refined civilization. The weakness of that Golden Age lay in the fact that its splendor was not a spontaneous outgrowth of the national life, but was in large measure a burden imposed upon the people by the will of the sovereign. As was natural in such a case, the death of the king and the succession of one equally ambitious but less efficient brought on a revolution. Jeroboam, posing as the champion of the people's rights against the tyranny of the king, led a successful insurrection which robbed Solomon's son of the bulk of his territory. Henceforth there were two kingdoms. The ten rebel tribes are spoken of as "Israel" or "the northern kingdom," the two tribes which remained subject to the line of David, and which were the progenitors of the Jews of the time of our Lord, are called "the southern kingdom," or "Judah."

From this time onward, neither kingdom ever commanded the serious respect of the great powers. There was a succession of alliances and wars with their neighbors, and sometimes the hand of Jehovah was marvelously interposed to prevent the apparently inevitable destruction of his people. But neither Israel nor Judah was much of a factor in the world by reason of military power or political importance. Their political history henceforth was not one of glory, but of a precarious struggle for existence —and a losing struggle.

It was now that the prophets acquired a new function and a new importance. It became their task to give a spiritual interpretation to this loss of temporal power and to show to the nation that there was a greater greatness than military prowess and political power. It was a lesson much needed then—and now.

But Israel did not become morally and spiritually strong as she became politically weak. The northern kingdom, cut off from the central place of worship at Jerusalem, readily lapsed back into the use of the old "high places" where heathen and immoral rites had always been in vogue. The work of centralization of worship progressed more satisfactorily in Judah, since Jerusalem was within its territory, but it was still a long time before the old local shrines were entirely abandoned.

The moral degeneracy of the time, especially in the northern kingdom, was doubtless caused in large part by the more friendly relations with the neighboring heathen peoples. The two Hebrew kingdoms, being separated from each other and at war most of the time, were led into alliances with their neighbors. Such relations were usually of doubtful value from any standpoint and they were uniformly demoralizing to morals and religion.

Hence again arises the other great function of the prophets—to preach righteousness, to show people that no exactness of ceremonial or correctness of ritual could save them if their hearts and lives were not right. The early prophets, Elijah and Elisha, faced the boldest sort of heathenism and Baal-worship, and fought it in the name of Jehovah. But beginning with Amos and Hosea and coming on down to the very last of the prophetic line, the prophets had a subtler task. It was to fight against immorality and irreligion intrenched behind the forms of religion; to champion morality and spirituality against empty ritualism. The period which we have been studying during the past quarter sees the rise of these problems and of the class of men who were to meet them. The further development will be studied during the coming quarter.

Midweek Prayer-Meeting.

September 21, 1904.

CONTROLLING OUR THOUGHTS.

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Writing at a time when psychology was little known, as a science, the apostle, by spiritual insight, lays down in this passage one of the profoundest truths in connection with character-building. It is the essential relation between our thoughts and our characters. In other words, our actions are traced back to their original source, the thoughts of the heart. Whoever can control his thoughts can to that extent control his actions, for thoughts are the very stuff of which our actions are made. Jesus taught the same lesson when he told his disciples that it was not the things which entered into them which defiled them, but that which proceeded out of their minds and hearts.

What to Think About. The apostle exhorts the brethren to think upon things which are "true," "honorable," "just," "pure," "lovely," and "of good report." This covers a wide scope of thought. The mind that is occupied with thoughts upon these things will have no time nor taste for entertaining thoughts of a contrary character. Light expels darkness. The true, the beautiful, and the good, when cherished by the mind, will expel the false, the unseemly and the evil.

How to Control Our Thoughts. It is often said that we cannot control our thoughts. But as some one has put it, "While we may not be able to prevent the birds from flying over our heads, we can prevent them from building nests in our hair." Fugitive thoughts may knock for admittance, but it is in the power of the human will to spurn them from the threshold, if they are unworthy of admittance. Our will power was given to us to control our thoughts and our actions. We may make this process of guarding our minds against evil thoughts much easier by occupying them with thoughts of right character. Herein lies the value of good books, and other pure literature; and also of the right kind of companions. When one is reading a good book, and his mind and heart are engaged with elevated thoughts, it is easy to ward off thoughts of an evil character. In the company of the pure and the good we are rarely tempted to think or utter mean and unworthy thoughts.

The Essential Condition. But, after all, human experience has taught us that it is only as our hearts are "purified by faith" and renewed by the regenerative power of God's grace and truth, that they can be made pure and kept pure. When Christ is enthroned in the heart, as the chief object of our love, our faith, and our hope, his presence will banish all evil thoughts and will cause whatsoever is true, honorable, just, pure, lovely and of good report, to grow and prosper there. The Psalmist knew himself and his need when he prayed:

"Create in me a clean heart, O, God:
And renew a right spirit within me."
—Psalm 51:10.

Prayer. Almighty God, our Heavenly Father, wilt Thou so cleanse the thoughts of our hearts, that not only the words of our mouths, but the meditations of our hearts may be acceptable in thy sight, and that our actions proceeding thereform will be such as will perfect our own characters while they glorify thy name and benefit our fellowmen. For Christ's sake. Amen.

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The Life of John Smith.

We have just issued from the press a new edition of "Life of John Smith" from the original plates, having purchased the copyright and original plates years ago. The new edition is on good paper and well bound in cloth, containing nearly 600 pages, and will be sold for 60 cents. This edition is printed from plates of the only copyrighted "Life of John Smith" on the market, or that can be put on the market, all others being counterfeits of the baser sort. You will make no mistake in ordering such a book at such a price, and money will be refunded to anyone thinking otherwise.

Christian Endeavor.

By H. A. Denton.

September 25.

CHEERING FACTS ABOUT MISSIONS IN JAPAN AND KOREA.—Zech. 14:3-9, 20.

For the Leader.

It has not been long since we had a lesson devoted to the interests of our general home missionary society. To-night we have a meeting in which the Endeavorers are to be enlisted in the work of our Foreign Missionary Society. The Endeavorers are missionary in spirit. It is the recommendation of the United Society of Christian Endeavor that the local Endeavor societies support the missionary interests of their own churches. Therefore, our general missionary societies name some work each year for the special work of our Endeavorers. The Foreign Society has a special work, and the Home Society has a special work—Porto Rico this year for the Home, and the Orphanage of Damoh, India, this year for the Foreign Society. The young people are urged to raise a special offering and send to headquarters for these interests. If we want to have a share in this work this year, our society must take up an offering to-night and forward it at once to F. M. Rains, Cor. Sec., for the Damoh orphanage. Let us remember when we study of Japan and Korea to-night that our Foreign Society has a noble army of missionaries in Japan.

For the Members.

1. The prophet Zechariah, in the lesson text, says a time shall come when Jehovah shall be king over all the earth, and that in that day it shall be written upon the bells of the horses, "Holy Unto Jehovah." This means that the reign of God shall extend to all the nations, as our Savior taught his disciples to pray. We can see what great improvements in many respects have come to the earth as a result of the partial spread of the kingdom. What may we not expect when the whole earth is full of the knowledge of the Lord? when all life has been consecrated to the service and glory of him who is Lord of all?

2. There is no better example of what the religion of the Lord Jesus will do for a nation than Japan. It has been about fifty years since Japan received her first real message of the cross. The Protestant missionaries with the education of a Christian civilization have been at work in Japan not longer than the memory of an old man. Yet what wonders have been accomplished! While the nation has not become Christian in name, the spirit of Christ is more powerful there than in Russia, a nation that has been Christian in name for centuries. While the missionaries deplore all war, yet they are praying, for the sake of missions, that the arms of Japan may be victorious. It is certainly a cheering fact from Japan that within the lifetime of servants of the Lord now living on the earth she has developed from a closed, pagan kingdom, hating all the ways of the Lord, to the last step before a national acceptation of the Christian religion.

3. Korea has not made such developments as Japan, but light is breaking there. The missionaries have had a wonderful influence there. They have made apostolic sacrifices, and we are assured that apostolic success awaits them. Japan is now dominant in Korea. This will mean not only an open door for the commerce of the world, but it will mean an open door for the untrammeled word of the gospel. The present gives promise that the work of the Lord in Korea will not be held back by the out-of-date spirit of Russia. Sectarianism will receive its death blow in Korea during the present war. It will not only be the sectarianism of the Russian church, but all sectarianism, for the present spirit of Japan in matters of religion is coming nearer and nearer to the liking of the Disciples. Let us pray more for Korea. Let us pay more for the redemption of Korea. May the light that is breaking in the east grow brighter and brighter unto the perfect day.

4. Amos R. Wells gives some interesting figures of the work in Japan and Korea: 40,000 Christians in Japan, with as many more adherents who are not members of the churches. The Christians have an influence there far beyond what one would expect for their numbers. This is cheering news, for it means a sympathetic mental attitude that goes before a great awakening in spiritual matters. Korea has 141 missionaries. Permanent work in Korea did not begin until 1884, yet there are 8,000 Christians there, with many more sympathetic. A large number of Korean churches are self-supporting. This is a cheering fact from Korea. Korean churches abound in this grace.

Quiet Hour Thought.

Oh, Lord, help me to know if I am meeting the full measure of my responsibility to these far eastern empires.

DAILY READINGS.

M.	What is to be.	Psa. 72:12-20.
T.	Missions go forward.	Psa. 89:19-26.
W.	Signs of Christ's coming.	Psa. 96:11-13.
T.	Christ a light to Gentiles.	Acts 26:22, 23.
F.	Idolatry must fail.	Isa. 44:6-11.
S.	The ends of the earth.	Jer. 16:19-21.
S.	Cheering facts about missions in Japan and Korea.	Zech. 14:3-9, 20.

On to Atlantic!

The Iowa southwest district convention will be held at Atlantic, September 27-29. An excellent progam is under course of preparation and a large attendance is desired. The subjects discussed will be practical and inspiring. You can't afford to miss it. Come.

FRANK OVIATT.

Brethren of the southwest district, you can very greatly assist us by dropping me a card saying how many we may look for from your church. As our custom has been elsewhere, lodging and breakfast will be free, with a reasonable charge for dinner and supper, served by the ladies of the church. We shall look for you. Atlantic is on the main line of the C., R. I. & P. R. R., and trains arrive from Des Moines, 9:36 a. m., 11:10 a. m., 2:43 p. m. and 7:15 p. m. From Council Bluffs, 7:12 a. m., 2:18 p. m., 6:45 p. m., 7:45 p. m. On Red Oak branch, 9:00 a. m. and 5:10 p. m. Audubon branch, 2 p. m. and 5:45 p. m. Now any other information I can give, I shall gladly do so. Yours for a great convention.

W. B. CREWDSON.

Scotland County, Missouri.

A thousand people were in attendance at the Scotland county meeting. The reports from the twelve churches and two mission points were encouraging. The work is in good condition, the churches practically out of debt, and all have regular preaching but two, and they are trying to secure a preacher. One country church of thirty members has preaching half time and has been paying $400 for the same. Is there another country church in the state that can report so good a record?

Bro. F. Boyd, the preacher at Gorin, made a splendid address on co-operation. This is his first year in the county and he is doing good work.

The writer spoke on "The Peculiar People of God." Bro. W. A. Moore was with us to help in every way. He gave us the "Boy Problem," which was very much enjoyed and I believe will help us in our work in reaching and holding the boys. Moore is doing a fine work in his chosen field.

The churches are getting ready for the fall campaign.

The Memphis meeting begins September 18. The pastor will be assisted by H. S. Saxton and wife, who will have charge of the music.

M. J. NICOSON.

BOWLDEN BELLS
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FREE CATALOGUE
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To the Bible-schools of Missouri.

Our corresponding secretary, W. A. Moore, is in great demand for special work in the field. The board is solicitous about keeping him in the field and out of the office. Superintendents and Bible-school workers, in this we covet your help. Send in your pledges quarterly. Do not delay. Do not wait for a notice from the secretary. Save us this extra office labor and we will give you a great year's work. Send at once to W. A. Moore, Mexico, Mo. In behalf of the board.

A. W. KOKENDOFFER, Pres.

Mexico, Mo.

South Missouri Notes.

We are trying to revive a greater interest in south Missouri in county co-operation. Already several counties are advertising for men to serve as county evangelist; these counties have money in the treasury. We have solved some problems by sad experience. One is that we should not attempt to employ a county evangelist in each county while we haven't sufficient means to support him; hence our plan this year has been to employ a state evangelist to come into the county, and the county relieve the state by paying the evangelist while in the employ of the county board. Then when the funds of said county board are exhausted the state board sends the evangelist to some other county and places him at the disposal of the county board. This plan obviates a failure and will enable us to keep many more good evangelists in the field. Each church is urged to send a strong delegation with a good pledge to the convention.

JOSEPH GAYLOR.

Norwood, Mo.

Preachers for the Churches.

Some fifty or sixty churches in and near Des Moines, some of them not very near, depend upon the young men in attendance upon Drake university for their preaching.

Oftentimes new churches neglect to send me word concerning their needs until the most able of our young men have been employed. Others delay the matter so long that the strongest men do not come to attend Drake university at all, simply because we cannot give them full assurance that they will have work, if they come. If we could know before school opens that certain places were open, we could send to the very strongest men corresponding with us, and say to them that they were running no risks in coming here with their families, and taking a year's work. This would insure to the churches far better service than they oftentimes get. Let me urge all to attend to this matter as early as possible, so that we may give them the very best encouragement.

We have a dozen strong men who wish to be with us, if we could give them any assurance whatever.

Address me in Des Moines, at 2364 Cottage Grove Ave.

ALFRED M. HAGGARD,
Dean of the College of the Bible.

Our Budget

—St. Louis day, Thursday, at the World's Fair. We had to close early to get ready for it, as it is a general holiday.

—On Sept. 29 we will publish our pre-convention number, giving a great deal of information about the convention which our readers will need to know.

—Thousands of our readers do not know how very near our great convention was to being "called 'off'" last week. Considerably over a year ago a definite promise was made to Dr. J. H. Garrison by the Louisiana Purchase Exposition authorities that they would put at the disposal of our brotherhood the Music Hall and the Coliseum if the convention could be brought to St. Louis.

—On the strength of that promise it was decided that the convention should come here and from that time the plans have been laid for a gathering in St. Louis. It has been announced all over the country. Hundreds of people have engaged their rooms for the occasion.

—Last week a thunderbolt came into the very midst of the local committee. It was announced in the St. Louis daily papers that the Music Hall had been let from now for other purposes that would block all the plans for the convention.

—Religious bodies have some rights which World's Fair authorities are bound to respect. The charitable view to take is that, as the Exposition has a surplus of "red-tape," and there have been many changes in the staff, the authorities got a little mixed, and really were ignorant of the magnitude of our convention, and thought any hall would answer the purpose. Whatever the reason the action of the Exhibition authorities betrayed lack of appreciation of the binding character of an official pledge.

—This had to be brought to their attention very pointedly. There were two courses open. They had to provide for the convention or we would call it off, as there is no other hall in St. Louis adequate to the needs of our convention. Finally the matter was adjusted, and the convention will be held in the Music Hall, the Coliseum and Festival Hall.

—So that now we go ahead with our plans for the greatest religious convention ever held. The managers of even so great an institution as the World's Fair would have made a huge mistake if they had continued to ignore pledges made, affirmed and reaffirmed.

—The epidemic of railroad accidents calls attention once more to the need of some wise legislation compelling greater safeguards by the railroads against such wrecks. If our statesmen could get their minds off partisan politics long enough to look after some legislation for the protection of human life they would earn the gratitude of the traveling public.

—It is in order for every church to send its minister to the St. Louis convention. The churches will reap the benefit.

—After three years of service J. M. Bailey has resigned at Ottumwa, Ia.

—J. D. Hull has resigned as minister of the church at Parkersburg, W. Va., to take effect October 1.

—W. F. Turner reports another promising meeting at Joplin where Brothers Harlow and Ridenour are in action.

—C. W. Comstock has recently taken charge at Gallatin, Mo., where all departments of the church are taking on new life.

—M. J. Nicoson, will begin a meeting at Memphis, Mo., Sept. 18, assisted by Harvard S. Saxton and wife as the musicians.

—The American Christian Missionary Society has received a bequest of $1,914 from the estate of Mrs. Sarah Holmes, of Indiana.

—Nelson G. Brown, of Galesburg, Ill., desires to be notified of the presence in any of the schools of that town of young folks belonging to the Christian church.

—We had a pleasant call from W. J. Dodge who is on his way to Kentucky University. Brother Dodge has done some fine work in South Dakota.

—The state board of the C. W. B. M. has just reported that the Junior mission band of the Martin's Ferry church, G. F. Assiter, pastor, is the largest in Ohio.

—J. O. Shelburne, city missionary of Cincinnati, has resigned his work to accept the pastoral care of the Central church at Toledo. He begins in Toledo the first of October.

—W. A. Houchins, recently of Cheneyville, has resigned his work there and accepted a call to Montreal, Canada. This is under the auspices of our Board of Home Missions.

—F. D. Wharton has been extended a pressing call, with increase of salary, to remain a third year—the longest time any preacher has served the congregation—at New Kirk, O.

—President Barham, of Missouri Christian College, Camden Point, sends us this cheering line: "We are rejoicing in the best opening since our connection with the institution."

—W. C. Williams has closed his work with the church at University Place, Seattle, Washington, and R. L. Bussbarger, of Kentucky, has gone there to enter upon the pastorate.

—M. E. Harlan, of Brooklyn, was granted a two months' vacation and spent the time among his brethren in the west, visiting Kansas and Iowa, where he delivered a number of addresses.

—The meeting which John T. Hundley, of Norfolk, Va., has just held at Newland, was in the open air and resulted in the organization of a church of 51 members. The new church is planning to build.

—It is hoped that L. C. Wilson of Elwood, Ind., who is going on a visit of exploration to Louisiana, will find a cordial welcome among the brethren there and help to build up the cause in that great state.

—The church at Lanark, Ill., has doubled its Church Extension apportoinment. R. D. McCoy, missionary to Japan, recently visited the church and B. L. Wray has just made a powerful plea for union at a "union meeting."

—The state convention of Alabama meets at Oxford, Ala., Nov. 15-18. The Georgia state convention meets at Savannah, Ga., the same week, and the state convention of South Carolina is held at Charleston, S. C., Nov. 24-27.

—E. C. Mobley, in connection with W. A. Martin, evangelist, is holding a great meeting at Rome, Ga. The meeting is being held in the tabernacle and is being assisted by our Board of Home Missions. Brother Martin is preaching to 1,000 people.

—John A. Stevens, missionary under our home board, is holding a protracted meeting at Pilot Point, Texas, where it is expected that two churches will be galvanized into life and a missionary located. They have not had a regular preacher for years.

—D. D. Boyle has closed his work with our good church in Rogers, Ark., and will return to evangelistic effort, his first meeting being at Harrisonville, Mo. The church at Rogers has good equipment and is out of debt, and a successor to Brother Boyle will soon be at work.

—We call special attention to the report of a conference between Disciples and Free Baptists at Cleveland looking towards a union of these two brotherhoods. This union movement was inaugurated about thirty years ago, and the report presented by our brethren at Cleveland is practically the same as that drafted by W. T. Moore at the former conference. We look very hopefully for good results of this last conference.

—With the beginning of November A. P. Cobb, of Waynesboro, Pa., will resume the work of an evangelist, which has been interrupted by pastoral duties for the past two and a half years. Until Nov. 1, his address will be Waynesburg, Pa. After that date, it will be Decatur, Illinois.

—The new mission at Brooklyn under the pastoral care of W. G. Oram and the support of the American Christian Missionary Society, is growing nicely. Their new house of worship will be ready for dedication in October. They have asked Benjamin L. Smith, Cor. Sec., to dedicate the house for them.

—During the first eleven months of the missionary year the Foreign Society made a gain in receipts from churches and Sunday-schools and Endeavor societies of $13,973.61. There was also a very encouraging gain in the number of offerings. But there was a loss in annuities and bequests and personal offerings.

—We should be pleased to have any information that can be given as to the whereabouts of Frank, or Pat, Brown. He is low of stature and lived in the neighborhood of the Aerial church, Ralls county, Mo., in 1877. He was educated for the priesthood, but had united with the Christian church; sometimes preached.

—J. N. Smith, who had to resign at Bellingham, Wash., after twelve years spent in the northwest Pacific region, because of his wife's health, and accepted a call to the East Side church, Los Angeles, reports her already improved. The work Brother Smith left with deep regret is large, prosperous and important.

—David Lyon has closed his work at Dayton, Wash. He will travel on the west coast, visit the St. Louis convention, and rest awhile with his sister at Unicoi, East Tennessee. Dayton is one of the best churches in the northwest, in a rich farming section. It called its new pastor, J. A. Pine, without "sampling" him.

—A larger number of our Christian Endeavor societies have contributed this year to our home mission work on the island of Porto Rico, and there has been a marked increase in the amount of the offerings. We are hoping that all of our societies may have fellowship in this work and that many more offerings may be received before September 30.

—Here is an encouraging note from Keokuk, Iowa: "Last Sunday was a great day here. We burned an old note for $900—a substantial reduction in our indebtedness, had a thanksgiving and praise service, and to crown all, had one added, a most estimable sister who comes to us from Quincy. We thank God and take courage." J. W. Kilborn, minister.

—James N. Crutcher has resigned the pastorate of the Central Christian church, Moberly, Mo. He will hold protracted meetings, or "Schools of Believers," for awhile, and his address will be Moberly until further notice. Any church wanting a meeting may address him there. Brother Crutcher is now in a meeting with H. J. Corwine, and the church at Auxvasse.

—Australia still sends its sons to us for Biblical training. Harold Knott and James Groom are here to attend Drake, and a splendid career is prophesied for them. Chancellor Craig, who met them in Honolulu, was the means of their coming. H. G. Mastin and Clarence Miller have just arrived to attend Kentucky university. Brother Mastin's father is the editor of the Australian Christian.

—The church and friends at Winchester, Ky., have sent a thousand dollars to the Foreign Christian Missionary Society to aid in the erection of the new Bible college in India.

This makes $1,750 from this church this year for the regions beyond. This, we understand, places Winchester in the lead of all of our churches in its offerings for foreign missions to date on this missionary year.

—"A church built in two days." It was at Fort Wayne, Ind., and particulars will be published in our next issue.

—F. G. Roberts will begin a meeting at Brookfort, Ill., as evangelist for the eighth Illinois missionary district, on Sept. 19.

—W. W. Denham's resignation at Elkhart, Ind., has been rejected by the church there and he has been unanimously urged to stay indefinitely. He has decided to do this, rejecting inducements to go elsewhere.

—The Clinton (Mo.) district convention meets at Butler, Sept. 19-21, and the Bates county meeting meets at the same place on Sept. 22. The Vernon Co. (Mo.) convention will be held at Sheldon, Oct. 3-5.

—We are glad to call attention to the catalogue of Iowa Christian college, though at so late a date. For some reason it did not reach us with those of other colleges. Bro. C. J. Burton is president of this school, situated at Oskaloosa, Ia., and will gladly send the catalogue to any prospective student.

—T. W. Cottingham, in resigning his work as state evangelist of Missouri, expresses his appreciation of the way he has been treated by the board, and his cordial endorsement of Brother Abbott and his work. He calls upon all preachers to stand by the state work, which is limited in usefulness merely by its crippled finances. Brother Cottingham will hold meetings until January, and then hopes to find congenial preaching appointments near Kansas City.

—The first anniversary of L. G. Batman as pastor of the First Christian church, Philadelphia, was celebrated on Lord's day. Special invitations had been sent out by the official board, and strong appreciation of the pastor's work was proclaimed. "The year has been characterized by the most warm-hearted fellowship throughout the church; by renewed activity and zeal in the Master's work, and more than all, by the development upon the part of the church of a most hopeful and energetic spirit as to the future."

—The state convention of Wisconsin is in session this week. The state convention of Illinois has just been in session at Champaign. The Indian Territorial convention met in Tishomingo, Sept. 13, 14. The Oklahoma convention meets at Enid, Sept. 19-22. The Kentucky state convention meets at Winchester, Sept. 20-22. The West Virginia state convention meets at Bethany, W. Va., Oct. 5-7. The Virginia state convention meets at the same time. The Tennessee state convention meets at Nashville, Tenn., Oct. 4-7.

—"A prominent brother passing through our city," writes T. Henry Blenus, of Jacksonville, Fla., "having been engaged in extensive financial interests in parts of our state, made us a pleasant call recently, and by the way remarked that the need of our cause in Florida was more preachers, and a higher type of Christian living among some of our church members in some sections. We opine that the good brother had some experiences while in the state." Is not this a general statement rather than one limited to Florida?

—The parsonage at Weston, Mo., has been completely destroyed by fire and Bro. C. R. Vawter lost his library of 700 volumes, sermon notes and papers, as well as all personal effects. Nothing was insured but the furniture. Luckily Brother Vawter was alone at the time; his wife being on a visit in Kentucky. He had retired about midnight and was awakened at 4 o'clock by smoke and the crackle of flames. Groping and stumbling he finally found the window and made his escape by the porch. It was only with difficulty that the Christian church was saved from catching fire. The loss is all the more deplorable in that many of the articles were valued for other reasons than their intrinsic worth.

Ministerial Exchange.

Wanted—Correspondence with an evangelist and singing evangelist for a meeting at Bushton, Ill. Address W. W. Jacobs, Kansas, Ill.

J. M. Bailey, having resigned at Ottumwa, Ia. (address 839 W. 4th St.), will correspond with churches in need of a pastor.

H. J. Aldrich, having resigned at the Dearborn street church, Buffalo, N. Y., there is an opening for a bright, earnest worker at a moderate salary. Address G. K. Godfrey, 415 Connecticut.

R. A. Schell, Hebron, Neb., is in need of a good teacher of vocal and instrumental music and choir leader.

Prof. C. A. Sharpe, Columbia, Mo., wants a competent housekeeper.

R. S. Smedley, Geary, Okla., has a place for a good pastor and preacher, to live in railroad town, to preach one-half time there, and half time for country congregations five miles out. A fine chance and plenty of work.

World's Fair Pavilion Fund.

Amount previously acknowledged...	$3,521.08
H. S. Savage, Virginia, Ill.....	1.00
Henry Goss, Centerville, Ia.....	10.00
J. L. Sawyers, Centerville, Ia.....	10.00
J. P. Park, Hunter, Okla.....	2.00
Total received to date.....	$3,544.08

One of our oldest and most experienced brethren has visited our pavilion twice within the past week. He was astonished at the crowds that came into it, and says he could spend his whole time profitably there telling enquirers "our position." He thinks it is the best advertisement we have ever had.

National Convention Transportation.

Every effort has been made to secure railroad favors for delegates to the national convention of our churches, convening in this city Oct. 13 prox. We cannot secure lower than the special rates made to the Louisiana Purchase Exposition. These, however, are generally lower than we have been accorded at previous national conventions. We are assured, too, that the lowest Exposition rates will be allowed for such periods as will enable our delegates to attend all the convention sessions and have one week, either before or after the convention, for attending the Exposition, if application is made. Also special sleeper rates and car service may be secured on application and guarantee of a stipulated number of delegates. Our state transportation managers and ministers located at junctions of railroads should enter at once into correspondence with the general passenger agents of roads crossing their territory. The national committee will render all possible services requested. We are confidently expecting 75,000 Disciples to attend the sessions of this convention. For information concerning roads, addresses of general passenger agents, etc., address Geo. L. Snively, chairman transportation committee, 903 Aubert Ave., St. Louis, Mo.

Notice to Indiana Churches.

All correspondence other than that relating to field work, or transportation, should be addressed to J. O. Rose, state secretary, 414 Majestic building, Indianapolis, Ind.

T. J. Legg, field sec. and evangelist.

Another Convention Call.

The American Christian Missionary Convention, Oct. 15 to 20, is to be the greatest gathering in our history of the city of St. Louis. There is a very short time to prepare for this greatest event in the history of the Disciples of Christ. In fact, in some parts of the country the clans are already gathering and we begin to see the hosts arise and head toward the city of the greatest exhibition the world has ever witnessed. This is the year of great enterprises in our city, and the greatest of all the events we are to have is the American Christian Missionary Convention. Twenty-five thousand people are to sit down at the communion table during the same hour within our city. That alone should bring a Disciple half way across the continent.

Quite a large number of names have been received from parties coming, but we still have many vacant homes which are willing to entertain you in the very best of style. In order that we may make you comfortable and that you may enjoy all the conveniences of a great city, and go direct to your homes when you reach Union Station, it is necessary for you to send your names to the undersigned at once. You will receive the card that will indicate the home that will shelter you, to which you can go as soon as you leave the train that brings you to our city. If you do not write us before your arrival you will inconvenience the committee, which is working for your entertainment and comfort, and will probably greatly inconvenience yourself to find a proper location during your stay with us. So kindly write *without delay* to G. A. Hoffmann, Chairman of the Entertaining Committee, 1522 Locust St., St. Louis, Mo.

Christian College

Goes Ahead of All Former Records.

Mrs. W. T. Moore has returned from a three weeks' visit with friends in New York, Philadelphia and Atlantic City, to find every available corner in the college reserved, and she must engage rooms near by for some of the teachers and assistants. It is two weeks before school opens, but all agents have been called in, all advertising stopped and the additional applications coming in each day are being sent elsewhere, or, at their request, placed upon the waiting list for any possible vacancy.

The success of Christian college is phenomenal and demonstrates the wisdom of those who planned the forward movement which was begun there in 1898. That such an institution is a great honor and benefit to the town expresses feebly the pride we take in its development.—*The Statesman, Columbia, Mo., Sept. 8.*

The Last Call.

The books of the American Christian Missionary Society close September 30 at 5 p. m. A large number of churches have taken the offering but have not yet remitted. Many have intended to take the offering and have not done so as yet. The time is short. October 1 will be too late for this year's record. Every church should be anxious about appearing in the list of missionary churches. Every preacher should insist upon his congregation having part in this divinely appointed work. Suffer this final word of exhortation, and send in your offerings at once. Send to

Benjamin L. Smith, Cor. Sec.,
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NEWS FROM MANY FIELDS

South Dakota.

After 22 days of revival in all I organized a church at Lead, S. D. There were 14 by baptism, one from the Presbyterians, five from the Baptists and 19 by letter and statement. One made the confession who was not able to be baptized. When this one is baptized it will make an even 40.

Though the field was difficult and the work hard the Hills meeting was a very pleasant one for me.

The Black Hills are clothed with beauty and stored with gold. Many people never tire of climbing the spruce and fir covered hills. The $10,000,000 annual output in gold naturally attracts many adventurers, speculators, and not a few good, honest people.

In Christian work there are the usual advantages and disadvantages incidental to a mining district. However, the Lead Christian church has more good, influential members than are usually found in the beginning of a church. They are consecrated, united and determined. I shall never forget their kind support and cooperation.

It was a misfortune that the revival could not continue a month longer. But I had made other arrangements and could not continue.

Mrs. Dodge and I are to take special work in Lexington, Ky., for the coming year. We will be at home after October 1.

W. J. DODGE, evangelist.

Alexandria, S. D.

Northern California.

The wise man has said there is a time for everything, and surely there seems to be a time for preachers changing pulpits.

One year ago 26 of our 89 pulpits were vacant, and since then 22 men have been imported; yet to-day we have 28 empty pulpits and 19 idle preachers looking for places in our midst. It is to be hoped that most of these churches and preachers will marry off right soon. The blame for this condition of affairs is certainly not all on one side. If preachers could be induced to live on climate largely, or if some of the churches could loosen their purse strings, things might be different. But when everything reaches an ideal condition, then we will have no need of churches or preachers either.

P. C. Macfarlane is in a good tent meeting at Alameda, assisted by D. W. Honn, state missionary. There was a splendid crowd, and eight confessions the first week.

W. W. Pew and wife, also state missionaries, have gone to Maryville to try and revive the work there, where we hope to locate a pastor soon. It is an important field.

W. S. Myers, of St. Joe, Ind., was inveigled to southern California, and has tied up with the east Eighth St. church at Los Angeles. We were very sorry not to hold him up here, but he may want to come back some day.

T. H. Lawson has resigned at Stockton, effective Sept. 1. They are already negotiating for a preacher.

Geo. R. Lea has gone from Madera to Fowler.

T. M. Morgan, of Santa Cruz, accepts the work at Corralitos.

A number of families are getting ready to come west to our colony site to enjoy the sunshine, fruit and flowers of this matchless land. There is room for more—several thousand more.

Bro. C. E. Daugherty has just gone to Brentwood with a view of locating. We feel certain he will remain and this will add another student to our seminary.

Bro. G. W. Brewster, in commercial business in Oakland for some two or three years past, has been called to the pastorate of the Healdsburg church. I have never met Brother Brewster, but those who have heard him speak in high praise of his ability. We welcome him to our ranks and hope he will be a power in helping to evangelize this coast.

Bro. H. W. Powers has resigned at Petaluma and is open to engagement. Brother Powers has been at work on this coast longer than I have, and he is yet a young man, of excellent character.

Work on our Tenth avenue mission building has been resumed after a whole year's rest.

The Twenty-fourth street mission chapel now has the roof on. We expect to push both these buildings to completion, hold meetings and organize the two churches before the holidays. J. P. DARGITZ, Cor. Sec.

63 Flood building, San Francisco.

Southwest Missouri Notes.

The church at Neosho is preparing to remodel and enlarge their house of worship. J. W. Baker, of Joplin, recently assisted them in a rally to raise the money. Geo. E. Dew is the efficient minister.

The new congregation at Seneca will soon worship in a new brick house worth some $2,500. D. W. Moore, of Springfield, has been there and told the story of his travels in the Holy Land.

Brother Boggess, the new minister at Webb City, starts off well. He has just come from the Bible college at Lexington, Ky.

W. B. Cochran, editor of the Christian Herald, has removed from Aurora, where he has lived for years, to Republic. He has recently suffered the bereavement of the death of his oldest daughter.

L. L. Carpenter will dedicate the new house of worship at Marionville the first Sunday in October. It is a splendid brick building with modern arrangements. It is a monument to the untiring energy of the minister, F. J. Yokley.

Suburban tent meetings, looking to a great evangelistic campaign by our three churches in Springfield, are now the order of the day. This is a fine plan.

A good man who would be willing to labor for a small salary ought to be able to do a good work at Carl Junction and nearby points. Do not write to me, brethren. Write to the officers of that congregation.

Simpson Ely, some weeks ago, concluded a short meeting for the South Joplin church. Though it was begun on short notice and though it rained about every day of the two weeks, there were some twenty added. The preaching was very helpful to the church also. Fruit will come from such sowing. Both in sermon and song Brother Ely is forcible and uplifting. We are proud to have him in our city.

The preacher at the First church, Joplin, has taken no vacation this year. There have been too many important interests at stake. We have every reason to believe we shall be free of debt by the end of the year.

The writer delivered an address before a union Christian Endeavor convention at Chanute, Kan. The theme was, "Some Conditions of Successful Evangelism." The story of our great meeting of a year ago was told, and we gave plainly and without reserve what we believe led to success. The address was received with hearty applause, and many questions were asked both by the young people and ministers. W. F. TURNER.

Joplin, Mo.

Virginia.

The Disciples of this state are grieved at the thought of having to give up R. A. Bagby, who goes to Pennsylvania. He has labored for many years in Virginia and has had wonderful success. He is indeed a good man and is held in high esteem by the churches of the state.

W. G. Walters, late of Fostoria, Ohio, has taken the work at Bluefield, W. Va. The writer has an invitation to assist in a meeting at that place this month.

The blind evangelist, W. F. Shinall, is in the south Piedmont district holding meetings. Large crowds hear him. He is an eloquent proclaimer of the word.

E. L. Abbott, of Spencer, attended the Newriver convention and delivered an address that called forth much applause. Bishop J. D. Hamaker gets the credit of preaching the best sermon on "Christian Giving" ever heard in those parts.

W. G. Johnston, of Roanoke, recently found time to debate the subject of baptism with a Lutheran preacher. They say it was rich. The gentleman will hardly venture to meet another Disciple in debate soon. This one was sooner over than was anticipated. His bulwarks of tradition and Roman superstition which have always been a menace to Christian advancement were soon knocked into atoms. We learn that Johnston is now on the track of a Methodist preacher who is spoiling for a fight.

C. E. Elmore, of Graham, has recently gotten out a tract on the communion question. The arguments are strong and convincing. It hits restricted communion hard.

The money for the parsonage is in the bank. The women took a notion to raise it, and of course they did it. They generally do what they undertake.

P. B. Hall was called away from the meeting at Stoneville by the illness of his wife. He was giving them some splendid sermons and the meeting was getting a good start. The pastor, J. A. Spencer, continued with good results.

The churches for which Geo. E. Owen preached were loath to give him up. No man ever labored for them who was more highly esteemed. Brother Owen went back to his native state, Illinois.

The outlook for Virginia Christian college is bright. They are expecting a large number of students this year. Two young men who are preparing for the ministry, S. T. Burgess and Thomas Moore, will go from this church. They are fine young men. Burgess has been preaching some this summer.

Martinsville, Sept. 3. W. H. BOOK.

BETTER THAN SPANKING.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 183, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Our Western Letter.

"The Association Health Farm" is a national institution only a few miles from Denver, Colorado. I am particular to say Colorado because there is a Denver in Alabama, a Denver in Arkansas, a Denver in Idaho, a Denver in Illinois, a Denver in Indiana, a Denver in Iowa, a Denver in Kentucky, a Denver in Missouri, a Denver in North Carolina, a Denver in Ohio, a Denver in Oklahoma, a Denver in Pennsylvania, a Denver in South Carolina, and a Denver in British Columbia. This last Denver, however, is *New* Denver. The name of the capital city of Colorado, you see, is a popular name. But after all there is only one Denver!

"The Association Health Farm" is located in the neighborhood of *the* city of Denver. It is called the "Association" Farm because it belongs to and is conducted by the Young Men's Christian Association. It is called the "Health" Farm because it is for the benefit of men who are out of health and who desire the advantages of outdoor life in the best climate on earth. The Association Health Farm is "National" because its blessings are for men who need, and choose to have, them from every part of our nation. "The Health Farm" was opened May 21, 1903. It is a sure enough "farm." This great enterprise began with a drop of ink in the Sheldon edition of The Topeka Capital. You remember, I am sure, that a few years ago the Rev. Charles M. Sheldon edited The Topeka Capital, a short time, to show what a really Christian daily paper ought to be. A suggestion made by Mr. Sheldon was taken up by The Outlook. Dr. Edward T. George, of Hanover, Germany, gave $5,000, the first financial aid to make practical a dream. With this money sixty acres of land were purchased. Mr. and Mrs. David Brothers followed this with a gift of thirty-four acres of land in a high state of cultivation. Upon this farm was a good brick house, the usual outbuildings, and between two and three thousand fruit trees. There was also a good supply of small fruit; and an abundant supply of water. This is a matter of prime importance in this part of the world where the average annual rainfall is only about eighteen inches. In the western part of the state of Washington the annual rainfall is from ninety-seven to one hundred and seven inches.

Young Men's Christian Associations in different states and cities are contributing tents in which men having pulmonary troubles may live. These tents can be occupied in this climate, spring, summer, autumn, winter. In Colorado one can be comfortable in a tent from the beginning to the end of the year. There are now forty-two tents on "The Association Health Farm."

Among the Associations that have contributed tents may be named those in Pittsburg, Detroit, Scranton, Washington, Keokuk, Boston, St. Louis, Cleveland, Kansas City, Brooklyn, San Francisco, Chicago, Philadelphia, New York (west side) and Springfield, Mass. Would it not be a good thing if a church, now and again, would contribute a tent in which a sick young man might regain his health? There are Disciples of Christ on "The Association Health Farm." I wonder if some of them would not feel better if they were in a tent contributed by their church? This suggestion is worth thinking about. The sick men live on "the fat of the land." I have spoken of the fruit. There are eight acres in a garden. Chickens abound. There are sure enough fresh eggs. There is a dairy, the men have all the pure milk and rich cream they can drink. There is a physician residing on the "Farm." The best meat in the Denver market is provided. The expense for each person is $25.00 a month. This includes medical attention. There are opportunities to work and earn something. Light labor is good for one's health. The moral and religious atmosphere is excellent. This is, remember, a Young Men's Christian Association enterprise, with the word *Christian* emphatic. There is a free delivery of mail and easy telegraphic communication with the wide world. Bath rooms are not lacking. There is one man in a tent. Each person takes care of his own room. Each tent has a small iron bed, a chiffonier, a table, toilet apparatus, stove, rocker, chair, rugs, and an abundance of bedding. After a resident leaves, all the bedding is sterilized before it is again used. I have mentioned that there is an opportunity to work on the "Farm" and earn something. The "Association" is always glad to utilize whatever help it can from its own members. More and more the fact is receiving attention, and recognition, that outdoor treatment is *the* treatment for consumption. The need for such a place must be apparent to every person who pauses to think of the vast army of young men who annually go down to the grave from the "White Plague." In Colorado we appreciate it as you cannot. Such persons come to our state by the thousand every year. An endowment fund is needed that there may be a few "free tents." Who will supply this fund? In time it will exist. An equipped tent costs about $175. Each tent has a floor and a wooden dado around it about three feet high. There are screens at the windows and doors and the arrangements for ventilation are as perfect as they can be made. Meals are served at regular hours. The use of tobacco is discouraged. The use of intoxicating liquors is prohibited.

For those who are far away the knowledge that such a place as I have described exists must be a matter for congratulation. This place is far and away better for persons who have pulmonary trouble than any hospital. Consumption is a communicable disease and no one can consider himself immune. The prescription—"Colorado" is often fraught with sorrow and anxiety. The distance, the expense, the feeling that the sick one must go away among strangers when he most needs friends, all lessen his chances of recovery, while they add to the grief of those he leaves behind.

These reasons should be enough to convince any person that this is a philanthropy worthy of the support of Christian Associations, Endeavor societies, Epworth leagues, churches, and good men and women in all parts of the land. This "Farm" is unique. By and by there will be others. It supplies what the sick most want—not alms, but a friend.

Do not write to me about "The Association Health Farm." Address Mr. W. M. Danner, Gen. Sec. Y. M. C. A., Denver, Colorado, for additional information.

Denver, Colorado. B. B. TYLER.

My name on a lamp-chimney says, "Pay double for me; I give double light and don't break."

MACBETH.

How to take care of lamps, including the getting of right-shape chimneys, is in my Index; sent free.

MACBETH, Pittsburgh.

Northeast Iowa.

The Christian convention was held at Arlington, Iowa, Sept. 5-7.

T. J. Stimson, president of the convention, was on hand, but Secretary Nichols, who has been absent in Europe, and had a funeral or two during the convention, found it impossible to be there.

B. S. Denny's address on our state-wide needs was masterly. The Arlington people royally entertained the convention.

The C. W. B. M. sessions, presided over by Mrs. Grace Starr, of Center Point, were spirited and to the point.

J. H. Bryan of Bible-school fame was at his best. Joel Brown won the hearts of his hearers in his pointed address on educational work and Dean Haggard fulfilled all expectations in his educational address Wednesday evening.

J. T. Shreve was elected president; J. C. Hanna, vice-president; Jas. T. Nichols, secretary; G. A. Hess was elected district secretary of Christian Endeavor work, and H. I. Prussia district secretary of Bible-school work. F. N. Kerns was selected member of nominating committee for state convention, with C. E. Lockhart, alternate.

Arlington was hard to reach, thus lowering the attendance. A number of new preachers who had moved into the district the past year, were welcomed at the convention.

G. A. HESS, Acting Sec.

COMING TO THE WORLD'S FAIR?

You will need at home the "Authentic World's Fair Guide" to familiarize yourself with this immense exposition, the location, best means of reaching the grounds, planning as to what will be done each day while here, that you may thus "do" the Fair at the least expense. The Authentic Guide will be worth several times its price, 25 cents, enabling you to do this, but it will be sent you for one new subscriber to OUR YOUNG FOLKS at 75 cents, or for one subscription to the CHRISTIAN-EVANGELIST for the remainder of 1904, at 75 cents, or we will send either or both the Guide and the Souvenir at 25 cents each.

"You will really be here?" Well, the Souvenir, with its handsome "cuts" of the various buildings on the grounds, descriptions of the same, location, cost and such like, will be most appropriate for study before leaving home, and for reminders after returning home. These are gotten up in the best of style and are "both useful and ornamental." We will send you the Souvenir for one new subscriber to OUR YOUNG FOLKS for *one year* at 75 cents, or for one subscription to the CHRISTIAN-EVANGELIST to 1905 at 75 cents, or will send you the Souvenir and the Guide, or either of them, at 25 cents each.

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Ohio Letter.

W. G. Walters has bid farewell to Ohio and Fostoria and betaken himself to Bluefield, W. Va., where he will minister to the saints. We are sorry to have him leave Ohio, but wish him great success in his new field.

Percy H. Wilson has also found an attraction in West Virginia, and will not take the South Akron church, as was agreed upon, but will go to Moundsville, W. Va. C. A. McDonald will take the South Akron work, beginning the first Sunday in September.

John E. Pounds, after several years' work at Aetna street, Cleveland, has offered his resignation. Just what his future work will be is not known just now, but he will make himself useful to the cause somewhere.

The new church at Millersburg was successfully set apart Aug. 21 by Secretary Bartlett. The building is modern in every way and built of pressed brick. The cost of the new part was $8,774. On the day of dedication Bartlett took a collection of about $3,600. A. M. Harvuot, who served his first pastorare here, was present and preached at the night meeting. He will hold a meeting in October for the Millersburg church.

The house of worship at Alliance has been refrescoed and recarpeted and the basement fitted up completely, all at an expense of about $1,300. A. B. Moore, the pastor, has been in the thickest part of the local option fight by which most of the town voted out the saloons.

P. H. Welsheimer, of Canton, preached for the annual meeting of the churches of Steuben county, Ind., Aug. 21.

The church at Smithfield in Jefferson county held its first annual meeting from Friday to Monday, Sept. 2-5. J. W. Kerns, of Monongahela, Pa., was the speaker.

The 36th annual meeting of the church at Unionport was held Aug. 26-29. The Ohio scribe was present, preached seven sermons and gave a lecture on the "Old Maid in the Choir." The meeting was largely attended and the fellowship delightful. A. M. Hurd, of Cuyahoga Falls, came down to his old field of labor and was heartily greeted by his multitude of friends. These annual meetings are a great institution and ought to be kept up by all our country and village churches. They are delightful in fellowship and get people out to hear the gospel who never come at any other time.

It is reported that Howard Cramblett has resigned at Mansfield to accept a call to Richmond street church in Cincinnati.

We have never had a summer's work that has been so satisfactory as this past one. A new program was tried. Instead of dismissing the evening preaching the morning sermon was left out and the Sunday-school session put at 10 o'clock and closed with the communion service. The result of this plan was that we got all the school to stay for the communion service and our school was about 60 above the weekly average of last year in attendance. Then special effort was put on the night preaching in sermons suited to the season and special music.

As a result of this the house has been filled all summer and a fine interest maintained. The parson himself has stayed by the guns and has read several books on Christian Science and some on Spiritualism with Hudson's Psychic Phenomena. It has been a quiet summer at home, but one of the most profitable yet spent. We are now ready for a vigorous fall and winter campaign.

This is a fine year to vote the Prohibition ticket. This scribe has been asking politicians big and little what was the difference between the Republicans and the Democrats. There has been but one answer: The Republicans *are* in, and the Democrats *want* in. Both are without a vital issue. Platforms differ only in wording. The Prohibitionists are the only party with an issue. Now let every Christian voter vote prohibition, and if we can't elect Swallow we can elect the issue, and then something will happen. May the Lord give us wisdom to see the day of our opportunity.

Collinwood, Ohio. C. A. FREER.

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Lexington, Ky., News.

Protracted meetings will be as follows: Chestnut street Christian church, beginning Sunday, Sept. 4, by M. Gano Buckner, of Harrodsburg. Broadway Christian church, Sunday, Sept. 25, by Prof. Hall C. Calhoun, of the College of the Bible. Central Christian church, Sunday, Oct. 23, by W. F. Richardson, of Kansas City.

The meeting at Providence church, where Prof. B. C. Deweese ministers, closed last Sunday after fifteen days. Thirty-two were added, of which twenty-five were by immersion. Prof. Hall L. Calhoun was the evangelist.

W. C. McCallum, one of the students sent out by the Y. M. C. A. of the College of the Bible under the arrangement with the state board, reports: 12 days in the field, 21 sermons, 25 added to the church, of whom 22 were by baptism, and a Society of Christian Endeavor organized. He labored at Crooked Creek, Estill Co.

Southside Christian church, for which the assistant minister of Central has been preaching during the summer, welcomed its new minister, Bro. A. P. Finlay, in a reception on the 13th. Students of the College of the Bible were welcomed at the same time.

The Lexington Christian mission board has entered upon renewed activity. Reports at the last meeting showed the best condition ever known for summer. The wisdom of securing the services of College of the Bible students to carry on the work during vacation has been fully demonstrated. There were 216 in the four mission schools on Aug. 28. The points will now be strengthened and if found advisable encouragement will be given to the colored brethren in their effort to conduct such work. The treasurer reported the receipt of $60.74 from the Woodland Park meeting; $51.12 from Broadway Christian church and $57.17 from Central Christian church, a total of $169.03.

The services at Woodland Park held on Sunday evenings during the summer, under the joint direction of the four Christian churches of the city, closed with a splendid sermon by Prof. B. C. Deweese of the College of the Bible on the subject, "Christ Revealing the Father." This sermon, taken with those by Brother Spencer on "Christian Union" and on "The Gospel as God's Message for All" and by Brother Collis on "Christian Union" and on "Repentance," and the one by Prof. Hall C. Calhoun on "What Christ May do for a Human Soul," made a fine series for the popular audience that attended the meetings. Just what will be done to conserve the results is now being considered by the Lexington Christian mission board. BARCLAY MEADOR.

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LOUISVILLE, KY.

Northwest Missouri District Meeting.

The Nodaway Valley district comprises the counties of Atchison, Holt, Andrew, Nodaway, Gentry and Worth, and is one of the strongholds of the Christian church, having about 60 working congregations. They have kept a district evangelist in the field from eight to twelve months.

The attendance at the convention this year at Maryville was not as great as it has been in former years. But the program was fully up to former standards. Tuesday evening and Wednesday forenoon were devoted to the Endeavor session, under the direction of State Superintendent H. A. Denton. Wm. Henry Jones, of Palmyra, opened the convention on Tuesday evening with an address on the typical Endeavor topic, "For Christ and the Church." Wednesday forenoon was devoted to a "Symposium on the Pledge," conducted by H. A. Denton, in which, by a series of short papers, the various features of the pledge were admirably presented. The session closed with a ringing address by J. E. Davis, of Stanberry, on "The Pastor and Christian Endeavor." It was a fitting close for this splendid session.

Wednesday afternoon the church session began, extending to Thursday noon. The reports from the counties were incomplete. Two counties only reported from one or two individual churches. The reports that were made showed an increase in membership and a growth in missionary interest. The cause in this district has suffered from the constant changing of preachers more than from any other one thing. During the residence in the district of the writer, covering a period of three years and a half, every church employing for full time has changed preachers at least once, and some several times. This can but militate against the continued success of the work. When will preachers and churches learn to be more patient and self-sacrificing for the good of the work? Until they do we cannot hope for continued growth.

Wednesday evening, in the absence of Bro. S. D. Dutcher, of Omaha, W. A. Moore, state Bible-school secretary, spoke on "Sinning Against the Child." Brother Moore spoke feelingly, as he always does, on this, his favorite theme.

Thursday morning was the business session, and, as is usual, it was slimly attended. When will delegates learn that the reading of a report which has to do with the progress of the Lord's work, is of as much importance as the address of some preacher or missionary secretary? The evangelist's report showed a total of eight months' service rendered. I have not the figures at hand showing the actual results accomplished. Treasurer J. R. Williams reported a total disbursement of over $190. For the first time in more than ten years the books closed with the balance on the wrong side of the account. Pledges to meet the deficit were taken from the churches which had not responded during the year. The nominating committee reported the following names for officers for the ensuing year, and the convention promptly elected them: President, H. A. Denton; vice-president, Geo. S. Peters; secretary, J. E. Davis; treasurer, A. F. Stilt, Burlington Junction. For county representatives: Nodaway, F. B. Elmore; Andrew, W. A. Chapman; Gentry, John Young; Atchison, C. G. Brelas; Holt, Geo. L. Peters; Worth to be supplied. It will be the policy of the board to begin at once an aggressive campaign, not only to enter new fields, but to revive and sustain weak points until they become self-sustaining. The morning session Thursday closed with a stirring address by Brother Denton.

Thursday afternoon and evening was given to C. W. B. M. and, as usual, the ladies had both a good attendance and a good program. Mrs. W. D. Alkire and her Junior board, of Maryville, gave a "Model Junior Meeting," which was both pleasing and helpful. Miss Mattie Stout, state superintendent of Junior work, was present and aided materially in directing the discussions of this most important work. The closing session of the convention was an address by Sister Alderman, of Monterey, Mex., in which she stirred all hearts by her touching story. Her address will long be remembered by those who heard it.

The convention was treated to some things not on the program. The ubiquitous Abbott was there and gave one of his heart-moving appeals for the winning of Missouri. Then President Johann, of Christian university, brought a message on that much-neglected work, Christian education. Last, but not least, G. A. Hoffmann came to tell us of Christian literature, another much-neglected subject.

The convention, as a whole, was both pleasant and profitable. The hospitality of the Maryville church sustained its well deserved reputation. It was all that could be desired. The next convention goes to Savannah. The dates are Aug. 29-31. The invitation is extended to everyone who hears to come. Let us accept in the same hearty manner, and hold there the greatest convention ever held in the district.

GEO. L. PETERS.

Mound City, Missouri.

C. W. B. M. in Missouri.

The Union avenue church auxiliary has succeeded the auxiliaries of the old Central and Mt. Cabanne churches (St. Louis). The following officers were chosen: Mrs. L. G. Bantz, Mrs. J. Q. McCanne, Mrs. W. J. Bills, Mrs. W. D. Harrison; superintendent of Junior Endeavor, Miss Mary Kuhlman. The motto is "No step backward," the aim for September "one hundred charter members." This closes the career of the C. W. B. M. auxiliary of the historic old Central as such.

A most delightful meeting of the First church auxiliary was held at the "East India Tea House," on the World's Fair grounds, on Sept. 8, to mark the close of the missionary year. A fine program was arranged, interspersed with music. The introduction of Miss Caroline Pope, who goes to India for the C. W. B. M. board a year hence, was one feature. After the program a social followed, during which the East India Tea Company dispensed delicious refreshment.

A letter from Mrs. H. A. Denton tells the good news of the organization of a most promising young ladies' mission circle at Maryville. It starts with 15 members. The officers are: Mrs. H. A. Denton, Mrs. J. D. Shinnabarger, Mrs. Winnis Woodard, Mrs. Beal Roseberry.

Mrs. W. E. Moore, of Independence, reports a new auxiliary at Sibley with ten charter members. The officers are: Miss Mary Robertson, Mrs. S. Beavers, Mrs. Thos. Galvin and Mrs. Emma Ritchey. We rejoice in these new bands and trust this is merely a beginning of the good news to follow.

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HAVE YOU READ the third edition of "A Christian or Church-Member—Which?" 50 cents will secure it and a Guide to the World's Fair. See advertisement on another page. J. G. M. Luttenberger, 5104 Morgan St., St. Louis, Mo.

ROOMS to rent. You can find four large, nice rooms in a private Christian family, No. 1605 Arlington Ave.; 50 cts. a person a day; breakfast served if desired. Take Easton Ave. cars to Arlington Ave.; one car line to Fair Grounds gate. F. B. Schell.

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Dr. Moore's New Book: Man Preparing for Other Worlds.

Chapter one. However man came as to immediate causes or conditions, God is the Author, who had prepared for him by creation or evolution. Man existed as material first; second he received a soul, and third, by divine breathing, he received his spirit and became a "living soul." Hence man is the acme of divine purpose, energy and wisdom.

In chapter two the author shows familiarity with many authors, but makes little advance in the discussion. He believes that when nature and revelation shall both be fully understood, there will be no contradiction between them. Consciousness has not resulted from matter. If a single molecule is not conscious, any number of them would not be; and that organization would add nothing in that respect. Hence psychic power and especially mentality, with all its power to think, plan and reason, must have come from a power other than that which could have emanated from matter. Therefore we are carried back to a creative act and a Creator.

Chapter third. While it is not unreasonable that the word day may stand for an indefinite period, such a view is not a necessity. "If God issued all his laws within six ordinary days, and left those laws to work out their result, then it is easy to see how we may harmonize everything contended for by scientists, that is capable of proof, with all the statements of the book of Genesis."

Dr. Moore then shows how the Pentateuch may have been written. The two accounts of creation, Gen. 1 and 2, are dealt with. "It is more in harmony with the facts of the case to regard the second statement as simply a circumstantial expansion of the first." We are then presented with the author's view of "the gift of language," "the law of life," and "the divine method of making man."

The author then steps this way a few thousand years, and takes a view of man from the Christian view-point. A good discussion then follows of the power of mind over matter, clearly showing that many of the changes in lower orders have been wrought by man.

Chapter four discusses "the new spiritual man—his birth and growth." The transition is justified by the scriptures. The old man must be put away, with his deeds. The birth by the spirit or out of the spirit is considered at length. How the spirit-man is controlled, what influences are used, and with what results.

Chapter five deals with the question of character. If the new man is the product of the spirit, if he has been begotten and brought forth by the spirit, the life and character should correspond. The new man has new wishes, new plans, new ideals, new eyes; now he discerns the things of the spirit; he comes to know Christ and to be known of him. So that the life he lives is by the faith of Jesus Christ. That which is of the earth is earthy, changing, passing, but the spirit is eternal and abideth forever. In the great by and by, we shall feel, not according to our fleshly natures, but spiritual thoughts only shall prevail. Our interest in the lost will accord with the pleasure of Christ.

In chapter six the ethical standard of the new man is shown to be higher than that of the *sarkikos* or *psychichos* man. Hence the training, teaching and demands are all higher. The old command to love thy neighbor as thyself is raised to "love one another as I have loved you." Love has been purified and selfishness ruled out of the new code. Conduct is to be regulated by the "good will" which is the essential oxygen of this new state. The disciple, like his Master, becomes gentle toward all men, just, holy, temperate. Thus is Christ the Author of modern civilization. And as the thoughts and feelings of the disciples shall crystallize into forms of law, injustice, hate, temptation, and wickedness will be destroyed.

Chapter seven introduces "the spiritual man's great teacher." Then follows "the spiritual man's rest in the rest-giver." We are shown the unrest of the world as a kind of background for the view of "in me ye shall have peace."

"The spiritual man in the church" is the topic of chapter nine. The church was ordained as the earthly home of the spiritual man. In the tenth chapter is pointed out the departures from the ideal church, and the needed effort to return to the appointed church of Christ. Then in the following chapters we have the equipment for service and the divine blessing in the preparation of man for other worlds.

The book has 482 pages, is well printed and well bound, and published by the Christian Publishing Co., St. Louis. The popular high toned fad of permitting the reader to cut the leaves is an inconvenience, and renders the book liable to collect and retain dust.

As an author, Dr. W. T. Moore is well known. No one expects anything stiffened or stillted or over-compact in his style. We put out a grove of walnuts, maple, oak, huckleberry, etc., but nature does not. Perhaps God makes groves best. It is so with our author. We study the sugar tree with him, then he shows us the fir and the pine, and before long he brings us up to another hard maple, and we look over it again.

One may differ from some of the positions, guesses, hypotheses, but all who read the book will be benefited thereby. It breathes a sweet, pure spirit, and will certainly do much good.

D. R. DUNGAN.

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Missouri Bible-school Notes.

T. J. Head is at Higdon. Very soon he'll write, "Have closed a good meeting."——J. N. Crutcher, Moberly, spoke on Bible-school work for your board at the Howard county convention.——J. T. Powers, of Ottawa, Kan., has located at Wellsville. Write him if you need a preacher for one or two Lord's days in the month.——Bass, in Cole county, writes, "Can't you send a man to help us?" Brethren, we have no man to send now—all are busy. Can't someone volunteer to go? Many missionary meetings are being held. Let's have one in Cole county.

I am just beginning a meeting with King Hill church in south St. Joseph. Ten thousand people in the vicinity and not one well organized church. The strike has left a very weak congregation still weaker. I know of no place in the state so deserving as King Hill. I want three things: 1. Your prayers for this meeting. 2. A draft for at least a part of your "allowance" to state Bible-school work *at once*, so I'll not need to give attention to the raising of money to pay your field men. Brethren, do your part promptly and leave me free to preach the gospel for you. You will, won't you? The Lord will bless you. Send to Mexico, Mo. 3. I want someone to donate at least the use of a typewriter to this work so I can answer your letters quickly and have more time to preach.

I'll be very happy in receiving, and as it is more blessed to give than to receive, someone may be *very* happy. Try it for the sake of Missouri Bible-school work.

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Indian Territory Letter.

During August the writer organized a church of 25 members at Wilburton, I. T., and also held a ten days' meeting in Bowie county, Tex., near Texarkana, resulting in nine baptisms, six by letter and statement and 12 reclaimed. The church was organized, land for a church site and cemetery was purchased and paid for at a cost of $50, and money, material and labor pledged to erect an $800 church. By previous arrangement this Texas meeting was held for the Texas Christian board of missions. Brother Mason, corresponding secretary, will hold a meeting, or have one held, in the Indian Territory under the auspices of our Indian Territory board of missions. We also organized a Sunday-school during the mouth at Kiowa, I. T., and assisted Bro. J. C. Reed, of Ardmore, to organize a church at the same place, consisting of 55 members. The writer also raised about one thousand dollars to erect a new church at Kiowa. S. R. HAWKINS.

White Already to the Harvest.

Bro. T. W. Harrison has been in the College of the Bible two years. He spent the summer up to August 31 in Bath and Fleming counties, Kentucky, under the direction of the Y. M. C. A. committee, which had the work in charge for the Kentucky state board. His report showing 181 added and reclaimed speaks volumes for the needs of the field in Kentucky. He had the rare experience of seeing 39 men and women come forward within 48 hours. He preached at six places, and preached constantly. He immersed 109 men and women. He made 261 visits to the homes of the people. At Jones' school house a building movement was started, the land and rock and timber being donated while Brother Harrison was there. He has gone to his home at Augusta, Ky., to make his first visit to his parents in nine months. He will tarry there but a week, when he will enter upon his studies at the College of the Bible, and while pursuing his studies will earn his way through. The field paid him $20 for the service he rendered. The whole brotherhood is his debtor for the sacrifices he has made and for the zeal he has exercised. BARCLAY MEADOR.

Lexington, Ky.

Indian Territory Notes.

I have preached since January at Duncan and Marlow, dividing time between the two places, but in future will give entire time to Duncan, where the church in all departments has made a splendid growth, and now demands work all the time. Last winter G. T. Black, veteran of many battles, held the first great meeting in Duncan, with sixty-seven additions, most of whom were adults who came by primary obedience.

In August Brother Black was with us again in a meeting, which was again successful, there being thirty-three additions, nearly all of whom were adults. Brother Black was with us at Marlow in May, with twenty-six additions. There have also been additions outside the meetings, making more than a hundred and thirty added since beginning of the year. A great field is Indian Territory, and many evangelists are needed. Other churches are making great efforts to evangelize, but the plea of the Disciples of Christ for primitive Christianity reaches the people wherever preached. Brother Black is the only living link evangelist in this part of Indian Territory, but a score could be kept busy. With strong and vigorous presentations of the simple truth in the meetings at Duncan and Marlow, there were more additions than all the denominations together have had. The sermons were all characterized by fairness, candor and truth from the Old Book. Not an unkind word was uttered against any body or people. The plain truth brought its victory, and the church was strengthened as never before.

Brother O. Banyan has done some excellent evangelistic work in the rural districts near Duncan, baptizing men and women by the score, and organizing churches as he goes, thus making his work permanent. He baptized seventeen yesterday in a district a few miles east of Duncan, and there are confessions every night out there. May God send more such men to the territory. Brother Banyan will baptize more than a hundred during the year, and organize churches.

The needs of the territory are great. While other fields have received help this has been neglected almost entirely. Our mission boards have done practically nothing for Indian Territory, and what little help has been offered has been under such stringent restrictions that conditions could not always be met. A few evangelists have come in from surrounding states on short visits to the large towns where Disciples are numerous and money is plentiful, but they keep nicely away from the small towns and rural districts where the reapers are few, but the harvest abundant. But God is blessing the territory, and Disciples are multiplying. JOE S. RILEY.

Coming to the World's Fair and National Convention at Our Expense?

To delay now is to invite failure. It is only six weeks till the National Convention meets in the city of St. Louis. If you wish a free trip to the National Convention and Fair, and free entertainment while here, write us at once. Just a little work in taking subscriptions for the CHRISTIAN-EVANGELIST. That is all.

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Northwest Texas Camp Meeting.

The seventh annual camp meeting of the church of Christ was held 15 miles west of Seymour, Aug. 17-29. J. T. McKissick and J. L. Haddock did the preaching. The music was led by Prof. Talmage Stanley. J. T. McKissick instructed the church. J. L. Haddock had charge of the evangelistic feature.

All things considered this was one of the best meetings in the history of the association. There were 70 additions, one of the number was a Baptist minister who had been preaching Baptist doctrine for years. It was estimated that there were 200 camps on the ground and from 1,200 to 1,500 people camped during the meeting. There were thousands in attendance, as the surrounding country is thickly settled.

Many valuable enterprises were represented. Professor Anderson was with us in the interest of "T. C. U.," and Professor Noblitt in the interest of the Panhandle Christian college; the latter secured $1,100 to assist in putting the school on a sure basis. Bro. Wallace C. Payne was there in the interest of the Bible chair and Bro. J. C. Mason in the interest of Texas missions. The C. W. B. M. was represented by Miss Bertha Mason and Miss Lelia Jordan.

Bro. A. J. Bush was expected, but on account of severe illness failed to meet with us. The camp meeting board has made some important additions to their enterprise, they ordered an elegant metal baptistry which was placed near the tent. They also purchased a printing press and outfit, which was invoiced at $7,000.

Bro. R. H. H. Burnett, who for years was the biggest evangelist in the M. E. church, is to be our efficient editor of the Christian Citizen.

The camp meeting will be held next August on Bro. O. J. Wood's ranch, near Throckmorton. The same workers have again been called.

Mrs. J. L. Haddock had charge of the personal workers' committee; this department added much to the success of the meeting.

Those desiring to spend the most enjoyable outing of their lives can do so by attending the Northwest Texas camp meeting.

J. L. HADDOCK.

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Program

Of the Twenty-sixth Annual Convention of the Christian Missionary Society of Maryland, Delaware and the District of Columbia, at the Christian Church, Martinsburg, W. Va., October 4-7, 1904.

TUESDAY.

7:30 p. m.—Devotional Service, P. P. Hasselvander, Martinsburg.

8:00 p. m.—Convention Sermon, Peter Ainslie, Baltimore.

8:45 p. m. Adjournment, and social greetings.

WEDNESDAY.

Preachers' Day—W. S. Hoye, presiding.

"The Making of Preachers," H. C. Kendrick, Hagerstown.

Discussion, W. S. Hoye, Beaver Creek, leader.

"The Unmaking of Preachers," D. N. Wetzel, Baltimore.

Discussion, J. L. McDonald, Snow Hill, leader.

"Types of Preaching Most Needed To-day," E. B. Bagby, Washington.

Discussion, W. C. Crerie, Washington, leader.

"How to Bring About a Spiritual Membership," O. G. White, Baltimore.

Discussion, J. T. Watson, Vienna, Va., leader.

AFTERNOON.

B. A. Abbott, presiding.

"The Right Use of the Old Testament in Preaching," F. D. Power, Washington.

Discussion, W. H. Dickerson, Hagerstown, leader.

"The Right Use of the New Testament in Preaching," M. C. Hughes, Baltimore.

Discussion, J. R. Gaff, Jerusalem, leader.

"What is Doctrinal Preaching? What is Its Value?" J. Murray Taylor, Washington.

Discussion, Jacob Walters, Ocean View, Del., leader.

"Church Extension," M. E. Harlan, Brooklyn, N. Y.

Enrollment of Delegates.

Reports: 1. Board; 2. Treasurer; 3. Committee on Education.

Appointment of Committees.

EVENING.

E. B. Bagby, presiding.

"Systematic Giving," C. C. Jones, Washington.

Discussion, B. H. Whiston, Rockville.

"The Mastery of Jesus," F. D. Power, Washington.

THURSDAY.

Bible Study, B. A. Abbott, Baltimore.

Reports: 1. Of Churches, written, with short verbal report; 2. Of Committees.

Symposium, led by J. A. Hopkins, Waynesboro, Pa.: 1. "Light for the Shadow of the Dome," J. Murray Taylor; 2. "Capturing the Cumberland Valley," H. F. Lutz; 3. "Missions in our Metropolis," Peter Ainslie; 4. "Come Over and Help Us on the E. Shore," J. L. McDonald; 5. "Our Duties to Delaware," Jacob Walters; 6. "What of Western Maryland?" E. L. Allen.

"Christian Benevolence," Geo. L. Snively, St. Louis, Mo.

Announcements.

AFTERNOON.

Christian Woman's Board of Missions Meeting.

Minutes. Reports and other business.

A Breeze from Bethany Beach.

"Hawaii," Mrs. Schell, Washington; Mrs. Hopper, Honolulu, Hawaii.

"The Need of a Woman's Society for Missionary Work," Mrs. G. D. Knipp, Baltimore.

"What has been Accomplished," Mrs. A. O. McCloskey, Baltimore.

"The Story of Suzanne," Miss Lena Summy, Washington.

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EVENING SESSION.

"American Missions," W. J. Wright, Washington.

Address, Dr. Ada McNeil, Bilaspur, India.

FRIDAY—SUNDAY-SCHOOL SESSION.

"Devotional Service," J. D. Hamaker, Strasburg, Va.

"Bible Study," B. A. Abbott, Baltimore.

Reports from the Sunday-schools.

"Pedagogical Bible Teaching," O. G. White, Baltimore.

Discussion, "Best Methods of Bible Teaching," led by E. J. Curry, Baltimore.

"Christian Education," H. G. Hill, Indianapolis, Ind.

AFTERNOON—BUSINESS SESSION.

Report of General Committee.

Unfinished Business.

EVENING—CHRISTIAN ENDEAVOR SESSION.

Chas. D. Wagaman, presiding.

Business.

Address, B. L. Kershner, president of Keemar College, Hagerstown.

Closing Service, led by Andrew Wilson.

N. B.—Pray for our convention. Bring a copy of Fillmore's hymn and tune book with you.

Trains reach Martinsburg, B. & O. from the east: 11:55 a. m., 6:11 and 9:37 p. m. Train arriving at 6:11 leaves Baltimore (Camden station), at 3:00, Washington 4:05, Washington Junction 5:15 p. m.; C. V. trains from Hagerstown arrive 8:24, 11:10 a. m. and 6:24 p. m.

Let all delegates who possibly can, come on the evening trains on Tuesday, October 4. On arrival go to the church on Winchester ave. Board and lodging, 75 cents a day.

J. A. HOPKINS.

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The Missouri Book of Limited Edition.

The Missouri World's Fair Commission's volume, "The State of Missouri," edited by Walter Williams, which has just been issued, is designed to advertise the industries, resources and advantages of the Commonwealth. To this end the Commission seeks to place the books where they will be of the most service for State exploitation. The edition for general distribution in Missouri during the World's Fair is only 30,000. It will be readily seen, therefore, that but a very small proportion of the State's population of nearly 4,000,000 people can receive a book.

The volume is distributed without charge, in limited numbers, to parties properly identified and showing some reason why they should receive it. There is no indiscriminate distribution nor is the book obtainable without identification. Application may be made in person at the office of the Department of Publication in the Missouri State Building, World's Fair Grounds, or the book will be sent by express upon receipt of 35 cents in St. Louis bank draft or United States money order, addressed to and made payable to Walter Williams, Editor.

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1. The Little Ones, for the Little Folks, with Beautiful Colored Pictures in every number. In clubs of not less than five copies, 25 cents a copy per year—6 1-4 cents per quarter.

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Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

THE ALTERNATE SEX. The Female Intellect in Man and the Masculine in Woman. By Charles Godfrey Leland. 134 pp. (Price, $1 Net. Funk & Wagnalls.)

The book is novel but of little practical value. Some people may be interested in the argument, which in the main is that men and women are radically different as regards both body and mind, and that what has of late years occupied much thought as the subliminal self, the inner me, the hidden soul, unconscious cerebration, and the like, may all be reduced to or explained by the alternate sex in us. Based on this the author reaches certain religious convictions to which most people could find an easier road.

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WHAT IS ART? By Leon Tolstoi. 237 pp. (Price 80 cents net. Funk & Wagnalls.)

An "authorized edition" of a work which reverses the ordinary definition of art. We cannot describe it better than in the words of the translator.

"The basis on which this work rests," says Mr. Maude, "is a perception of the meaning of human life. 'Art is a human activity,' and consequently does not exist for its own sake, but is valuable and objectionable in proportion as it is serviceable or harmful to mankind. The object of this activity is to transmit to others feeling the artist has experienced. Such feelings—intentionally evoked and successfully transmitted to others—are the subject-matter of all art. By certain external signs—movements, lines, colors, sounds, or arrangements of words—an artist infects other people so that they share his feelings; thus 'art is a means of union among men, joining them together in the same feelings.' Without adequate expression there is no art, for there is no infection, no transference to others of the author's feeling. The test of art is infection. If an author has moved you so that you feel as he felt, if you are so united to him in feeling that it seems to you that he has expressed just what you have long wished to express, the work that has so infected you is a work of art.

"In this sense it is true that art has nothing to do with morality, for the test lies in the 'infection' and not in any consideration of the goodness or badness of the emotions conveyed. Thus the test of art is an *internal* one. The activity of art is based on the fact that a man, receiving, through his sense of hearing or sight, another man's expression of feeling, is capable of experiencing the emotion that moved the man who expressed it. The author holds that the one great quality which makes a work of art truly contagious is its *sincerity*. Clearness and originality are dependent upon and follow this one great quality. The author applies his conception of art to the deepest interests and widest activities of life. The convictions and emotions which control a man's life may infect other men if he possesses an artist's gift of expression whether these convictions and emotions concern social relations, religion, or anything else—good or bad.

"Tolstoi holds that 'the purpose of human life is the brotherly union of man,' and that art must be guided by this perception—that 'the art of the future is not the possession of a select minority but a means toward perfection and unity.' He points out the connection between science and art, and says that science should deal with the great problems of human life and serve as a basis for art."

People's Forum.

Christian Union—A New View.

From the CHRISTIAN-EVANGELIST of June 2, 1904, it appears that a number of denominations have voted for union. These movements are regarded by many as steps in the right direction, as indicating that ideal Christian union, which has been the plea of the Disciples of Christ since the days of Thos. and Alexander Campbell. There are others who are disposed to regard such movements as purely denominational and not genuinely Christian. Denominational union would be a calamity rather than a blessing. It would only give power and permanency to ecclesiasticism. Suppose all the Presbyterian bodies should unite; would that make Presbyterianism any better, or bring them any nearer the New Testament pattern? Rather it would only make more powerful that terrible false system.

Suppose all immersionists should come together in one great body on this common ground; would such union bring them nearer the New Testament pattern in other matters of faith upon which they differ so radically? It is a serious mistake to suppose that these sectarian parties came out of the true church and are now about to return after their wanderings. On the contrary they came out of apostate Christendom and instead of going on to "perfection" they are about to return to give "honor to the beast."

This denominational union movement is just what a careful student of the scriptures should expect. These "combines" are but "the binding of the tares in bundles to burn them" (Matt. 13:30), "so that the righteous may shine forth in the kingdom of their Father" (Matt. 13:43). The "wheat," righteous, will be separated from the "tares," wicked, in the end of this gospel dispensation, then will Christ's prayer, that his people be one, be answered.

Ideal Christian union can never come through the nominal church, even though there should be a union of all denominations, but it will have come when the kingdom is given to the "little flock," "they are a people for his name."

Protestantism, with its divisions and conflicting creeds, has lost its power to win and hold its people, except the few brought up directly under their creeds, and by such blinded to the truth. And so these efforts at union are but the final struggles of Protestants to entrench themselves against the rise of an enlightened people in Bible truth. They are looked upon by at least some as but fresh efforts to bind the consciences of men by their traditions. As Judaism grew more corrupt and worldly until her "house was left desolate," so nominal Christendom will grow worse, "until the times of the Gentiles are fulfilled" (Luke 21:24), "then will the kingdoms of this world become the kingdom of our Lord and his Christ."

The hope then for Christian union is not in this "present evil world," the gospel dispensation, but will be realized when Christ comes "to make up his jewels," and the wheat and the tares are separated. Let no one conclude, therefore, that the plea for Christian union is out of place. No more so than the preaching of the gospel, though we know some will not believe. The dream of Christian union will no more be realized than the notion that the gospel is to overcome every difficulty and convert the world to Christ in this dispensation. Both suppositions are based upon interpretations of scripture passages that refer to the age or dispensation to come and not to this gospel dispensation.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ALABAMA.

Piedmont, Sept. 3.—Up to date there have been 28 additions in the great tent meeting conducted by O. P. Spiegel, general evangelist A. C. M. S., assisted by his wife. The meetings continue.

FLORIDA.

Daytona, Sept. 2.—There were five baptisms last Sunday. My first year with this congregation closes September 15, but I am invited to continue the work another year. In the meantime we hope to visit relations in Evansville, Ind., and attend the national convention.—J. C. McREYNOLDS.

Jacksonville, Sept. 4.—Three others have connected themselves with the Church street Christian church of this city since my last report, all by relation. We have had the best summer audiences this summer in our history here,—the attendance at night being especially good, and composed largely of prominent members from other religious bodies.—T. HENRY BLENUS.

ILLINOIS.

Browns.—I began a protracted meeting at Lick Prairie, Sept. 14.—J. T. JACOBS.

Quincy, Sept. 5.—Two more additions here yesterday by letter.—WALTER M. JORDAN.

Browns, Sept. 6.—Just beginning a meeting here with Pastor Geo. T. Smith, a hard-working preacher. Four additions the first week. —MR. AND MRS. GUY B. WILLIAMSON, song evangelists.

Carterville, Sept. 5.—On Aug. 20 I closed a short meeting of 11 days, which resulted in additions to the Foreville church, a county church four miles southeast. I have preached 15 sermons for them, and have had 14 additions, 12 by baptism and two reclaimed. I will preach here twice a month on Lord's day afternoon. We are in a tent meeting here in town with home forces. The meeting is well attended, and the interest excellent. I have had four additions to date. Our men's meeting was largely attended by all classes of men. The attention was most excellent. We will have a women's meeting next Lord's day. —F. L. DAVIS, pastor.

Taylorville, Sept. 8.—Two by letter, one by statement and one by baptism since our last report. Ferrall Harmon Moore is the name of a fine boy born to Mr. and Mrs. Z. Moore, August 27, 1904, at Taylorville, Ill.—Z. MOORE.

INDIANA.

Muncie, Sept. 5.—Another addition yesterday at the Central church. Begin a meeting to-night at Milgrove, where Brother Aspey labors.—C. E. SHULTZ, minister.

Indianapolis, Sept. 5.—Four added at North Park church yesterday, and one last Sunday.—AUSTIN HUNTER.

IOWA.

Lenox, Sept. 5.—Began a meeting here yesterday with I. H. Fuller, pastor. The church could not hold the crowd last night. One addition. My next engagement is with Clarence Mitchell at Platte City, Mo. My permanent address is Benkelman, Neb.—CHAS. E. McVAY, singing evangelist.

Stanhope, Sept. 3.—It was my pleasure today to bury five with their Lord in baptism. The candidates were a father, mother, two sons and a daughter. We rejoice to see one of our best families take a stand for Christ.—W. C. COLE.

Deep River, Sept. 7.—We began evangelistic services at Deep River, Iowa, Sept. 4, with excellent prospects for a good meeting. Pastor J. O. Snodgrass and wife are the beloved leaders in every good work.—DE JARNETTE AND LAMB.

KANSAS.

Edna, Sept. 6.—Bro. R. H. Tanksley, of Oswego, began a meeting at this place Aug. 22, and closed it Sept. 4, resulting in the organization of a congregation of 30 members. This is our first organization in this place, but for years there has been a small organization at Parkville school house, four miles northeast of Edna. One of the objects of our meeting was to form one congregation out of the members at Parkville and those at Edna, which was happily consummated. Although we had no additions by confession and baptism, the membership here was spiritually revived, and a profound interest in our plea awakened, leading many to search the scriptures daily whether these things are so.—J. H. WOODUL.

North Topeka, Sept. 5.—Two accessions yesterday by letter. One other since our last report. We are getting new pews for our church. The outlook is more hopeful.—F. H. BENTLEY, pastor.

Wichita, Sept. 5.—Our meeting has been in progress two weeks with 36 additions to date. —H. A. NORTHCUTT, evangelist; LE ROY ST. JOHN, singer.

Eureka, Sept. 7.—Two added here by letter since last report. Crowded house on Sunday evenings.—G. F. BRADFORD.

Fort Scott, Sept. 5.—Two added here yesterday. Over $20 raised for Church Extension.—J. A. McKENZIE, pastor.

MICHIGAN.

Saginaw, Sept. 6.—We began a meeting last Sunday with large audiences and great interest. Two added at first service. W. H. Kindred begins to-night. A. R. Davis is leading in singing.—J. S. RAUM.

KENTUCKY.

Lexington, Sept. 5.—There were 19 additions in the Mt. Carmel meeting which closed last night; thirteen confessions, one from the Presbyterians, one from the Methodists, three by statement and one reclaimed. W. E. Ellis, of Cynthiana, did the preaching. He gave us some very fine sermons. J. Wallace Tapp, of Ladoga, Ind., did the singing, and rendered some very fine solos. Altogether we had some great services, and can say that much good was accomplished other than in additions.—W. G. WALKER.

Owensboro, Sept. 8.—Our meeting of two weeks at Whitesville, closed last Monday night with 56 added to the congregation: 45 by baptism, and the remainder from the religious bodies and by letter; 44 were adults, and three of the saved were about 70 years old. This is the third meeting in which the writer has assisted this congregation, with a total of 149 additions. Their new house of worship was dedicated last May. H. C. Ford, of Nebo, Ky., is their beloved minister. I go to Meridian, Miss., on Sept. 19, to assist W. M. Baker in a two weeks' meeting.—R. H. CROSSFIELD.

Latonia, Sept. 9.—Two additions at Latonia last Sunday and one the Sunday before. Two of our young men left to-day for the Bible College at Lexington.—H. C. RUNYAN.

MISSOURI.

California, Sept. 8.—There was one baptism at our prayer-meeting last evening—a Methodist lady. The audiences and interest at our Wednesday evening meetings are good. —S. J. VANCE, pastor.

Joplin, Sept. 6.—The Harlow-Ridenour meeting at the First church, this city, starts with great promise. Four hundred and fifty-eight in the Bible-school Sunday. Great audiences both morning and evening, the evening audience filling and overflowing the building. New converts' meeting in the afternoon. Those who united with the church a year ago sat in a body in the main auditorium, and packed it till chairs had to be put in the aisles. Such a sight has rarely, if ever, been seen in the brotherhood. This ought to satisfy the brethren who said the results of a year ago would not last. Though yesterday was observed as "labor day," a large audience came again. The feeling is fine, with six additions the first two days. One chief purpose this year, however, is to confirm those whom we received a year ago.—W. F. TURNER.

Montgomery, Sept. 6.—In our meeting at High Point there were added 15 by confession and baptism, and two from the M. E. Church, South.—W. T. SALLEE.

Canton, Sept. 6.—We have just closed a three weeks' meeting at Holliday, with 44 additions: 29 of these were by confession and baptism, 24 of whom were young men. Bro. G. W. Kitchen, of Moberly, Mo., did the preaching.—R. M. DUNGAN.

Moberly, Sept. 5.—Two by confession and baptism the last two weeks. Our usual Church Extension offering was taken yesterday. I go to Auxvasse next week to assist H. J. Corwine in a meeting.—JAMES N. CRUTCHER.

Shelbina, Sept. 5.—One confession at Ashley, Sunday.—CLARIS YEUELL.

Shelbyville, Sept. 5.—Three additions by letter yesterday, and one Wednesday night. We will soon begin a four months' campaign in our county.—CLARENCE E. WAGNER.

Canton, Sept. 6.—There were two confessions at the regular service at Versailles, Ill., last Lord's day.—C. H. BASSETT, pastor.

Columbia, Sept. 9.—Meeting at High Point,

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Calloway county, was opened by W. J. Sallee the fourth Sunday in August. I took charge of it Tuesday night following, and closed Monday morning, Sept. 4, with 17 additions—15 by confession and baptism and two from the M. E. Church. Large audiences and good interest.—A. E. MACKEY.

Calhoun, Sept 9.—Closed a three weeks' meeting last night with home forces; 25 accessions to the church. House packed full to the close. Church much strengthened.—W. H. SCOTT, minister.

Moundville, Sept. 5.—Closed the second week of our meeting here, with W. G. Hearne pastor, with 37 added. I was compelled to leave the meeting for other work. He did about half the preaching, as I was compelled to fill my regular appointments. Hearne is a splendid pastor. He recently came to us from the Christian Adventists.—J. R. CRANK.

NEW YORK.

Buffalo, Aug. 31.—One confession last Lord's day—a most worthy lady recently from Chicago. I enjoyed an exchange of pulpits with the Richmond Avenue pastor recently, also the presence of some Watseka, Ill., brethren, whose faces in the audience were not anticipated.—B. S. FERRALL.

OHIO.

Hamilton.—One confession Sept. 4. We are enjoying steady growth. Services full of interest.—A. M. GROWDEN.

OKLAHOMA.

Newkirk, Sept. 5.—Six accessions August 28, five by letter and one from the Congregationalists. One confession Sept. 4. The work is progressing nicely in all departments.—F. D. WHARTON.

SOUTH CAROLINA.

Charleston, Sept. 4.—One confession and baptism at Calhoun Street Christian church today.—W. D. ROSS, elder.

Charleston, Sept. 9.—Two men added here last Lord's day. One baptized from the Lutherans; one by statement from the Baptists. Our work grows in all departments.—CHARLES E. SMITH.

TEXAS.

Greenville, Sept. 5.—I returned from Rockwall last night, where I assisted in a few days' meeting in which there were nine additions.—J. W. HOLSAPPLE.

Cleburne, Sept. 5.—I returned Saturday from a six days' meeting with the church at Godley. Three were added to the church by statement and one—a Presbyterian lady—was baptized upon the confession of her faith in Christ.—J. G. CREASON.

WASHINGTON.

Dayton, Sept. 6.—There have been ten additions here unreported; five by baptism and five by letter. Brother J. A. Pine succeeded me.—DAVID LYON.

Changes.

Ernest M. Bacon, Doster, Mich., to White Bird, Idaho.
H. M. Johnson, Tabor, to Carson, Ia.
G. W. Kemper, Millersburg, to Carlisle, Ky., R. F. D. No. 4.
S. W. Robinson, Knob Lick, to Libertyville, Mo.
W. M. Mayfield, Lansing, to Lawrence, Kan.
H. D. Williams, Middle Grove to Canton, Mo.
Jas. H. Challenner, Georgetown to Italy, Texas.
Charles Bloom, Lecky to Rantoul, Ill.
Richard Bagby, Louisa, Va., to 125 Webster Ave., Dunmore, Pa.

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C. E. Chambers, Purcell to Coalgate, I. T.
W. J. Dodge, Lead, S. D., to Lexington, Ky.

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MARRIAGES.

DODGE—MORSE.—On Sept. 1, at the home of the bride's parents, Mr. and Mrs. F. E. Morse, at Alexandria, South Dakota, Mr. W. J. Dodge and Miss Louise E. Morse. They will enter Kentucky university and pursue graduate work at the opening of the session. Howard Johnson officiated.

HASPES—SCHELL.—At the home of the bride's sister, Mrs. Geo. Shepardson, in Old Orchard, Mo., Tuesday evening, Aug. 30, Mr. Gustavus Haspes to Miss Rose Schell, J. A. Bennett officiating.

SAXE—CHALCRAFT.—At Ellery, Ill., Aug. 31, Mr. Edward Saxe to Miss Clara Chalcraft, J. T. Jacobs, of Browns, officiating.

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OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

BICKET.

Died, August 26, at Calls Pell, Mont., Robert Bicket, whose remains were shipped to Atlantic, Iowa, where the burial took place. The funeral services were conducted by W. B. Crewdson.

HOWE.

At the home of his daughter, Mrs. A. C. Smith, Cherokee, Iowa, August 30, Elder D. J. Howe closed his earthly pilgrimage at the ripe old age of 70 years, 6 months and 26 days. Brother Howe was born in Clinton county, Ohio, February 4, 1833, and was married in 1854 to Miss Catharine Lieurance, who still survives him. Blessed with six children, four still live to mourn the death of one of the best of Christian fathers. Brother Howe and his wife united with the church of Christ more than fifty years ago, and for thirty-five years he has been a minister of the gospel of Christ, laboring for a number of years in Iowa, Nebraska and Dakota. His last regular pastorate was at Schuyler, Neb., but Brother Howe never gave up preaching. His last Lord's day on earth he preached the word and closed his life's journey with one appointment which death canceled.

Elder Howe was faithful to his Lord and kind, courteous and loving to his fellowman, and he leaves a host of friends to mourn his death. To the writer he was one of the best and truest friends he has ever had. On Sept. 2 we laid his body away to rest from his labors, but the influence of his beautiful life is not dead. May the God of all grace comfort, bless and keep our aged sister in her loneliness.

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Be strong, oh warring soul! For very sooth
Kings are but wraiths, republics fade like rain,
Peoples are reaped and garnered as the grain,
And only that persists which is the truth:
Be strong when all the days of life bear ruth
And fury and are hot with toil and strain;
Hold thy large faith and quell thy mighty pain:
Dream the great dream that buoys thine age with youth.

Thou art an eagle mewed in a sea-stopped cave:
He, poised in darkness with victorious wings,
Keeps night between the granite and the sea,
Until the tide has drawn the warder-wave,
Then, from the portal where the ripple sings,
He bursts into the boundless morning, —free!

—Duncan Campbell Scott in the September Atlantic.

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On Power Without Responsibility.

By Clara E. Laughlin.

"It's wrong, it's all terribly wrong, but after all, there's none of us free from the same curse. We're all after the same thing—power without responsibility—and we're all alike dishonest."

The man who made this startling statement is one of the greatest editors the world has ever known. He has done as much, certainly, to uncover wrongdoing in high places and to arouse a lethargic public to a knowledge of the abuse offered to its trust, as any man who ever lived. Sundry persons were congratulating him on the good results of his most recent campaign against corruption, and while he spared unscrupulous politicians not one whit, he denounced the common dishonesty of purpose which actuates all of us who pursue power of any sort with no mind to be true to the responsibility that goes with it.

"Isn't it so?" he went on. "Isn't it true that every one of us is reaching after power of some sort, and that mighty few of us have ever asked ourselves if we feel able or willing to discharge the obligations it entails? Robert Louis Stevenson questioned whether he could afford to make ten thousand dollars a year, but how many other men do you suppose have asked themselves the same question? How many men, straining to be rich, have any idea of the responsibility of wealth beyond a vague idea of giving away some of the surplus when it gets pretty considerable? How many persons strive for knowledge or culture or success of any kind, with due thought of increasing their debt to their fellows as they increase their ability to pay? I tell you, our educational system is wrong, all wrong, when it allows acquisition to be the gauge of success. We do right to hold in scorn a man who accepts a public office and uses it for what there is in it for himself, but our righteousness ought to go further. We cannot ask the politician to reform while all the rest of the world stays unreformed. We often exclaim in wonder that a rich man can rest easy when he thinks of all the poverty and wretchedness in the world that his surplus might relieve. But we ought also to marvel how a scholar can escape the severest self-condemnation when he thinks of the piteous ignorance which his wisdom, differently used, might dissipate. The matter with us all is, that we think power is any one's who can get it, and responsibility is always the other fellow's."

Here was no new thought, but one always well worth thinking about. One member of the little group to whom the editor addressed himself is a well-known professor in a famous university. The next time he faced a class of young men he caused something akin to consternation, toward the close of a lecture on political economy, by pushing his spectacles up on his forehead, eyeing his hearers quizzically, and asking, abruptly,

"Boys, what are you here for?"

He had to explain himself, a little, and then two or three young men hazarded the brilliant guess that they were there to "get an education."

"What for?" was the next question.

"To raise myself from the ranks of unskilled labor and give myself a better chance in the world," said one youth, scenting a technical flavor to the question.

"To acquire a broader outlook on life and on the world," said another.

"To carry a general culture into the practice of my profession," ventured a third.

Then the professor repeated to his class what the editor had said about power and responsibility.

"Now, young gentlemen," he went on, "education is the strongest power in the world to-day. You are assuming it. You remember that when word of the death of Louis XV. was brought to young Louis XVI. and Marie Antoinette, they fell on their knees crying, 'God help us! We are too young to reign.' If that sense of responsibility had stayed with them, there might have been no revolution in France. But when royalty forgets its obligations, it must not expect that the mob rule will be more just. Young gentlemen, be careful, when you stretch out your eager hands for the scepter of power, that you remember what an awesome thing it is to reign."

A frequent repetition of such sentiments in ten thousand class rooms in this country would do a great deal to keep both teachers and taught in mind of their responsibilities.

Stevenson said that one excuse most persons make for wanting more money is that they could do so much good with it. What they should ask themselves, he suggested, is if they are now doing the utmost possible good with what they have. And if they are not (and who is?) why should they wish to increase their obligations until they have increased their power to pay?

The struggle to maintain a nice balance between power and responsibility is one of the most difficult any of us has to make. Nor is it ever at any time made for more than the moment. Necessarily it must be freshly renewed every day, often many times a day.



Thoreau, for instance, set himself terrific standards of responsibility. It was not enough, he argued, that he gathered wood and built himself a fire, but he must needs ask himself, "What did you do while you were warm?" He held the mere animal comfort of warmth a power, and himself responsible to pay for it in terms of accomplishment, but he meant more than a fire in the Walden woods, too; he meant all fires that thaw and cheer—that flash beacons of good tidings and invite ember-glow companionships. It is not enough to enjoy any of these, not enough to be warmed by them; heat is energy, and energy is power, and the honest soul knows no power without due responsibility.

In some degree the stern tenets of the sage of Walden may be very good for the multitude of young people who stand, now, on the threshold of another year of study. Education is no more nor less than the preparation to discharge responsibility, and not one iota of it should be taken on without a sense of the obligation it entails.

But there's the danger of over-calculation; one must steer wide of that as, perhaps, Thoreau did not. One must not lay up his treasures of high impulse and fine thought as a shrewd merchant buys his stock, with a keen eye to its quick "turn-over" at good profits—no matter how well he plans to spend his increase!

"We get no good," says Mrs. Browning,
"By being ungenerous, even to a book,
And calculating profits—so much help
By so much reading. It is rather when
We gloriously forget ourselves and plunge
Soul forward, headlong, into a book's profound,
Impassioned for its beauty and salt of truth—
'Tis then we get the right good from a book."

There's something to be said, too, about regarding the discharge of responsibility as a debt instead of as a joy. There have been rich men who have parceled out tithes of their wealth because it seemed to them they ought to, and there have been poor men who have bestowed the gift of a pure joy because they themselves were so overflowing with it they could not restrain the beneficence. Doubtless it is better

to go through the world without purse and scrip, giving the cup of cold water gladly because one loves God and men, than it is to build storehouses and dole out a careful charity. But also, it is very good to own a storehouse if one have not to pay for it so great price of responsible care that the spirit grows poor thereby.

Let the student be careful, then. Let him not take unto himself so great power that the discharge of its obligations will irk him, will prove a heavier task than he can perform with joy.

For after all, here's the very chiefest opportunity of the warmed, the enlightened: the ungrudging service of *noblesse oblige*. The world is full of poor churlish spirits who serve because they must, but not thus should it be with you and me. We are warmed by fires not builded by our own labors, but brought from very heaven by many a Prometheus who paid in their own persons the heavy price of their gifts to mortal men. So warmed, we may not walk slouchingly, labor ungraciously, but must deal splendidly by the world and exult in the power given us to serve.—*The Interior.*

❁ ❁

"Show Your Tickets!"

Upon starting from the outer station to the train, the traveler in Japan shows his ticket at a little gate. A boy, not a man, punches it. It is remarkable how many things of a responsible character are done by boys in the empire. The person in the "booking office" is also a boy, as is the guard on the train. Conductors, as we understand them, are dispensed with on most of the Japanese trains. I was informed that the employment of boys was necessary because train and station-hands must speak some English; and, aside from statesmen it is only the younger generation in Japan that can speak our language. The traveler finds no porters or other train employes standing at car steps to examine tickets and give directions. Every necessary bit of information is supplied by signs in both English and Japanese. All cars are clearly labeled; and while nobody watches the traveler, it is a serious offense to get into a first-class coach with a second-class ticket. While there is usually no particular inducement to attempt such a violation of the regulations of the country, save perhaps to minister to the pride while saving the pocket of the traveler, it is a marvel that the law is not frequently broken, for on most of the trains no employe appears to examine tickets. The boy that accompanies the train seldom comes into contact with foreigners. His business is to herd the natives on and off, and to signal thy engineer. At the end of the journee the passenger must surrender his ticket as he passes through another gate. Unfamiliar with this custom, I managed somehow, upon my first arrival at a Japanese railway terminal, to get past the boy collector. I had walked through the station, and was about to get into a jinrikisha, when an excited lad in uniform rushed toward me and demanded, in passable English, to know why I had not surrendered my ticket.

I found the slip of cardboard and handed it to him. He spoke, with evident passion, to the Japanese coolie who was about to serve me in the capacity of horse, and rushed back to the office. I learned afterwards that I had committed a serious breach of the law, and that I should have followed that excited boy in uniform and secured formal remission of my offense.—*Harold Bolce in the September Booklovers Magazine.*

❁ ❁

Tasteless Poison.

There is a good deal of philosophy in the following article from the Sunday-school Times:

Tasteless poison is the most dangerous kind, for it shows no danger signal to tell us of its presence in food or drink. There is less to be feared of carbolic acid than of ptomaines. The devil's tasteless poisons are the sins of omission. When he would get us to commit active sin, he must try to conceal the fumes or taste or smell, and it is not always easy to do this. So he prefers to begin with the suggestion that we simply leave something undone, and most of us swallow that poison unsuspectingly. There is no great harm in staying home from church or Sunday-school in midsummer; we ought to relax at this season of the year (on Sundays, that is; of course three hours of tennis the day before is different), and down goes the poison. So with the letter we did not write, the word for Christ we did not speak, the book we did not read; how the great Poison-Mixer must chuckle over the success of his tasteless draughts! For they are deadly character-wreckers, and sure forerunners of other sins from which we would at first recoil. Watch and pray against the sins of omission.

❁ ❁

Lhasa, the Holy City of Tibet.

The Holy City itself has been often described, and even now English artists are drawing imaginary pictures of it for illustrated papers, deterred by no such small thing as lack of a sketch to work upon. The well-known young Asiatic traveler, Mr. Perceval Landon, putting together the several accounts that have reached the outside world, describes it as a comparatively small town, of about twenty thousand inhabitants, sheltered from the inclement winds of Central Asia by a huge ring of mountains which have to be climbed before it can be sighted from any side. In the center of this valley, which may be four miles across, lies the city; a pretty collection of gardens and low ochre roofed houses, with water flowing openly through the streets. But the eye of the traveler would surely leap quickly over the mean houses encircling it to the great rock which rises abruptly from among them. For before him would lie at last the shrine which has been the object of so many ambitions. It is a saddle-back formation, sheer on three sides and steep on the fourth, four or five hundred feet in length and covered from end to end with the sacred buildings of this holy of holies. From either side a well paved roadway zigzags up from the city, and, on the left, there is a flat terraced and guarded space, reserved for religious ceremonies. All the masonry on either side is white. Only in the middle, like a great saddle of crimson on a saddle-cloth of white, rises the dull red palace of the Grand Lama. Tier after tier of windows, red or white, reach almost from the ground to the roof. Beneath the palace, just where the northern zigzag sweeps up from the plain of the city, stands the famous Pillar of Lhasa. This is the objective point of all Buddhist pilgrims of the north. In fact, it is to them what the black stone in the wall at Mecca is for the Mahommedans, the goal and shrine of all that their religion means to millions of the devout.

❁ ❁

Holding the Keys.

There is grim tragedy in the difference between the way men and the devil see things. Man thinks he can safely make a beginning at any kind of sin, and then stop before harm is done. That suits the devil exactly, for he knows that if the beginning is made, no man lives who can stop of his own strength. To man, the beginnings are harmless; to the devil, the beginnings are sure pledge of the end. The reformed drunkard who is now superintendent of the Old Jerry McAuley Mission in New York says tersely: "It is not the last drink that ruins a man, but the first." The devil knows that; most men do not. The cutting edge of a wedge is very small, but it is only necessary to give it entrance—it's an easy matter to drive it through. The beginnings are the keys to your life. Don't give them up.—*S. S. Times.*

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With the Children

The Green Witch.

CHAPTER XXI.

It was dark when George Clayton reached the station. Mr. Halway, Mrs. Stoner and Flora were already in the waiting-room. George greeted Flora with constraint, remembering how she had held herself aloof upon his return from Florida, and how, later, she failed to come into the parlor when he called. She was pale and quiet, with an air of shrinking timidity he had never seen in her before.

Mrs. Stoner said, "Did Dr. Sleer make you promise to tell no one the address?"

"Yes, he was very much in earnest about it," George answered.

"It is so inconvenient!" she exclaimed. "I think him very inconsiderate and foolishly mysterious. If that child is hiding from anyone, she need not fear our betraying her."

The rumble of the approaching train was heard, and George was saved the trouble of a useless answer. Upon entering the car Mrs. Stoner discovered a lady whom she had met while traveling in England. She took the seat beside her, and they were soon buried from the light of the present under the faded flowers of reminiscence. Mr. Halway, prompted by that restive spirit of investigation common to a certain class of male travelers, went prowling up and down the aisles of the other coaches. George found himself seated beside Flora. Under the mellow light that quivered in the ceiling, her delicate features beneath their crown of golden hair assumed an air of maturity. The deep blue of her eyes, touched by the shadow of sorrow, seemed remote, as from a distance of years. The worldly-wise child, with the beauty of fresh flowers, was gone, and in her place was some one toward whom George felt almost as a stranger.

She kept her eyes upon the window, although nothing was to be seen but the reflection of the seats across the aisle, and the gilt and glitter of ornaments and lights. At first he fancied that her manner sprang from an unwillingness to be with him. She had been ashamed to greet him as a friend before Linnie Greer and others; perhaps even now she shrank from traveling by his side. But the expression upon her face made mute appeal against this judgment. At last she turned from the window and looked into his face.

"Do you remember," she said, "the last time you and I rode on the train together?"

"Yes, indeed," said George, smiling.

But her eyes suddenly filled with tears. "Oh, George!" she exclaimed. "How different it was! To think that I was ever ashamed of you! And now you will always be ashamed of us."

"No," cried George, "I shall always be proud of you, Flora—yes, proud of you as my friend."

"If people learn about—it," said Flora, "you know, oh, you know he can't go with the set any longer, for they would always be thinking about it, even if they didn't speak out. I can't bear it." She buried her face in her hands.

"Your mother hopes no one will discover the—the secret," said George. Tuck Hootin has been paid to keep still, and of course the other boys will hide the truth on their own account. No one has found out about them, so why need they about Spot?"

"I will always be afraid," said Flora, trying desperately to compose herself. He was deeply touched by her pathetic show of courage which had not yet mastered her anxious fears. "Oh, how *could* he—how could he—my own brother! Everything will be changed for him and us. Our position in society is lost—how shall we stand now?"

"Well, Flora," said George, so deeply touched by her beauty and suffering that he did not recognize the worldly attitude of her regret, "after all, it isn't so bad to be left out of the set. I've grown used to it, and really life is just as satisfactory, though perhaps not so gay, as before."

"But there is nothing else that we care about," said Flora wistfully. "It's like being dead to be left out of everything. Poor Spot! How he used to hold up his head! Now none of us can. I think the worst thing about a wicked deed is the way it affects innocent people. I wonder if anybody ever does wrong without making somebody besides himself suffer? But don't let's talk about it. There's one thing that makes me glad even while I am so miserable. It's knowing that you are as kind to me as before this happened."

"How could I feel differently toward you?" returned George. "*You* have not done wrong."

"But it's in the family," said Flora. "You could feel very differently if you were not so good. It is always so strange—being good! But I like it—in you. Suppose *your* brother had disgraced himself—would I be seen talking to you? That's what I mean. But maybe ma will move away from Burr City. I hope so. It would be just like her, too. Poor old Spotsy!" The tears shone in her eyes.

"I think," said George, "it came from his reading those dime novels and going with wild fellows. It wasn't really *in* him, the wickedness; he borrowed it from others. It isn't a part of his true heart. He has such a bright and friendly smile—and such a handsome face—and such winning ways! I love him!"

Flora impulsively seized his hand and wrung it. "You and I will stand by him!" she cried, her cheeks glowing. "We will make a man of him yet, will we not, George? You are right; the wickedness didn't belong to him, and we must show the world his true nature. What a comfort you are! Did you learn to be from not having anybody to comfort *you?* Now, we will not talk about poor Spotsy, but about yourself. I must know something more of your life and your plans. The last time I saw you you were scrubbing Dr. Sleer's office, and I was ashamed to speak to you before the set. You have forgiven me?"

George smiled at her brightly.

"And yet," said Flora thoughtfully, "if it happened that way again, I would act just so!"

"I know it," said George, "but you can't help it. Because what seems most important to you is the outside of people. Some day you will learn that the only thing that counts is within."

"No, I shall never learn that," said Flora. "People have to judge of others by their dress, and the way they eat at table; and the company they keep. At least *I* have to judge so. I suppose it's my nature, George. I wouldn't enjoy dining with an angel if he ate with his knife! Now don't talk about me any more. I am made and finished and I don't believe there will be any additions built to me; not even wings. Tell me all about yourself."

This George did not like to do, but she was skillful in drawing him out, and presently he was dwelling upon his advantages with Dr. Sleer. As he pictured the future, his ambition warmed his heart, and Spot was almost forgotten. He saw himself becoming a famous physician. There was nothing to check his career. He had health and a friend in power—

"And I too am your friend," said Flora.

"Yes," said George with a smile, half sad and half playful, "a friend—in secret! And there is no one to drag at my feet and hinder me—"

"Like poor Spot," said Flora.

George stopped in confusion. "But go on," said Flora sadly. "I understand you. And I am glad there is no one whose acts can cloud your life. I never thought of it in that way before, but after all, you stand the best chance of making your mark if you have no one kin to you. You have no relations?"

"Only aunt Martha, my father's sis-

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ter. But," he added with a sigh of relief, "she is old."

"I suppose then there's no danger of *her* doing anything!" said Flora with a sad smile. "So what you used to grieve over—your lack of ties—is after all a blessing to you. Poor dear Spotsy! I wonder if he will come back home with us?" Then suddenly, "Is Marget Hootin a friend of yours?"

For an instant he hesitated, then answered, perhaps with more emphasis than was necessary, "Yes!"

"Do you think, George, you can afford to have friends in that station of life?"

"What harm can it do me? She is very unfortunate. I feel sorry for her, you know. And then she's a good girl, and has had trouble all her life. I'm her friend *that* way."

"I hope," said Flora, "she's not the kind of a friend you'd care to be with and—and talk to, and—I mean like I am your friend. You don't think of her as you do of me, do you?"

"Oh, no!" he returned emphatically.

"Then why are you the only person who can be told her address? That sounds mighty particular, I think."

"I don't know. It's Dr. Sleer who decided that. I have nothing to do with it. It's as much a mystery to me as to anyone."

"And yet she is your friend. A real friend?"

"Well, you know there are so many kinds of friends, Flora. We are one of the kinds. I mean—I feel sorry for her—and Tuck isn't really kin to her—"

"Is she the kind of a friend, George, that you—think pretty?" demanded Flora abruptly.

"Sometimes she is, sometimes she isn't," answered the youth.

"Well, never mind about the times she isn't," said Flora rather severely. "I hope you'll always remember, at the times she *is*, that she isn't your sort. I have great faith in you, George; I believe you'll be a celebrated man some day, or a rich one—I think that's nicer—don't you? And you'll not ruin your chances by going with common people—you won't for my sake, as well as for your own, I know you won't!"

"I don't expect to see Marget again, except just to find out about Spot," returned George in a rather aggrieved tone. "Of course she is nothing to me—I know what she is, better than you. But I feel sorry for her—that's all I mean."

"Well, don't be too sorry for her," returned Flora. "It can't do her any good, and it's a dangerous thing. My way has always been not to be sorry for a person unless he belongs to my set. When you're sorry for people, you get to thinking about 'em, and when people are beneath you, you've got to *keep* 'em beneath you—and the best way is not to think of 'em."

It was a three hours' run from Burr City to St. Louis. The party of four were driven to a hotel. It often occurred to George and Flora how much pleasure they might have gleaned from the experiences of the journey, had their object been different. The hours were rich with joyous chances, and they had not the heart to enjoy one.

The next morning George boarded a street car and was carried to Chestnut street, at a point about a mile from the river. He found himself standing before a line of three-story bricks, which presented an unbroken front of grim uniformity. Across the street, the high, spike-set wall of a large convent frowned gloomily upon the soot-stained pavement, as if to remind the passers-by of the sorrow and toil that lies between the world and the peace and beauty of the sun-kissed cross. George rang the bell of the door whose number was that given by Dr. Sleer. It was opened by a girl, whose manner indicated that she had not long been transplanted from her native soil.

George's first impulse was to ask for Marget Hootin, or Marget Bernard, but he strangely shrank from pronouncing the name, not knowing which to use. "Can I see the lady of the house?" he finally asked.

"Surely," said the girl, never removing her round black eyes from his face, and never once blinking her lids. "Jist come r-right in wid yez, an' ye'll see 'er, it will not be for so very long at all, at all."

He followed her into the hall, at the rear of which a staircase led above. It was a single house. Opening the first door on the left she said, "Jist walk yezsilf in an' be waitin', young mon, an' I'll tell 'er as soon as ivir I kin." She kept her eyes glued upon him till he had entered the parlor; then she closed the door behind him. But, apparently, she had not feasted her eyes to satiety, for she soon reopened the door, and regarded him gravely. "Ye'll not be in such a hurry, now?" she presently inquired.

"If she is busy," said George, "I can wait."

"Yis," said the girl, and left. The room was cold and darkened by shutters. It was plainly furnished, yet with a simple taste which made the most of everything, but not too much of anything. Between it and the next room were folding doors. George sat a long time before he grew convinced that the adjoining room was occupied. Certain soft rustlings and almost inaudible movements increased his impatience. Then a low voice softly singing, which could not have been the maid's, led him to believe his coming had not been announced. At last he left the house, and after standing a moment upon the short flight of steps, between pavement and front door, he again rang the bell, this time more vigorously.

The same maid came to the door, and stared upon him with round, unwinking eyes. "Sur-re!" she exclaimed, "yer twin is aven now waitin' in the poller. Coom in, young mon; coom r-r-right in."

"I must see the lady of the house," cried George, once more entering the hall, and now speaking in a loud voice.

"An' so ye shill, so ye shill, whin she cooms," said the other soothingly. "There is no lady here, only a young ooman that does housework like mysilf. She is no more a lady thin me!"

The second door on the left opened, and someone looked into the hall. "Marget!" cried George, starting forward.

"Oh, George, George!" cried Marget, hurrying from the room, pale and trembling, "you ought not to be here!"

"An' if ye had said 'Marget' yez wanted, I'd of tould yez at the fur-rist—"

"Marget!" exclaimed George, bewildered by her manner, "you cannot be afraid of me!"

"You must go away, George," cried Marget, speaking rapidly, "and you must go at once!"

"Here she cooms now," cried Bridget with relief. "*Here* cooms the lady!"

The street door had opened, and a woman of about thirty-seven entered the hall, dressed for the street. Her cheeks were glowing from the braeing November air, and her eyes sparkled with pleasant thoughts. She carried some music under her arm. Her form was slight but well developed. Her face wore a look of beauty refined by suffering. In spite of years and trouble, there was something girlish about her, something of the child in her expression and in her movements.

As the youth stared at her the hall seemed to turn—the staircase and front door went chasing each other along the walls. He threw out his arms to steady himself, but they touched nothing. "Who are you?" he stammered wildly.

"George!" cried the voice he had loved best of all in the world. "Oh, George, don't you know me?" The sheets of music fluttered to the floor, as she ran toward him with extended hands.

"No, no!" he cried in a muffled voice, as he swayed upon his feet. "Don't toueh me! Go back! Father, oh, father!" He fell his full length upon the floor, and lay unconscious at his mother's feet.

(TO BE CONTINUED.)



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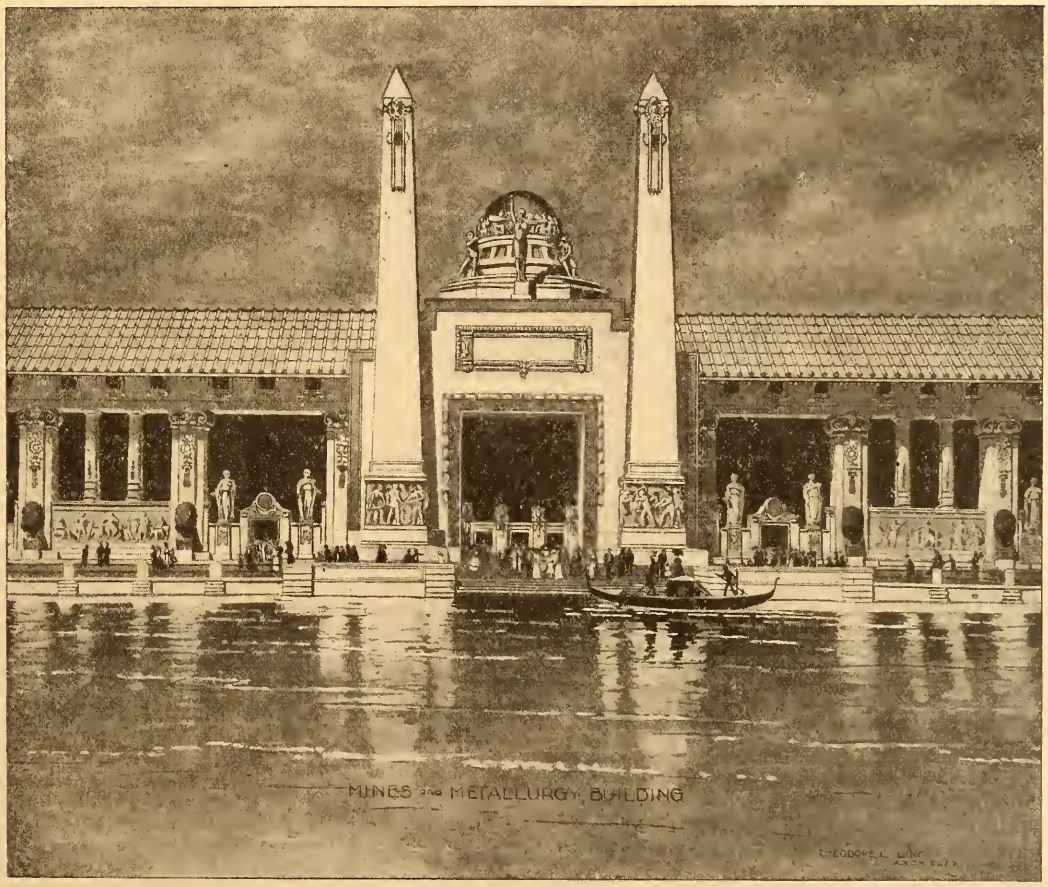
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For the faith against tradition,
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For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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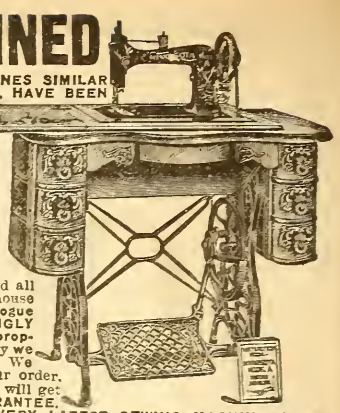
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Vol. XLI. September 22, 1904 No. 38

Current Events.

Mr. Roosevelt's Letter of Acceptance.

Mr. Roosevelt's letter accepting the nomination for the presidency was made public on Monday of last week. The letter is addressed to Mr. Cannon, as chairman of the Notification Committee, and is a document of about 12,000 words. In three lines he states his acceptance of the nomination, and in the remainder of the document he discusses the recent record of the Republican party and the issues of the campaign. For scope and thoroughness, it is such a presentation as might be made in a message to Congress, but the tone is of course quite different, for the writer appears in the capacity of the leader of a party, not as the chief executive of a nation. And naturally the candidate can say things which the President could not say, even though they happen to be the same individual. Mr. Roosevelt, like some other people of less exalted station and less decisively committed to either side in the campaign, has some difficulty in locating the issues. We confess some sympathy with him at this point. The issues are not wholly obvious, nor are they of the first magnitude. For this very reason we are the less inclined to follow Mr. Roosevelt in his statement that, if his opponents are sincere, "their triumph would mean disaster to the country." To our eyes, the present situation is such that that portion of the public which has no partisan ends to gain can well afford to await the issue of the campaign with entire equanimity, confident that neither party, under their present leaders, would plunge the country into ruin. This is no argument for apathy, but a plea for a temperate and reasonable campaign.

As a matter of fact, of course, Mr. Roosevelt himself is the chief issue. Is he personally a bulwark or a menace? Is his record admirable or indefensible? Should the sober patriot, in recalling the history of the past four years, "point with pride" or "view with alarm"? These are the questions to be answered. The letter of acceptance gives a tolerably complete survey of the executive actions of the present administration and a vigorous defense of them. Those who have disapproved of some of these actions will find it profitable to read the letter and see what the President has to say for himself.

❁

Republican Efforts.

The result of the election in Maine on September 12 contains some comfort for both sides. The Republican plurality was about 30,000, which is 4,000 less than that of four years ago and 18,000 less than in 1896. The latter, however, was admittedly a very exceptional year. The fact which encourages the Republicans is that a Democratic victory in a national election has never occurred when the Republican plurality in the preceding September election in Maine was more than 20,000. Judge Parker, in his recent speech to the Democratic editors who assembled at Esopus, referred to the Republican victory in Vermont as an "admonition." Mr. Pulitzer of the New York World called it a "warning." The Republicans think that, in connection with the result in Maine, it is a prophecy.

Chairman Cortelyou, of the Republican National Committee, has given out as a piece of sound advice for the campaign, the motto: "Don't brag, but keep at it." By way of keeping Mr. Fairbanks "at it," since he is the chief campaign orator on his side, a trip has been arranged for the vice-presidential candidate which will be almost if not quite a record-breaker for distance and speed. Leaving Chicago on Sept. 23, he will go as far west as Portland and San Francisco. There will be rapid-fire speeches from the back platform and a series of more extended addresses in the larger places.

❁

The Democratic Campaign.

The campaign has opened a trifle dull on the Democratic side. Even the prospect of Mr. Bryan's taking the stump for Parker did not start the ball. The amiable Mr. Taggart, chairman of the Democratic National Committee, smiled his famous smile, but nothing happened; he went east for important conferences with the leaders, but nothing came of them. Even the aged Mr. Davis is reported to have become impatient and urged action. Mr. Davis is to be gratified. It has been announced that Mr. Gorman is to take charge of affairs in the east while Mr. Taggart busies himself with planning the capture of the middle and western states, especially his own Indiana. Mr. Gorman knew all the arts and tricks of politics when Mr. Taggart was yet in the retail pie business, and he has been learning more ever since. We do not hesitate to admit that we have repeatedly characterized Mr. Gorman as a malign and demoralizing influence in public life, or that we openly rejoiced in what seemed to be his permanent retirement from the Senate a few years ago. But he is a masterful politician, and it is being generally said that his entrance upon the active work of the campaign will mean practically that he will be chairman de facto while Mr. Taggart acts as a western assistant.

In New York, Democratic prospects are brightening. Mr. Parker and the Tammany forces have gotten together on a fraternal footing. Mr. Murphy says that Tammany wants no promises for herself except that no special favors shall be shown to the avowed enemies of that organization, and Mr. Parker is said to have given assurance that he will comply with this request. That agreement, if it is as reported, will mean the shelving of anti-Tammany reform Democrats for the sake of enlisting the Tammany braves in support of Parker's candidacy.

❁

The Case of the Lena.

The Russian armed transport "Lena" appeared in the harbor of San Francisco last week claiming to be in need of repairs. The law of neutrality is that a ship of a belligerent power cannot remain in a neutral harbor longer than twenty-four hours, but in case the vessel is not in seaworthy condition the necessary repairs may be made and the twenty-four hours are counted from the completion of the repairs. The Japanese consul at San Francisco, forgetting this last provision, made a prompt demand that the "Lena" be compelled to leave at once. With the consent of the commander of the vessel, an examination was made by our naval authorities who reported that the ship really does need repairs and could not safely undertake a voyage across the Pacific. This being the case, the Russian authorities may choose between two courses. They may either make the necessary repairs and then go, or they may disarm the vessel and leave her there until the war is over. If the former alternative is chosen, a couple of Japanese cruisers could easily be sent to capture the "Lena" as she leaves the harbor. It is probable, therefore, that the latter will be chosen, and that the process of dismantling will be commenced very soon.

Mr. Hill's Retirement.

Mr. Hill's public announcement that he will retire from politics at the close of the present campaign and that he will accept no public office in case Judge Parker is elected, renders unserviceable one of the most effective Republican arguments. That Parker would be practically forced to make Hill secretary of state and that the real master of the situation would be Hill and not Parker, has been pretty constantly reiterated by Republican papers, and a suspicion to that effect has lurked even in the non-partisan mind. It needs scarcely to be stated that a very large number of people in this country do not consider Mr. Hill the type of man who should control the executive department of our government. Mr. Hill's assurance that he will accept no appointment in the cabinet or elsewhere in case Mr. Parker is elected, is the best service he could have rendered to his candidate. Shakespeare stated Mr. Hill's case as accurately as if he had known all about it: "Nothing in his [political] life became him like the leaving of it."

❁

The Russian Retreat.

Later reports from the battle of Liao Yang indicate that the casualties were much less than first reported—perhaps 35,000 on both sides killed and wounded—instead of over 50,000. The military experts are expressing their opinions of the engagement, though with some modesty, owing to the uncertainty of their data. The prevalent judgment is that the Japanese soldiery was better than the Japanese tactics, while Kuropatkin's strategy was stronger than his troops. But then, it is one point of strategy to know what one's troops can and will do. The best performance of the Russian army in this campaign is the orderly retreat from Liao Yang to Mukden. Under the skillful command of General Meyendorf, the rear guard covered the retreat of the main army and enabled Kuropatkin to win the race to Mukden. Mukden itself is now being menaced, and one report has it that preparations are on foot for moving the Russians' base back another step. Tie Pass on the Liao river is being fortified by the Russians and will probably be the scene of the next big battle if a decisive stand is not made at Mukden.

❁

Prayer and War.

While the world at large understands the Russian contention in the far east to be purely a matter of politics, the Russians themselves do not fail to claim that they are waging a holy war in the interest of pure religion and undefiled. The Holy Synod, which is the supreme council in charge of the affairs of the Russian orthodox church, has put forth a prayer which is authorized for use in the present emergency. The text of a part of the prayer follows:

> Although unworthy, we implore Thee who art strong in battle, for aid, and humbly beseech Thee to accept our weapons in Thy cause, to give Thy Christ-loving army victory and to permit it to subdue the enemy.
>
> Send from on high Thy hand and touch the hearts of the enemy so that they shall make supplication to Thee, the God of peace, who loves His creatures.
>
> Strengthen us with Thy might. Defender of the orthodox faith, send Thy arrows to confound the enemy. Strike them as with lightning and give them into the hands of Thy faithful troops.
>
> Thou who harkened to Moses, bless the Emperor's doings, multiply his glory and confirm his empire. By Thy almighty hand preserve his army. Send Thy angel to fortify his troops and give them salvation.
>
> Send peace upon us. May Thy invisible finger defend Thy servants, show them the right path, forgive them their sins and bestow upon them the crown of glory.

This is, on the whole, not a bad prayer. At least it suffers not a bit by comparison with some of the verses of "God Save the Queen," as for instance the following, which the writer copied from an official poster displayed in an English postoffice:

> "Oh, Lord our God, arise,
> Scatter her enemies
> And make them flee.
> Frustrate their knavish tricks,
> Confound their politics.
> On Thee our hopes we fix.
> God save the Queen."

❁

Congress of Arts and Sciences.

One of the greatest enterprises in connection with the St. Louis World's Fair was the assembling of an international congress of arts and sciences on a scale of extraordinary magnitude. The plan was to have every important branch of learning represented by at least two of its most authoritative specialists who should present addresses embodying not the details of their respective sciences, but a generalized statement regarding the present state of learning in their departments. The collection of these addressess in print, for which a generous appropriation has been made by the Exposition, will present a comprehensive view of the present state of human knowledge and of both the condition and the outlook of the several sciences and arts. It will fill several large volumes and will probably be the most important permanent monument of the Exposition. The congress is being held in St. Louis Sept. 19-24. The arrangement of the program is an ingenious method of putting much into a short time. After an opening session, at which a general address on the advancement of science will be read, the congress will divide into seven divisions representing the grand divisions of learning. These will hold sessions simultaneously and will then divide into twenty-four departments, which will in turn be subdivided into about one hundred and twenty-five sections. Thus the man who is a specialist in some branch of chemistry will have an opportunity to attend first, the general session of the congress; second, a session devoted to the whole scope of natural science; third, a session devoted to chemistry, and fourth a session devoted to his particular branch of chemistry. The speakers for this congress include over three hundred of the most distinguished scholars of Europe and America.

❁

Doctrine and Property.

"Orthodoxy in the civil courts" is a complication which always disturbs the saints and amuses the sinners. We had our own celebrated case to determine whether the ownership of certain church property was vested in one or another party. The Quakers had a similar case several years ago. The United Brethren had one about the same time. In all of these the real issue was whether or not an unchanging adherence to all points of doctrine and practice is essential to such continuity of the organization as is necessary to retain legal control of property. The case which has come up in Scotland is especially interesting because the decision is contrary to the decisions in these American cases. When the Free church of Scotland and the United Presbyterian church—two bodies which had at different times dissented from the Established church of Scotland—effected a union about three years ago under the name of "The United Free church," there were, of course, a few on both sides who refused to unite. There always are. The handful of irreconcilable Free church people who stayed out of the union presently brought suit to obtain control of all the property owned by the denomination, amounting to about $20,000,000. The suit went against them in the lower court. But on an appeal the House of Lords, the court of last appeal, reversed the decision, giving the entire property to the disgruntled handful who refused to unite. The legal principle, according to the House of Lords, seems to be that, if a religious denomination does anything except stand still, if it changes or adapts or revises to meet current need, it loses its historical continuity and forfeits its property to any majority, however insignificant, which may refuse to make the change. It would be interesting now to see the Roman Catholics bring suit for the possession of all such property of the Church of England as was in existence in the time of Henry VIII. Perhaps the Catholics could recover Westminster Abbey and St. Paul's cathedral. They could if the same principle were applied. But that would mean the goring of an entirely different bull—John Bull, in fact—and it will never happen.

A Notable Conference.

Not the least important feature of the great World's Fair, now in progress in St. Louis, is the series of conferences which are being held in the interest of many subjects of great importance. Last week the International Parlimentary Peace Conference was in session, and took important action which may lead to far-reaching results in promoting the peace of nations. These distinguished men, representing fourteen of the civilized nations of the world, came to St. Louis, not to see the great exposition of material progress which the world has made, but to promote the peace of mankind, and to hasten the glorious era, by prophets foretold, when nations shall "beat their swords into plow-shares, and their spears into prunninghooks; when nation shall not lift up sword against nation, neither shall they learn war any more." In view of the fearful mortality which marks the Eastern war, it is not strange that men of philanthropic impulses and of Christian aims and principles, should seek to find a more humane and rational method of settling national differences than the dread arbitrament of the sword.

Among the resolutions adopted by this distinguished body is the following:

> The Interparliamentary peace conference, shocked by the horrors of the war that is being waged in the far East between two civilized states, and deploring that the powers signatory of the convention of The Hague have been unable to have recourse to the clauses thereof, which direct them to tender their mediation immediately upon the outbreak of hostilities, asks the powers signatory of the convention of The Hague to intervene at the proper time with the belligerents, in order to facilitate the restoration of peace, and instructs the interparliamentary bureau to bring the present resolution to the knowledge of said powers.

The conference recommended also that the future conference at The Hague, which has been asked for, should consider the negotiation of arbitration treaties between the nations represented at the conference, and the advisability of establishing an international conference to convene periodically for the discussion of international questions. In demanding that national differences shall be adjusted and settled in the arbitrament of courts, in accordance with the recognized principles of law; and in recommending that the governments of the world send representatives to an international conference, to be held in the future for the purpose of negotiating arbitration treaties, and for the establishment of an international congress, the peace conference seems to us to have taken high ground looking to a higher and better civilization. No one can doubt that, unless the world is to go backward to barbarism instead of forward to a higher stage of civilization, there must be, and will be, an international congress, for the settlement of international difficulties. The unity of the race, the unity of the world, and the common interests of our common humanity, demand the substitution of this lawful and civilized method of solving national difficulties for the less civilized method of appealing to force. We have no doubt that the conference which held its sessions here last week has, by its action, contributed toward hastening the era of universal peace.

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A Neighborly Suggestion.

The Baptist Argus of Sept. 1, replying to an editorial paragraph in the Christian-Evangelist, touching the so-called "Pan Baptist Congress," which has now been named the "Baptist World Congress," says:

> Brother Garrison, this Baptist World Congress, as it is now named, is a Baptist family affair, in which we are going to gather our brotherhood from thirty-eight great Baptist bodies, in an effort to know each other better, to improve our methods, to accent our agreements and to magnify the essentials of our faith. These are noble endeavors, and will overrun all of our time and energies at the Congress in London.

Yes, those are indeed "noble endeavors," and we quite agree with our esteemed contemporary that it will take quite all the time and energy these Baptist brethren can spare to settle the differences among themselves, and they are no doubt wise in limiting the congress to the Baptist family, strictly construed.

The Argus then offers a friendly suggestion to the Christian-Evangelist as follows:

> Suppose you make a call for a World Congress of your people for the same purposes? The Baptist Argus would rejoice to see the Disciples get together, come to a general, clean-cut understanding of each others' positions, and make such a pronouncement as the outside world may have no grounds to question their positions nor to misrepresent their practices. Do this, my honored brother, and you will do a great service to your cause and to the world at large.

We appreciate the spirit in which the suggestion is made, but doubt its wisdom and practicability. True, there are differences of opinion among us, even as there were in the apostolic church, but there are no lines of denominational cleavage sufficiently developed to justify the calling of delegates representing these different schools of thought. No man among us would know where to draw the line of separation. Any attempted line of this kind would zigzag worse than the isothermal lines which run across the continent. For instance, some would classify the Editor of the Christian-Evangelist as a conservative, others would want to put him among the progressive, and what is true of the Editor of this paper is also true of a large number of our representative men. The nearest approach to a division among us is between those who favor missionary work through missionary societies, and those who oppose such methods of work. But even that is a wavering line, as many churches which this year would be classed as non-missionary may be enrolled next year among the co-operating churches. We have heretofore suggested friendly conferences between those opposed to, and those in favor of, the co-operation of churches in mission work, but the anti-society brethren have not manifested any anxiety for such conference. As these brethren are a diminishing quantity, the evil is likely to remedy itself in due time, with patience and kindness.

As to a "pronouncement" of our position so that the "outside world may have no ground to question their [our] position, nor misrepresent their [our] practices," we recommend to the editor of the Argus a number of such "pronouncements" already made, possessing no authority, however, except the truth which they declare and the fidelity with which they represent the position of the brotherhood. We shall send Brother Prestridge, for instance, a copy of "A Modern Plea for Ancient Truths," which the Editor of this paper can personally recommend to all honest inquirers after the things which are commonly believed among us, and which we stand ready to defend against all comers. If our esteemed brother has something as brief and cogent that sets forth the distinct aims and plea of Baptists, we shall be delighted to receive it in exchange of courtesies.

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Let Churches Send Preachers.

Many people who would like to be present at our great convention cannot come because of financial considerations. This is true of many of our preachers, and it is on their behalf that we wish to say a word. For the sake of the general cause, and for the benefit of the individual churches, we feel that it is very important that all our ministers should attend our National Convention, wherever it is held. They get an insight into the work that they cannot get through other channels, and are inspired with an enthusiasm for renewed effort that cannot come to them through the cold type or the reports of some brother who has told them of the good things he has enjoyed. One must be actually present at a convention to get the greatest benefit from it. The church whose minister attends is always the church that manifests the most life and Christian activity. Hence we think it is very important that every church should be represented by its minister, if by no other delegate. We, therefore, make the suggestion that the church itself send its minister and pay his way, where he is not able to meet the expenses. For many reasons this would be a profitable investment on the part of the church. The inspiration of the convention would be felt in the minister's work throughout

the year. It would do the preacher good to know that his brethren think so much of him, and are interested in his work. It would help the convention in that when one is personally present he feels more responsible for a work, and for the same reason it would help all our missionary enterprises to get the preachers in touch with them. The delightful fellowship of the convention season would emphasize the reality of our plea for union. These are but a few reasons why we urge the sending of our poorer ministerial brethren to our great annual convention. The preacher's heart would be gladdened, the church made the better for the act of love, and nobody need be greatly burdened. Let the ladies' aid societies take the matter in charge, and we are sure many of our preachers who can not spare the funds from their meager salaries could be with us at St. Louis in October.

Editor's Easy Chair.

On Friday, Sept. 9, we broke camp on the heights of Pentwater, and passed down through the winding tunnel of green for the last time for the season, and took the train on our homeward journey. Saturday and Sunday we spent at Macatawa Park, tenting for these two days and nights, "on the old camp ground." As we sat in the cozy little study at "Edgewood-on-the Lake," looking out once more across the expanse of waters to the golden sunset, and listening again, as we had often listened before, to the anthem of the waves, there came to us many fond recollections of happy days spent there in a dozen glad summers, which have fled into the unreturning past. This fragrant and skillfully-wrought waste-basket, the product of Indian handicraft, was a gift from the beloved A. M. Atkinson, who was one of the best men we have ever known, and one of the best friends we have ever had. His memory is sweeter to us than the fragrant grass, which has been woven into this basket. Everything about the place calls up memories of the past, until the old study and the verandas are peopled again with the faces and forms of friends and loved ones, who have gathered here in the past. Most of the people have vacated their cottages for the season. The hotels are closed, and silence reigns, for the most part, in the still woods and along the shore, save the deep monotone of the waves, breaking along the deserted beach. All day Sunday the hungry waves were gnawing away the beach from the lake front, undermining in places the granitoid walk. The proprietors of the park had a company of men at work throwing in bags of sand and otherwise saying to Neptune:

"Hitherto shalt thou come, and no farther;
And here shall thy proud waves be stayed."

These lines are written at the old familiar desk and within the four square walls where we have labored these many years, and whose windows look out upon the throbbing, busy life of our great metropolis. If it is good to go away for a season from one's accustomed place to new scenes and associations, for rest and recreation, it is also good to come back again to the old haunts and to the familiar routine of office work. And so vacation becomes a double blessing, affording us opportunity on the one hand for enjoying God's great out-of-doors, and furnishing, at the same time, a fresh relish for the intenser activities of life in the city. When the keenness of autumn is felt in the air, and the first frost begins to color the leaves of the maple and the sumach, the average vacationist feels a strong impulse to take up his tasks once more, and renew the struggle for success. As for us, there is little difference in the amount of work we do, whether in the office, or at the lakeside, but there is a certain advantage in working at a close range which we are glad to avail ourselves of, with the oncoming of the autumn, and the new activities which it always brings. Having learned to find enjoyment in our work, rest and recreation are but the means to higher ends. Really, there is no rest for him who does not toil with brain or hand, to the point of weariness; and that life can have no vacation which is not marked by strenuous efforts in some department of the world's great workshop. Until we learn to find real joy in our work, we have not found the secret of happiness, for, in the nature of things, every useful life must be a busy life, and only the useful life can be a truly happy life.

It had been our purpose to visit the Wisconsin State Convention on our way home, but an attack of hay-fever, aggravated by railroad travel, caused us, at the last moment, to relinquish, very reluctantly, this pleasure, and hasten homeward. Besides, a question of grave concern, involving the welfare of our great National Convention, hastened our return. The action of the World's Fair authorities in leasing the exposition building to an opera company, covering the time of our convention, filled us all with alarm, but we were glad to find on our arrival, that an agreement had been reached between our local committee and the officials of the exposition, by which we are to have the use of the hall during the day for the sessions of the convention, and that arrangements would be made to accommodate us in the coliseum for the night sessions, as well as on the Lord's day. While this interferes to some extent with our plans, it is the best that could be done under the circumstances. The truth is, the conventions which have been held up to this time have not bulked very large, in numbers, and it is probable that the officials of the World's Fair supposed that it would be an easy matter to accommodate us in almost any small room which they might secure. They were informed that nothing of this kind would answer our purpose, and that it was a large hall or nothing. It now remains for us to give these gentlemen an object lesson, as to the strength and enthusiasm of the religious body known as the Disciples of Christ. The local committee feels specially anxious, in few of these facts, that the brethren throughout the country should bestir themselves in making up large delegations to the convention, that these World's Fair officials may learn that we are not a feeble folk whose national convention can be stored away in a side-room of an exposition building!

We notice a few changes on coming back into the city. The streets are more crowded. There is more going on. People walk with a brisker step. The World's Fair has put on its finishing touches. The flower gardens and foilage decorations are at their best. The crowds of visitors treading its courts and palaces are larger. The Christian Church Pavilion is more complete in its exhibits and is receiving an increasingly large number of visitors. In local church circles the notes of preparation for the autumn and winter work are heard on every hand. Especially is this true in our own Zion. Our ministers are all preaching to large audiences, including many strangers and visitors. The new church building of the Union Avenue Christian Church rapidly approaches completion and will be ready for dedication by the time of, or immediately following, our National Convention. The local committees, under the generalship of W. H. McClain, are all at work preparing the way for the greatest of our great annual convocations. In the Christian Publishing Company everybody is working on full time and with a full head of steam, pushing forward all lines of its work. The CHRISTIAN-EVANGELIST force has been working of nights to keep up with its clubs and to meet the demands of its subscribers. Into this activity the Easy Chair throws itself with whatever increased vitality it may have accumulated during its summer outing. We are sure our readers appreciate, as we certainly do, the high character of work which our able assistant editor and our brilliant staff contributors have done during the summer. Nor must we omit to mention the faithful corps of writers who have helped to make the paper so popular with its readers. It is a delight to be associated with such men in the high calling of Christian journalism.

Notes and Comments.

If those who witness the realistic representation of the Boer war at the World's Fair are not impressed with the barbarity of war and the necessity of urging international arbitration as a substitute for it, then in vain do the thousands which attend the performance look upon the horrid scenes. It can not be that the spirit of human brotherhood now so manifest in the world will long tolerate the resort to brute force to settle national disputes.

"War in men's eyes shall be
A monster of iniquity
In the good time coming.
Nations shall not quarrel then,
To prove which is the stronger,
Nor slaughter men for glory's sake;
Wait a little longer."

To-morrow will be celebrated one of the great days in the history of St. Louis. It was ninety-eight years ago that the intrepid explorers of the Lewis and Clark expedition returned to the city where the territory of upper Louisiana had been transferred to the United States the previous March. The effect of that at that time wonderful journey upstream and overland to the mouth of the Columbia River and the return to St. Louis seems now like a great dream. For the future has become the present. It was practically a terra incognita to which the little band started out, but to-day it is half a continent supplying bread to another half. It was a journey that won for us an empire on the Pacific Coast. And to-day it offers a great field for the Christian worker. It is ready for the harvest.

In a talk before the Methodist ministers of Chicago last week Dr. Frank W. Gunsaulus told the preachers that the day of the "boy orator" of the church, as well as of politics, is gone. He declared that the present age demanded in the pulpit not an orator, but a man who could teach the people. "We are living," he said, "in a marvelous educational age. The modern newspaper is run upon such a basis. Compare the newspaper editorial of to-day with that of yesterday. To-day it is that of a teacher; yesterday that of the exhorter." We are glad Dr. Gunsaulus, himself a man of rare oratorical power, has given utterance to the truth, which thoughtful people everywhere recognize to-day, that what the church needs in its pulpits is not orators, who can charm the people with their "excellency of speech" and with "persuasive words of man's wisdom," but men who are wise in the things of the kingdom of God, and can teach the people spiritual truths. Whenever we receive a letter from a church asking us to recommend to them an "eloquent preacher" or a "pulpit orator," we feel sure that they have not yet reached an exalted conception of the Christian ministry. Let those who are studying for the ministry to-day, and those who are engaged in the ministry, prepare themselves to be heralds of the gospel and teachers who can instruct the people in the knowledge of the Scriptures, and apply its truths to the lives of the people of to-day.

"Your statement concerning the three stages that our brethren have passed, or are passing through, on the subject of the relation of the pious unbaptized to our churches," says a well known brother, "was very suggestive to me. It involves, however, what some dislike to admit, that people may be Christians and be saved without connection with any of our churches. But on the other hand, to take the position that we must admit into our churches all whom we believe to be Christians in character, even though unbaptized and holding convictions contrary to what we are pleading for, reduces the necessity of our plea practically to the zero point; for how can we restore the neglected features of the New Testament church without insisting on what we conceive to be the New Testament conditions of fellowship?" Just so. The men who inaugurated this movement had no scruples about admitting that there were Christians in all religious bodies, for otherwise their plea for Christian union would have been absurd; but they were Christians whose conceptions of Christianity needed to be changed. Our brother does well to ask how any reformatory movement in the church can carry out its proposed reformation without standing by and faithfully practicing the principles for which it pleads. Those who think to hasten Christian union by disregarding the basis on which the church was originally united, may well ponder this question.

An enterprising daily paper, in giving the religious outlook of the various religious bodies, in a paragraph intended to be, and which was, for the most part, complimentary to the Disciples of Christ, says that Christian union, according to their view, "must come, if it comes by them, through the acceptance by all bodies of immersion as the only form of baptism; the discarding of the apostles' and all other creeds; and the giving up of government of the churches by bishops, who are supposed to be in the apostolic succession." The objection to this way of stating the matter is, that it puts effects before causes, conclusions before premises, and doctrines before the personal Christ. The Disciples of Christ hope to promote Christian union by exalting Christ to His supreme place, as the only Foundation of the church, and its only Lawgiver. If the acceptance of Christ in that capacity involves the giving up of sectarian names and partisan creeds, and the practice of immersion as the symbolic and expressive ordinance ordained by Christ and practiced by the apostles, then these things are essential to Christian union. If loyalty to Jesus Christ does not involve these conclusions, then they are no part of the scheme of Christian union. Let us see to it that in all things Christ has the pre-eminence, and let us make it apparent that nothing is insisted on by us as a condition of union, which is not involved in unquestioning loyalty to Jesus Christ, and that according to the general consensus of enlightened Christian judgment, everywhere and at all times.

Questions and Answers.

Last week I baptized a Methodist lady who had become dissatisfied with sprinkling as baptism. Two evenings later I loaned the church baptistery, baptismal suit and my assistance to the M. E. South preacher of this city, while he baptized three of his dissatisfied flock in the same water, and with the same ceremony that I had used, the minister himself having never been immersed, as he afterward told me. The three remained in the M. E. Church, the one came into the Christian Church. What, if any, is the difference in their baptism? S. J. Vance, pastor.

California, Mo.

No difference, we should say, in their *baptism*. The difference in their church relationship is the result of difference in the religious instructions they have received, and perhaps of individual tastes and temperament. The fact that the M. E. minister had not himself been immersed did not invalidate the baptism of those whom he immersed. If they were baptized because of their faith in Christ, and their motive was to honor his authority, they will doubtless be blessed in their obedience. If they shall continue to be obedient to all the light they receive as to their Lord's will, they will no doubt be accepted of Him. That is the path, and the only path, that leads out of the wilderness of our modern denominationalism into the clear light of the New Testament church, with no creed but Christ, no law but his will, no designation but his name, no mission but the extension of his kingdom, no weapon but his truth, and no motive but his constraining love.

You Christian people believe in turning to God of your own selves; how then do you get over this scripture: "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory"? (Eph. 2:8,9.)

A Subscriber.

We do not "get over" the passage, nor get around it, but go straight through it. We believe that the act of turning to God is man's act, but that the power which causes men to turn, is God's power. This power of God does not ignore or over-ride man's will, so as to make man purely passive in his salvation. God, in his mercy, calls, and man hears, believes, and obeys. Hence, it is true that "we are saved by grace through faith"; and this salvation is not of ourselves, but is the gift of God. There is no room for boasting.

Strict or Liberal Construction;

Before the civil war the affairs of our country were nearly always controlled by a school of politicians who looked on our federal government as a confederacy of sovereign states, existing for certain purposes only, which were clearly defined in the constitution of the United States, as having no powers, or rights, except those delegated to it by the states, and no authority to do anything whatever, unless the proposed action was plainly authorized by the constitution. Against any measure to which they were opposed, they raised the cry "it is unconstitutional." They were jealous of power, and suspicious of rulers. The sum of their political philosophy was "that government is best which governs least."

When they ate mince pie at supper, the ghost which sat upon their bedpost was that of a king with a jeweled crown upon his head, and an iron scepter in his hand. The goblin of their waking dreams was a "centralized" government, which would take away their liberties.

These men were known as "strict constructionists," and the results which came from the practical application of this theory are well known, and need not be rehearsed.

Many of our own people have applied this same theory to the church, and its "charter," the New Testament. In fact the first great leaders of "our movement," while evidently following, largely, the ideas of Martin Luther as to the place and authority of the Bible, the direct personal relation and responsibility of each soul to God, and in bitter hostility to priests and ecclesiastical authorities, they were, doubtless, also greatly influenced by the political ideas of Jefferson, and the French Revolution, which had great force in their day.

Many yet look on the New Testament as a book of legislation, of "by-laws," rather than as a constitution; as containing not only the great facts, commandments and ordinances, on which our faith, hope and love are founded, but all directions and details necessary for the complete guidance of the church, in all things, through all ages, and in all places.

They look on the church as leaving the hands of Christ and his apostles, not only spiritually perfect, but organically complete, for all times and circumstances, as having no authority whatever, even in the material things pertaining to its existence, growth and work, unless the particular thing to be done was directly authorized by a "thus saith the Lord" found in the New Testament.

Their pet aversion is to "human authority"; their war cry is "it is unscriptural." They claim as their motto, "Where the Bible speaks we speak, where it is silent we are silent," though as a matter of fact, the things about which the Bible is silent are precisely the ones on which they are most vociferous. When these good people are afflicted with dyspepsia, at midnight the Roman Pope stalks over their bed, or wearing his triple crown, he sits on the ruins of a school house, and from thence he again rules the world. Or their nap at noonday is disturbed by an "ecclesiastical court" which condemns them to the gibbet or the flames.

These also are "strict constructionists," and some of the results of their doctrine have been opposition to Sunday-schools, missionary and Christian Endeavor societies, "hireling" preachers, church organs, choirs, tune books, lesson leaves, the whole dreary program of "do-nothingism," the gospel of negation.

Dr. W. T. Moore once happily described these people as "born in the objective case," and Mr. Campbell once spoke of those "who spend hours in trying to determine which is the northeast side of a hair."

But for nearly half a century our government has been conducted on the opposite and more rational theory, that the United States is a nation whose sovereign power is derived direct from the whole people, and is, in any matter touching the interests of the whole people, superior to that of the states; that our venerable "Magna Charta," the constitution, establishes the broad general principles on which the government is to be conducted. It lays down as foundation stones those great basic ideas of Anglo Saxon civilization, which are the sources of our freedom, the bulwark of our personal liberties. It protects these, at all vital points, by fixing limits beyond which government may not go. But in actual practice the government may do anything whatsoever, which is deemed to be for its own interests, or the welfare of its people, which is not forbidden by, or that does not traverse, some principle plainly derived from the constitution. The results of this policy, our great gain in power and prestige, our vast expansion, political, industrial and commercial, are also well known.

The application of this view to the church, and the New Testament, seems to remove many difficulties. It looks on the New Testament as the "constitution" of the church, which records the great facts on which our faith is based, in which Jesus of Nazareth teaches the way of life. He shows us, by precept and example, the life we are to live while on earth if we would enter into eternal life hereafter. He indicated the rock on which his church was to be built. His inspired apostles declared the terms of admission into it, they told us what we must do to be saved. And no church, organization of churches, or ecclesiastical authority, has any right or power to change, to add to, or take from any of these requirements, to require more, or less, to be believed, or done, in order to salvation and to fellowship. In these things "the word of God is the only and sufficient rule of faith and practice."

But while the church is of divine origin, and is the agency through which God works for the regeneration of the world, its organization, its body, is human. The priceless treasure is in an earthen vessel. The gospel of Christ is the power of God unto salvation, and to civilization also. It is to convert the soul, also to transform society. It is to result in a new heaven, also a new earth.

The church exists for spiritual purposes, but it has great material interests. Its units are living human beings, baptized believers. Associated together for the worship of God, the observance of his ordinances, to mutually help and encourage each other in living the Christian life, to induce others to accept the gospel, they become a Christian church, which, in turn, may become a unit of some association, conference or presbytery of churches, for the more effective propagation of the gospel, the uplifting and blessing of humanity by the united strength and resources of all. These higher organizations are composed of churches, or of conferences, or presbyteries, not of individuals, and are for such purposes as are beyond the field, or means, of the local congregations, for the interest and welfare of the church at large. They have no direct authority over individuals, and, among Protestants at least, they do not "stand, or mediate, between the Christian and Christ." In any "denomination," even the Roman, the lay member or local officer is amenable for his faith and conduct to his own congregation only, unless on appeal from its decision.

These larger, more inclusive forms of government seem to have naturally developed as the number of Disciples and congregations increased.

The New England "town meeting," an ideal form of democracy, was quite sufficient for the small communities and simple life of the first colonists.

But we could not now, with our vast territory, population and interests, go back to that simple form and dispense with our county, state and national governments.

The difference in life and environment between isolated bands of disciples in a world of Syrian peasants, and the millions of Christians in the complex and highly organized world of to-day, is vastly greater, is almost inconceivable.

The apostles, in common with the first Christians, looked anxiously for the return of their Lord as the head of

Law or Gospel—Which? By F. M. Wiley

a great kingdom which would rule the world, political as well as religious, and the idea of writing books or making plans for future generations probably never occurred to them.

Of the organization necessary for the care, instruction, discipline and effective action of a great army of disciples, of the vast and varied equipment needed by the church in the great work of the spiritual, moral and material regeneration of the world, through all time and in all places, the apostles probably never even dreamed. They wisely made such simple arrangements, such beginnings at these things as their time allowed, or their circumstances made possible. They certainly did not attempt to provide, in detail, for the spread and practical work of the gospel through ages to come, and in regions and among peoples of whose existence even they were ignorant.

The first centuries were by no means "a golden age" from a modern standpoint, though the Roman empire was then at its zenith. But for the most of its people they were days of ignorance and superstition, of tyranny and slavery, of barbarism and bestiality, such as would be appalling now. The half Jewish, half heathen churches of that time of beginnings could not have been model ones. At least St. Paul and St. John thought them far from perfect. Who would now want to reproduce the conditions, moral, intellectual, political or industrial, of the first three centuries after Christ? "For behold, darkness covered the earth, and gross darkness the people."

The first three centuries have been the battle ground of Congregationalist, Presbyterian, Anglican and Romanist, as to which is the "New Testament" form of church government. There seems to be nothing to indicate any apostolic sanction of either, though naturally there had first to be congregations before either of the other forms became possible. They seem to have been successive forms in the evolution of the church.

Unfortunately, the idea that these forms of organization, the working machinery of the church, were sacred, were divinely appointed, prevailed, and has caused it to retain much dead material, many obsolete organisms. Thus we see the Roman church trying to work in the twentieth century with the ideas, appliances and methods of the twelfth, an absolute, despotic regime in a democratic age; also a great Protestant church trying to sew some of the new cloth of modern thought onto the old cloak of Calvinism.

The petrified civilizations of the eastern world were caused by this theory being applied to them; that not only their ideas, but their organizations and methods were sacred, and could never be changed.

This belief prevented the Jews receiving the gospel. "The unchanging cast" could not assimilate it, and its light flashed to the west, to the Greek and the barbarian, who were more plastic, mobile and open minded.

But all such questions as which form of church government is best, or of auxiliary societies for special work, Sunday-schools, missionary, aid and Endeavor societies, of forms of worship, ritual, music, art, of publishing houses, religious journals, and many others—all these are questions of expediency. Which form of organization is most efficient for the churches now? Which does the work of the gospel best? Which of these things touches the heart, rouses the emotions, moves to repentance and reformation of life?

In all these things we may do whatever is deemed best for these purposes, that is not forbidden by the New Testament, or that does not transgress some plain principle laid down therein.

Our motto should be, "Where the Bible speaks we are silent, where it is silent we speak."

From a legal standpoint the granting of a right, or franchise, or the imposition of an obligation, carries with it the right to use any means, not contrary to law, that may be necessary to accomplish the purpose intended.

Many people call that "unscriptural" (using "un" in the sense of "anti") which is "non-scriptural," but may harmonize perfectly with both precept and principle of the Scriptures, and be entirely legitimate in use.

It is difficult to even estimate how much Christianity is indebted to the fact that St. Paul, while a Jew, was also a Roman, and had much of the constructive ability of that great people. The Roman was a builder; he did things. He was the hammer of God which broke in pieces tribes and peoples. But he built of them a great empire. His massive arches yet defy father Time. His laws yet largely govern the world. And a variety of gates, political and ecclesiastical, have not prevailed against his church.

Our first leaders, great men though they were, in trying to get away from absolute and obsolete forms of organization and government went to the opposite extreme of none at all. Luther made the same mistake, and but for the positive, constructive ability of John Calvin, Rome would have regained all her lost provinces. Then our first converts came largely from the "Anti Means" Baptists of that day, and these good people, fearing another flood, never ventured far from Noah's ark.

What our religious neighbors should "restore" is the simple creed and ordinances of the New Testament as to faith and fellowship, especially baptism by immersion for the remission of sins. But neither revelation nor reason requires them to dissolve the synod and presbytery, to disband their conferences or depose their bishops. To destroy these useful and efficient organizations and reduce the Christian world to a nebulous condition would be a calamity to Christianity.

All authority tends to usurpation, all power toward despotism; as individualism, personal liberty, "the right of private judgment" tends to anarchy. Where these organizations have interfered with the faith of individuals or the autonomy of the local congregations, it has been a usurpation, a perversion of their legitimate functions. They of right have no such authority, and all creeds, confessions and articles of faith affirm the primacy of the word of God as the rule of faith and practice in these matters.

Our own weak place is that we greatly need some democratic and practical form of general organization which would bring all of our "more than eleven thousand churches" to the united support of our general work. As it is, three-fourths of our nominal force is, for all practical purposes, a "disappeared brotherhood." When only one-fourth of an army can be brought into action for a cause to which it is supposed to be intensely loyal, there is something radically wrong somewhere.

The "strict constructionist" fails because he does not construct. He is negative; his command is, "Thou shalt not." He dwells in the shadow of "the Valley of One."

But his view of the New Testament is not supported by the book itself; he adduces no plainly written "thus saith the Lord" on behalf of his own theory. Neither is he more loyal to the Scriptures than are those who take the more practical view suggested.

Friends, let us think on these things. Let us stop finding fault with the "denominations" long enough to discover some of our own. It is possible, indeed very probable, that, as a people, we have not yet attained to all wisdom. At least we have not reduced it to practice.

Indianapolis, Ind.

[1. "Where the Bible speaks we speak" means that we are to maintain the inspired tests of fellowship and salvation. "Where the Bible is silent we are silent" means that we are not to legislate where God has left men free. The old motto is right in its original meaning.

2. Synods or other forms of church government are subject to the divine principle of efficiency, and that other condition laid down by the writer of not contravening any divine principle. —Editor.]

The Ideal City

By Silvester Whitehead

This is an age of great cities. The growth of the city in population and wealth is far out of proportion to that of the country at large. In many places the country village is going down and the city is rising by leaps and bounds. London is probably 2,000 years old, and yet four-fifths of its growth has been added during the century just closed. And from the center of every city a large and ever increasing circumference of population is stretching out wider and wider, further and further into the country. The movement of population from the country to the city seems to be not for a while but permanent.

And there are three causes for this: the application of machinery to agriculture lessening the number of hands required for farm purposes, the substitution of machinery for muscular power, and its application to manufacture. The world's work was formerly done by muscles, and the word manufacture was applied to *making by the hand*. But now the word has come to be applied almost exclusively to work done by machinery. And since the machinery is in the cities it takes the hands from the farms. The modern railway makes it easy to approach the city, and to supply the city with food. Now these conditions—as far as we can see—will continue to work, and therefore we shall have to make up our minds to dwell in cities largely, and if we can we must purify and sweeten their life. The late Professor Drummond said: "He who makes the city makes the world, and the problem of our great cities is the problem of our modern civilization." Observe again there is the danger that materialism should capture the city. The great multitudes in the city seem to lower the sense of responsibility in the individual. Moral failure is not marked and reprobated as in the country homes. Vice is no less shocking, allurements are multiplied, temptation presents itself on every hand; it flares from the gin palaces, it allures from the lewd figures of the theater advertisements, and it flaunts in gay and giddy forms through the evening streets, alluring not a few to the verge of ruin. It solicits in the brilliant lights of the vaudeville-hall, it entices in the attractions of the gambling saloon, and it presents itself in nearly all forms of voluptuous life.

Moreover, there is the increasing habit of people crowding together in such a way as to make even the decencies, to say nothing of the common comforts, of life to disappear. This is one of the most degrading and increasing vices of the time, driving men and women to the drink-shop and impelling them to seek deliverance in degrading recreations. And the conditions are so severe, the competition is so keen, the struggle is so desperate, that multitudes are being driven down to the dregs of society. Unless such a movement can be checked by moral sentiments and religious life, it will very soon constitute in many parts a factor of appalling magnitude. Saltpeter, sulphur, and some other qualities that go to make gunpowder, are themselves quite simple and harmless. They are non-explosive in themselves, but brought together they become gunpowder. So with ignorance and vice. What, then, is the remedy? Men naturally turn to law and its administration. They would curb the drink habit and stop the gambling craze by legislation. Law, they say, must be more stringent, police regulations must be improved. These will certainly tend to check and keep down evil. Far be it from me to utter one word in depreciation of law and its administration, but for such evils as those of which I have spoken law is not sufficient. The causes lie beyond its reach. They get right to the actions of men, but not the inward actions of men.

Will social nostrums avail? Equal labors and enjoyment; make all resources common; mete out from the general stock an adequate supply to each individual, and you will establish contentment and happiness. Will you? What is the real desire of those who put this policy forward, but that they may escape the consequences of their own indolence and reap the fruits of better people's industry? They would very soon turn paradise into a veritable pandemonium. Will education and refinement be effective? We are counseled to increase and improve education, to open museums and picture galleries, to establish fine libraries, and who but must say "All hail!" to such proposals. But we may have the highest knowledge in connection with the lowest and most degrading vices. History will bear impartial witness. Ask her what was the moral tone of Greece and Rome at the time of her glory. Every art was an incentive to life; every refinement became a moral degradation because they had no true religion; the foundation of the city fell down under the weight of its own corruption. Observation goes to strengthen history. Evidences are not wanting in our time that vice is not the monopoly of the poorer classes. It is found amongst those in exalted stations in forms more shocking than amongst the common people. It has been proved that the best instruction given and the highest refinement of the time may go hand in hand with the most degrading vices.

Not here can we find the reality that we want. What remains, then, that the city be pure and prosperous and delivered from the evils that threaten happiness and prosperity? It must answer to the description, The Lord is there. It will then have free course and be perfected and work out its transforming and its purifying effects. Christian principles must be applied to social problems as well as to personal character and life. What said recently one of the profoundest philosophical thinkers of our time? He said, "These vast populations appeal to us to give what is regarded and what will ever be regarded as one of the most important elements of national well being—the opportunity for religious ministrations." The appeal must not fall upon deaf ears, and those who have power to help must give liberally and without stint. One of the great college professors declared that after a study of social problems he had come to the conclusion that the surest and the speediest remedy for moral evil was the Christianity of the New Testament. The United States commissioner of labor, a man of great experience and knowledge, said that he believed that the philosophy of the religion of Jesus Christ would be the best and the speediest remedy for those industrial problems that agitate men's minds today, and are making many fear that the crisis of government is at hand. Now, such testimonies from intellectual and thinking men of various schools go strongly to confirm the teaching we have before us in this Holy Book, that the remedy for the evils which are presenting themselves in society and all over the land to-day is the religion of our Lord and Saviour Jesus Christ. Let men be brought under the influence of the Christian religion, let them experience in their hearts the softening and sanctifying grace of God, and very soon a new spirit and a new disposition will appear. Virtue will gradually gain the victory over vice, and piety will begin to replace profanity, and prayer will supplant profligacy. Truth and integrity will drive away all forms of falsehood and fraud. The sweaters, the exploiters of labor, and the grinders of the poor will speedily disappear, and with them all the sullenness and discontent of the toiling masses. No more will there be hatred of masters and scamped work; but there will be mutual trust and confidence. Selfishness and greed will gradually disappear before self-respect and self-restraint, and then the higher and nobler elements of self-sacrifice and sweetness will breathe through the speech and life till men shall say instinctively, "The name of the city is, The Lord is there."

Now, these things being so, what are the suggestions for our practical guidance? Surely, first of all it becomes us to bring our own spirit into touch with the great realities of religion, that we ourselves may be converted and sanctified children of God; that from us may go an influence

which shall be a blessing to the community, and many shall go out to the crowd and tell them the old, old story of Jesus and his love. My experience tells me that nothing finds its way so effectively to the human heart as the story of the cross of Christ's atoning sacrifice.

Let us preach our gospel and not be afraid of it. Let us never lose our faith in its power to convert, to purify, to sanctify and to ennoble men. Let us believe that, when we faithfully preach it, we are accompanied and assisted by the Spirit of God.

Christian men should not shrink from public duties. There has perhaps been a tendency for educated, refined and Christian men to shrink back from taking their part in the life of the city; they shrink from the heckling of an election, or the unpleasant encounters in the council chamber. Men, uneducated and ignorant, are apt to push into places that should be occupied by men of better education. The danger is that they may go into our great communities to rule for the worse; and if they do not keep up the moral life of the people, then our cities may become cesspools of evil. Christian men in public places should be one of the guiding cries of our time. In many towns an effort has been made by the watch committee for the closing of shops on the Lord's day. This has been done by argument and persuasion in many cases, and in others good results have been secured by a little timely and wise pressure. If such an example could be followed in all our towns, what a change we should have. Then would our streets with their shuttered shops proclaim to men that the Lord is there. Can we make our city pure? is a question that man puts to man. We need Christian altruism amongst our leading men. The cry is against man's inhumanity to man. Let us see to it that our sympathy and generosity are Christ-like and self-denying, and we shall do something to hasten the period when the name of the city shall be, "The Lord is there." Then righteousness, justice and peace will reign there.

The Country Church Problem

BY E. H. KELLAR.

Already in the CHRISTIAN-EVANGELIST this subject has been treated, and the discussion has been vastly beneficial. I have had a number of years of observation in Carroll county, and though some of the difficulties in the way of the growth of our country churches have been removed through the agency of our county organization, much remains to be done.

The letter following is public property, as it was directed to the clerk of one of our country churches. [We give the substance of this letter, instead of the letter, as it was not intended by the writer of it for publication. A young preacher, who says he is twenty years of age, but not a "beginner" in the ministry, writes to the clerk of a church, seventy-five miles away, that he will serve the church with monthly visits at the rate of $200 per year; that he has had "advantages which few young men have had," and that his services are worth that modest sum; that his time is all taken up and he would have to give up one of his preaching places to accept the work in the church which he addresses, but he is willing to do so, etc.—EDITOR.]

Look at the situation, here is a twenty-year-old preacher, having had superior advantages (!!) demanding $16 per Sunday for his services, and the "per Sunday"—not per week—is all it amounts to. His keep per Sunday and the conveying to and from the station must of course be provided him, he condescends to deliver two oratorical efforts in return for all this.

It is small wonder that a country church, even a strong country church, should languish under such conditions.

If we could have a common sense way in this county no preacher should preach in the county who does not live in the county. I have been preaching at Carrollton for years, boarding myself and family, entertaining angels, etc., etc., and proportionately on a much smaller salary than this twenty-year-old. Now, when there is a funeral in one of these country churches, whose preacher lives seventy-five miles away, I am called upon. I am accessible and of course will not refuse, and there is no fee for funerals. If the regular preacher from seventy-five miles away comes, of course his railway fare, conveyance and board must all be met. When there is a wedding this is all arranged in advance. A fee is always expected and whatever may be the expense the seventy-five-mile-away preacher is happy to give his services.

The seventy-five-mile-away, once-a-month preacher calls himself and permits himself to be called pastor of the church! Yes, pastor of four churches, at the four points of the compass, 150 miles from each other. Spread a twenty-year-old high school graduate over this territory, and we might be justified in concluding his services to be exceedingly thin. Of course this seventy-five-mile-away preacher cannot attend the county missionary board meetings; there is no car fare in it for him; besides he could not do likewise in four widely separated counties. If his church does co-operate in county work it does so without any assistance from him; in fact, he is an obstacle in the way of any intelligent co-operation.

Carroll county suffers in another direction also; not only are we near (75 miles away) Kansas City, where a number of these traveling preachers live, but Kirksville, to the northeast, presents its problem of a slightly different character. Here is the preacher who is "backing up to slide out" of the ministry. This osteopath preacher comes over into Carroll county, collects his $12 or $15 "per Sunday" and carries it away to pay board and tuition at Mr. Still's great philanthropical institution. This preacher practices a little pleasant deception on himself and others; he goes to this osteopath center with a sick wife or child. No, it is not his intention to leave the ministry, but inasmuch as he is in this city with time on his hands, he will just pay $200 and take the course and be prepared for the emergency!

These are conditions, not theories. What the country church must have is a located preacher, a consecrated man, devoted to Christ and his church, not a conceited youth or a playing-out pulpiteer.

Through the Silence.

By Louis K. Deverell.

Lord, teach me silence, if that I
Have lost the right to speak;
And in the silence draw nigh
To one so frail and weak.

Teach me to leave all to Thy will,
Though oft the good seems late;
That I may grow in patience, till
At last I've learnt to wait.

Teach me to hush each hasty word,
And still in silence bear;
And find the presence of my Lord
Best "harbour of repair."

Oh, let me lean upon Thy breast
And catch its inward glow,
That all these passions stilled to rest
I in Thy likeness grow.

That more and more I hear Thy voice
Each minute of the day;
Till my whole spirit doth rejoice
Walking with Thee the way.

Oh, Master! we must never part,
Thou needest me; I Thee:
Pour all Thyself into my heart,
And flood it like a sea.

Teach me to love, to bear, to do;
And still in silence pray;
Then, soon the clear light shall break through
And it be all God's Day.

As Seen from the Dome

By F. D. Power

Here I am at Harper's Ferry for a few days, sixty miles from the city. Our people cross the ocean for scenery not half so wonderful as this, who never saw Harper's Ferry. It is the most beautiful, picturesque and historic spot on the continent. It was the birthplace of the civil war. Here the lordly Potomac takes to its embrace the beautiful Shenandoah, and the combined rivers break through the Blue Ridge and make their way to the sea. Between the ramparts of Maryland and London Heights, towering abruptly thirteen hundred feet above the waters, which seem like guardian giants to the Valley of Virginia, is a gorge of savage grandeur. Once the famous valley was a great sea, and here the waters found outlet. Thomas Jefferson in his "Notes on Virginia" thus describes this spot: "You stand on a very high point of land. On your right comes up the Shenandoah, having ranged along the foot of the mountain a hundred miles to find vent. On your left approaches the Potomac in quest of a passage also. In the moment of their junction they rush together against the mountain, rend it asunder and pass off to the sea. The scene is worth a voyage across the Atlantic—these movements of a war between rivers and mountains which must have shaken the earth to its center." You still see Jefferson's Rock.

Harper's Ferry was named for Robert Harper, an English millright, born at Oxford, 1713, who in 1749 obtained a grant from Lord Fairfax. Washington made the first survey, and he selected it as an armory in 1794. Six hundred and forty acres were purchased by the government and the first breech-loading guns were made here. Oct. 1, 1859, the town was entered by John Brown and his followers, and the arsenal seized and held for twenty-four hours. This was the beginning of the irrepressible conflict. During the civil war it was the scene of stirring events. Sept. 13, 1862, at the time of Lee's invasion of Maryland, Stonewall Jackson captured here 12,500 Union soldiers. It is a quiet little place now of about 2,000 people.

John Brown's Raid is one of my earliest recollections. As a boy of eight years I heard it discussed. In the summer of '59 a party of strange men made their appearance at Sandy Hook near here. An old man of austere demeanor and venerable aspect called "Smith" was their leader. They represented themselves as prospecting for minerals and took long rambles among the peaks of the Blue Ridge, paid for everything in gold, and were very courteous to everybody. They rented Kennedy's farm five miles from the Ferry on the Maryland side. Smith had three sons. He was regarded as a man of stern morality and did some preaching in the Dunkard church near by. On the night of Oct. 16 one of the watchmen of the railroad bridge was surprised and taken prisoner by an armed party of twenty men who suddenly appeared from the Maryland side of the river. The party proceeded to the armory buildings, overpowered the watchman and took possession. They went to the houses of two citizens and took them to the armory, one Col. Lewis A. Washington, a relative of George, who lived at Harewood, twelve miles away, where Dolly Madison was married, and Louis Philippe, afterward king of France, was entertained, and George Washington spent his summers. They secured the sword presented to Washington by Frederick the Great, which it was Brown's ambition to use. Several persons were shot by the raiders, the first person killed being a negro who refused to join them. By nine o'clock in the morning the town awoke from its amazement and began to arm. Brown and his men took refuge in the engine house and the citizens attacked them. The authorities in Washington were notified and Col. Robert E. Lee soon arrived with a force of marines. He sent Lieut. J. E. B. Stuart, afterward the famous *beau sabreur* of the Confederate army, to demand Brown's surrender, advising him to cast himself upon the clemency of the government. Stuart was admitted with his flag of truce and exclaimed: "Why, are you not old Osawatomie Brown, of Kansas, whom I once had there as prisoner?" "Yes," said Brown, "but you didn't keep me." He refused to yield and Lee ordered an assault. With a ladder as a battering ram the marines forced the door, and Lieutenant Green leaped through the breach and struck down the leader with his sword.

A number of the raiders were killed in the struggle. Brown showed great courage. One of his sons was dead at his side, and another fell, and with his right hand he held his rifle, and with his left felt the pulse of the dying boy, while at the same time he quietly gave orders to his men. He showed no generalship. He placed himself in a veritable trap where he was sure to be taken. He made the scene of his exploit too near to Washington. He provided antiquated pikes to arm his men. He no doubt seized the armory where 15,000 rifles were stored with the thought that the slaves would rise in insurrection and he would arm them, but he greatly miscalculated the readiness of the negroes for such a movement, for they showed no inclination to rise against their masters, even when the struggle came in the sixties. He had planned a "provisional government," and said his purpose was to liberate the slaves.

Gov. Henry A. Wise arrived the day of Brown's capture. Lee and Wise treated him with great kindness. Vallandingham and Senator Mason came from Washington and had a long interview with him. "My name is John Brown," he said. "I have been well known as Old Brown of Kansas. Two of my sons were killed here to-day, and I am dying. I came here to liberate the slaves. I was to receive no reward. I have acted from a sense of duty and am content to await my fate. If I had succeeded in running off the slaves this time I could have raised twenty times as many men as I have now for a second expedition, but I have failed." "Do you consider this a religious movement?" he was asked. "It is, in my opinion, the greatest service man can render to his God." "Do you consider yourself an instrument in the hands of Providence?" "I do." "Upon what principle do you justify your acts?" "Upon the Golden Rule. I pity the poor in bondage. They have none to help; that is why I am here."

Wise said: "They are mistaken who take Brown to be a mad man. He is a bundle of the best nerves I ever saw. Cut and thrust and bleeding and in bonds, he is a man of clear head, of courage, of fortitude and of simple ingenuousness. He is cool, collected and indomitable, and he inspires me with trust in his integrity as a man of truth. He is a fanatic, vain and garrulous, but firm, truthful and intelligent." Brown was taken to Charlestown and tried and executed. He showed the greatest fortitude. He was like old John Balfour of Burley in Scott's Old Mortality. In one of his letters from jail he writes: "I have asked to be spared from having any weak, hypocritical prayers made over me when I am publicly murdered, and that my only religious attendants be poor, little, dirty, ragged, barefooted and barefooted slave boys and girls, led by some old grayheaded slave mother." From this came the legend, no doubt, that on the way to the scaffold he took up a little slave child and kissed it and then gave it back to its mother's arms—a story as groundless as the legend of Barbara Fretchie, which also had its origin near here. He said to the Methodist preacher who was a slave holder and offered him consolation: "I respect you as a gentleman, of course, but *as a heathen gentleman!*"

On the morning of the execution, Dec. 2, 1859, he bade an affectionate farewell to his fellow captives, gave each a quarter of a dollar as a memento, exhorted them to be brave to the last, and met his fate like a man. His wife arrived shortly before the execution, and received his body, which was buried at North Elba, N. Y. She said for thirty years he had contemplated this raid. August 30, 1899, the 43rd anniversary of the battle of Osa-

watomie, the bodies of the nine followers of Brown were reinterred at the same place. "John Brown's Body" was sung and Rev. Joshua Young who, with Wendell Phillips, performed the funeral ceremony over Brown in 1859, spoke, and the Epps family sang, who also sang at Brown's funeral. So near are we yet to those stirring times. This raid was the first act in the terrible drama. "Between the north and the south," said Victor Hugo, "stands the gallows of Brown. Union is no longer possible."

"And Old Brown,
Osawatomie Brown,
May trouble you more than ever when you've
nailed his coffin down."

Here at Harper's Ferry these events come vividly before us. I talked with a man who was one of the "Letcher riflemen" who guarded Brown, and formed the hollow square about the gallows. Here is history and here is nature. Here are rocks "galore" and waterfalls "to burn," and mountain climbing that would enthuse the lover of the Matterhorn and the Gross Glockner. Here are narrow, curious streets you must mount at an angle of thirty degrees, with little stone houses like those of the Rhine villages. Here is an old "God's acre" where you may find Harper's grave and the sleeping places of the rest of the rude forefathers of the hamlet, and read such inscriptions as—

"My glass is run,
My grave you see,
Prepare for death,
And follow me."

Here are buildings, pockmarked with bullets, that tell silently of the great struggle in which Brown had simply a previous and unconscious part. Here are beautiful waters that sing you to sleep with their music, and where many a sportive bass waits your tempting crawfish, frog, or helgomite. Here is a lovely island in the Potomac where you may wander over rocks and see the pots wrought by stones through the current, as curious as the glacier pots in the Alps; or pluck in a single posy goldenrod and wild asters and "butter and eggs" and "ragged robbin," and adjuratum and daisies, and red seed balls of sweet briar, and ripe wild cherries, and a dozen other autumn beauties; or pause and watch the merry picnickers as the girls chew gum and dance, and the rural swains shuffle beside them with pants turned up at the bottoms and russet shoes. Here you may visit pulp mills that turn car loads of pine logs into paper for Pullman car wheels and poplar logs into material for greenbacks. Here you may see scores of trains sweeping eastward and westward daily and hear the shriek of locomotives echoing and re-echoing among the beautiful hills. It is one of the most charming spots in sight of the Dome.

British Blundering

By William Durban

My American friends who have done me the honor of reading these letters for several years will acknowledge that it is no habit of mine to disparage my own country. I have continually extolled Old England, and love to boast of whatever is worthy of glorification under the Union Jack. To see the Stars and Stripes and the Lion Standard twined together or floating side by side is my ideal symbol of an international alliance. But the more I love England the more I regret the errors of certain classes and certain leaders.

Lord Curzon's Failure.

A striking volume lies on my table, written by one who has resided 28 years in India, entitled "The Failure of Lord Curzon." And also at my elbow is the new number of the Hindustan Review, published in India and edited by Sachchinanda Sinha, an accomplished native. This first article in this magazine is headed "Five years of Lord Curzon." The is written by Mr. N. Gupta, another Hindu scholar. Comparing the book and the article, I have come reluctantly to the conclusion that the various strictures I have read in Indian journals that reach us in London are only too sadly justified, and that the boasted viceroyalty of Curzon is a disaster. It is certain that he is intensely unpopular in India. The viceroy has come to England for a holiday, but is to return and to renew his administration.

His Good Beginning.

The first two years of Lord Curzon's administration were a period of beneficent activity. He grappled with admirable vigor and resolution with one of the most terrible famines ever known in India. He left Simla in the sultry month of August and went down to Ahmedabad and other places in the Bombay Presidency to see for himself how the relief works were progressing. But in his third year of office he initiated the schemes of extravagant ostentation and autocratic reforms which have created bitterness and resentment all over India. The magnificent coronation Durbar at Delhi enabled Lord Curzon to rival the reputation of Barnum as a showman. Public opinion, however, did not share his enthusiasm. The dreadful famine was slowly passing, plague was still raging, and the gloom that had settled on the land had not lifted. It was felt on all hands that a more modest function would have been quite sufficient to celebrate the coronation. But the viceroy never swerved from his determination to make the Durbar a scene of unequaled magnificence.

Killing India's Old Universities.

At the last convention of the Calcutta university Lord Curzon made an airy and flippant speech and cheerfully consigned the old Indian universities to the dead past. This was in consequence of the report issued by a special commission appointed by his government. Henceforth each university will become a mere department of the government. The lieutenant-governor will be rector, the director of public instruction the vice-chancellor, and the senate will consist chiefly of nominees of the government. Now, if self-government cannot be taught at the universities it cannot be learnt anywhere.

A Storm in Indian Papers.

Close on the heels of the Indian universities bill followed the official secrets bill, which raised a terrific storm in the entire press, Indian and Anglo-Indian. The case for altering the existing law was the feeblest ever put forward in support of an important legislation, while the bill itself as originally introduced was of the most drastic description. The entire Anglo-Indian press denounced it in the most scathing terms, for it was so Draconian in its provisions as to be regarded as worthy of the Russian rather than the British government. But it was passed into law with very little amendment after a spirited and provoking reply by Lord Curzon to members of the council who opposed it. The main object of the measure was to throw the burden of the proof on the accused as regards innocence of intention.

The Pirate Mission to Tibet.

I am one of the vast number of Englishmen who profoundly deplore the folly which has led to the dispatch of a so-called "pacific mission" to Tibet. In the conception of this expedition Lord Curzon displayed a daring and ambitious imagination. The dispatches in which he urged the sending of the mission are masterpieces of sophistry. No charge of any active offence could be brought against the Tibetans; consequently, negative accusations were preferred against them. They had no relations of any kind with the Indian government and letters to the Grand Lama were returned unopened. So a "peaceful mission" armed with maxims and rifles was sent against an inoffensive people who only asked to be let alone in their wild and inhospitable fastnesses. The exploits of the Lhasa expedition will be a dark page in the history of Curzon's rule. A few years ago it was said of ambitious young men in the House of Commons that they were young men in a hurry. As viceroy of India Lord Curzon is a young man in a hurry. He will leave behind him a widespread and dangerous feeling of irritation when he could easily have left content and peace. He entered on his office under the happiest auspices and has spread alarm and unrest among every section of the population.

London, August 27.

Sunday-School.

October 2, 1904.

ELISHA SUCCEEDS ELIJAH.—2 Kings 2:12-22:

Memory verses, 12-14.

GOLDEN TEXT.—Let a double portion of thy spirit be upon me.—2 Kings 2:9.

The present lesson takes up the thread of the narrative where it was dropped three weeks ago. Elijah and Elisha have gone out across Jordan, whose waves opened to let them pass, and Elijah has been taken away in a chariot of fire. It was Elijah who was glorified by that splendid event, the heroic old prophet who had stood for God and righteousness against the furious attacks of false priests, wicked kings and sinful people, and whose work was now done. Not always in ways so spectacular and obvious, but always in some way, does God reward the work of those who labor and suffer for him. He acknowledges those who acknowledge him.

But after all, Elisha got more good out of this episode of the fiery chariot than Elijah did, and probably it was planned more with a view to its influence on him. For the vision gave to Elisha something which every man who undertakes a difficult and necessary work must have before he can take up his task with courage and zeal. It gave him a vivid presentation of the forces which were working on his side. It showed him at the outset of his work that the God whom he was called to serve was a present and a powerful God. He was in a minority. He knew that Elijah's life had often been threatened and he had no reason to expect gentle treatment for himself. But now he had a new assurance that his task was not an impossible one and that the power of God was as real as the power of the king of Israel, and far more glorious and potent.

To the young man or woman who is entering upon a career there can come no more helpful and necessary experience than that in which he finds his indubitable assurance—as certain as though he had seen it with his own eyes—that God is the greatest of all forces and that this force is on his side of the battle.

Elisha had another advantage, besides the vision of the fiery chariot. He received the mantle of Elijah. He was to become the great prophet's successor in his work. But it was not enough to have Elijah's office. He must have also Elijah's power to do the work of the office, and the mantle was the symbol of that power. The world is full of men to-day who think that they would be great if, by luck or craft, they could get the office which some great man holds and in which he has gained distinction. But it is not the office or the material equipment which makes the man. These only give opportunity for the exercise of powers. The possession of a studio and canvases and brushes is not what makes the artist. The instruments and the title do not make the surgeon. The office of deacon or elder does not make the efficient servant of the church, and the office of minister does not make one a true man of God. If a man be ambitious, let him not covet office, but let him covet rather those qualities which would enable him to perform the functions of the office. If he would be an Elisha to some Elijah let him see to it that he not only receive his office but also reproduce and perpetuate his power.

A good city but with bad water; there are many such, places fair to the eye but with poison lurking unseen in the air and soil. Elisha found such a city and purified it with a pinch of salt and a word from Jehovah. Whereunto shall we liken this, unless to the beautiful cities of our own land, fair to see, rich in commerce, prosperous in industry, but with the springs of their life forever poisonous until they are purified by the salt of the gospel of Christ?

Midweek Prayer-Meeting.

September 28, 1904.

THE SOUL WINNER.

"The fruit of the righteous is the tree of life;
And he that is wise winneth souls."
—*Prov. 11:30.*

"And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever" (Dan. 12:3).

There is something in this word "win" or "winning" as applied to the human soul that suggests the fascination of evil and implies that the human soul has fallen under this evil fascination and needs to be rescued therefrom. It suggests also the need of both wisdom and consecrated effort on the part of one who would rescue a soul from the power of sin. Men who win prizes, or games, or battles, or victories of any kind do not do so without planning wisely and striving earnestly. These two things premised—the fact of sin and the need of sanctified wisdom and effort to rescue men from its power—we may well give our attention to the study of these passages.

Soul Winning as a Calling. It was one of the wise sayings among the Hebrews which passed into a proverb, that a winner of souls is wise. This idea was based, no doubt, even in that early time, on the superior value of the human soul over all earthly possessions. How much more now, since Jesus has taught us the value of the human soul, should we appreciate the truth of this proverb. If wisdom be the right use of knowledge and of power, what wiser thing can one do in this world than to win human souls from the thralldom of sin, the wages of which is death, to lives of righteousness and of peace? Jesus taught that if one should gain the whole world and lose his own soul, he would be profited nothing. If one soul be worth more than the whole world, with all its riches, glory and power, how rich is he in spiritual possessions who saves not only his own soul, but is also instrumental in saving many others. How infinite the spiritual wealth of Him through whose life and death and gracious intercession a mighty host which no man can number have been redeemed from sin and death!

A Dream. The story is told of one who, himself having tasted the love of God in Christ, died without ever having made an effort to save anyone else. At the gate of heaven he was asked to look in at the glory of the redeemed and all the splendor and beauty of that fair home, and was then bidden to look back to earth, at its millions of human beings, blindfolded by ignorance and superstition, and falling into fathomless pits of degradation and misery, with no one to guide them. He was given his choice, to enter heaven or to return to the earth that he might seek to win others from the doom of the wicked to the glory of the redeemed. Joyfully he accepted the opportunity of returning to the earth that he might not enter heaven alone. The dream so impressed his mind that he consecrated the remainder of his life to winning others to the knowledge and love of Christ.

How to Win Souls. It is assumed here that each Christian should be a soul-winner. We may win others to the love and service of Christ by our own fidelity as Christians, by the purity and helpfulness of our lives. We may make Christianity look winsome to others by the spirit of cheerfulness, of charity, and of doing good.



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We must take a personal, kindly interest in those whom we would win for Christ. In proper ways we must press upon them their need of Christ and his imperious demands on them. Earth has no sweeter joy, nor perhaps has heaven itself, than the consciousness that we have won some soul from darkness to light, and from the power of Satan unto God. Prayer for our unconverted friends is a good way to enlist our own hearts in their behalf, and to bring them under the power of God. Personal invitation to Christ or to religious services where Christ is presented, is a good way to win souls. (Read Jno. 1:41-50.)

The Reward. We have already mentioned the joy that results from winning souls to Christ. In addition to this read Jas. 5:19, 20 and Dan. 12:3.

Prayer. Oh, Lord, our Saviour, since Thou didst come to the earth to seek and to save the lost, and since Thou hast called us into fellowship with Thyself, wilt Thou be pleased to use us in bringing others to the knowledge of salvation and to active participation in all the activities of Thy kingdom, that we may thus fulfill the purpose of our own redemption? For Thy name's sake. Amen.

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Christian Endeavor.

By H. A. Denton.

October 2.

HOW WE ARE IN TRAINING TO SUCCEED OTHERS.

Deut. 34:7-12; Josh. 1:1,2.

For the Leader.

Leadership is the one demand in all the callings of life to-day. It matters not how much money is waiting to be invested in a certain business, if the man who is competent to manage this capital is not forthcoming, it must lie idle. It matters not how many soldiers a nation can call to her aid in a time of national danger, if the man to lead them to battle is not to be found, these soldiers are worth but little against the enemy. It matters not how many adherents a political party may have, if it reaches a period when it has no leaders, it will soon be distanced in the race by the party that has able leaders. It matters not how many members a church may have, nor how much money, nor how fine a house of worship, if a wise leader is not found for that church, it will soon begin to flounder. And when it has a wise leader, but lacks the support that wise department leaders should give him, if this can not soon be remedied, loss will be sustained. Do we really feel to-night that our Endeavor society is a training school to develop leaders in the church? How important, then, is our work, and how we should see to it that nothing call us from the main line.

For the Members.

1. In the matter of law, Moses was the greatest leader of the children of Israel. His place was at the head of the Hebrew nation at the critical time of her history. As age began to grow upon him how his heart must have pondered the question of who should carry on the work he was to give up. No man was more anxious that his work should be continued than was Moses. Again and again he exhorts them to be faithful. His sermons, or his farewell addresses to them on the other side of the Jordan, are models of historical exhortation. We are, then, prepared to see just what comes to view: that Joshua had been in training to succeed Moses. He takes it up in due time after the days of mourning for Moses, and he was so successful in this work that we are in doubt as to which showed the greater genius in his day and work, Moses as the lawgiver and civil leader, or Joshua as the general of conquest and allotment.

2. In the matter of prophecy, Elijah is the greatest prophet the Hebrew nation had. He grew up in the plain and rugged surroundings of Gilead. In his part of the country the people were not affected so much by the seductive influences of Baal worship. The people on this side of the Jordan were the plain people of the nation. They clung to the old religion of the fathers. Here in this surrounding, which was itself a training school for young Elijah, he grew up to a manhood that was as true as the best steel, and to a moral courage that was as fearless as a lion. Coming like a bolt of thunder from a clear sky, he falls upon the corrupt court of Ahab, and he leads a reformation, at the sight of which all the world to-day stands in admiration. But he was growing old. What of the work when he should be taken away? Why, the Lord had told him eight years before his departure to anoint a successor, and this he did in Elisha, taking him with him, and thus keeping him in training until the last moment of his earth life. So as Elijah rises to fields fairer his mantle falls upon a trained leader who takes up his work most worthily.



3. What more noble work can Christian Endeavor do than to train leaders for all the departments of the work? The Endeavorers here to-night will soon be gone. Can we expect young people to spring up out of the ground at a moment's notice to take their places? No. Yet we sometimes work along as though this were the way in which our successors were to come. We should have younger Endeavorers in this society in training. We should be doing more for the two links of Christian Endeavor below us in age and experience—the Junior Endeavor society and the Intermediate Endeavor society. If we have both, we should see to it that they are being conducted in a way that is preparing them for the Young People's Endeavor when they reach that age. The Junior Endeavor should take in all under eleven years of age. The Intermediate Endeavor should take in all from eleven years of age to fifteen. The year from the fifteenth to the sixteenth birthday should be optional with the Intermediates, but at sixteen they must leave the Intermediate for the Young People's Endeavor. At eleven they must leave the Junior for the next highest step. If our church work of training were thus organized, and the three divisions worked together, what a work of preparation we could do!

Quiet Hour Thought.

Are we in our church really giving serious attention to the proper training of our young people?

DAILY READINGS.

M. The school of the prophets. 2 Kings 2:5-7.
T. Samuel in training. 1 Sam. 3:1-21.
W. David in training. 1 Sam. 16:11-13.
T. One part of training. Prov. 4:1-7.
F. Timothy training. Acts 16:1-3; 17:14, 15.
S. John Mark in training. Acts 13:5; 2 Tim. 4:11.
S. Topic—How we are in training to succeed others. Deut. 34:7-12; Josh. 1:1,2.

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3. The Youth's Quarterly, designed for the Intermediate and younger Junior Classes. In this quarterly there is a new arrangement of the material, which it is believed will make it even more acceptable and helpful to pupils and teachers than it has been in the past. Price 5 cents per copy per quarter; in clubs of ten or more to one address, 2½ cents per copy.

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5. The Bible Student, designed for Advanced Students, Teachers, Superintendents and Ministers. Its Exegetical Notes are exhaustive; its Illustrative material full; its Applicatory and Practical sections exceedingly useful and its Suggestions for Teaching of the most helpful kind. Price, single copy per quarter, 10 cents; ten copies, per quarter, in clubs to one address, 73 cents; 25, $1.60; 50, $3.00; 100, $5.50.

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MONTHLY.

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10 copies,	1 mo.,	$ .15	3 mos.,	$ .30	1 yr.,	$1.00
25	"	"	.25	"	.60	"	2.40
50	"	"	.45	"	1.20	"	4.60
100	"	"	.75	"	2.10	"	8.00

WEEKLY.

1. The Little Ones, for the Little Folks, with Beautiful Colored Pictures in every number. In clubs of not less than five copies, 25 cents a copy per year—6 1-4 cents per quarter.

2. The Young Evangelist, for the pupils of the Intermediate Department, with bright Pictures, Lessons and Entertaining Stories. In clubs of not less than ten copies to one address, 32 cents per year—8 cents per quarter.

3. The Round Table, for the Boys and Girls who are a little too old for *The Young Evangelist*, and who have a taste for bright, entertaining stories and practical information. Price, single copy, one year, 50 cents; in clubs of ten or more, 36 cents—9 cents per quarter.

4. Our Young Folks, a large 16-page Illustrated Weekly, nearly four times as large as the ordinary Sunday-school paper, for Sunday-school Teachers, Advanced Pupils, Christian Endeavorers, and in fact for all Working Members of the Christian Church, with a well-sustained department also for the Home Circle, adapted to the wants of the whole family. Single copy, 75 cents per year; in clubs of ten or more, 50 cents—12½ cents per quarter.

Concerning Samples.

Upon request we will send free samples of the above supplies to any school not at present using them.

Christian Publishing Company
1522 Locust St., St. Louis, Mo.

Our Budget

—We shall be glad to hear at once from all who have definite plans about "Christian Church Convention" special trains for St. Louis. Please mention briefly the railroad, point of departure, time, and give the name and address of the person in charge.

—Reports from our colleges indicate progress. The College of the Bible, at Lexington, Ky., reports as many students at the opening as were matriculated during the whole session of the year before last and a large increase over the first week of last year. The University and Hamilton college are both well attended.

—Oct. 18 will be "Christian College Day" at the World's Fair. Past and present students of this old institution will gather at the Missouri building, the use of which has been granted for this happy occasion.

—Our Benevolent Association came very near having a catastrophe last week to mar its many-sided happy works. A fire burned out the Babies' Home and Hospital at St. Louis and had it not been for the presence of mind and active work of those in charge there might have been a holocaust of little children. But not an inmate or patient was hurt, though 57 lives were endangered.

—The contract has been let for a fine $25,000 church at Mexico, Mo.

—Frank G. Tyrrell has formed an editorial connection with the National Rip-Saw, a St. Louis publication.

—The church members at Morganfield, Ky., have just finished a nice new home for their pastor, T. T. Roberts.

—Flournoy Payne, late of Newcastle, Ky., has been called to the pastorate of the Berkeley church, Denver, Col.

—We suggest that all delegations having Christian convention special trains indicate it by special advertising placards.

—The books of our different societies close on Sept. 30. So all churches should send in their offerings and reports at once.

—The dedication of the new Englewood Christian church, Chicago, was a success in every way. Every cent of indebtedness was provided for.

—F. McKittrick, a young man, recently preached his first sermon to the church at Coyle, and to his surprise received a unanimous call to become the pastor.

—"The Christian Church pavilion at the Fair is highly spoken of. I hope to have an interest in the construction of the same.

"F. J. LANGDON, Jr."

—A map of Palestine for your Sunday-school can be obtained free by writing to the American Christian Missionary Society, Y. M. C. A. Bldg., Cincinnati, Ohio.

—C. C. Garrigues, who closes his work with the Kensington church at Philadelphia, October 13, has accepted a call to Albion, Ill., where he is to begin work Oct. 23.

—The church at Oneida, Kan., has given C. A. Polson a unanimous call to remain with them another year at an increase of salary. This will be his third year with them.

—F. B. Elmore will close work with the congregation at Burlington Junction, Mo., on or before Dec. 1. This church is harmonious and doing good work. It has raised and expended $2,500 this year.

—The annual convention of the fourth O. C. M. S., will be held with the church at Fredericksburg, Sept. 29, 30. A good program has been prepared. All the district is cordially invited. J. L. Deming, president; W. L. Neal, secretary.

—The church at La Belle, Mo., desires to secure a good preacher to locate with it and preach half of his time, and devote the other half to one or two other congregations that are close by. Address Bro. E. W. Robinson, with suitable references, if not known to the church

—'Tis pleasant to be remembered—even by surprise parties. That is, no doubt, what J. W. Bolton and wife think. The members of the church at DeSoto, Mo., have just paid them a visit, and did not depart without leaving tokens of their appreciation of the minister and his wife.

—Governor A. B. Cummins delivered an address in the interest of the Christian church at Webster City, Iowa, last week, which netted the church a goodly sum. It was donated by the governor, and is greatly appreciated on the part of the members. Such a gracious act deserves commendation.

—Miss S. Elizabeth Caton, of Bloomington, Ill., has just given our National Benevolent Association $500 on the annuity plan. This makes $3,000 Sister Caton has given to this good cause. Address Geo. L. Snively, 903 Aubert Ave., St. Louis, for particulars concerning the work and the annuity plan.

—"Columbia's Rally Day," by J. Breckenridge Ellis, of Plattsburg, Mo., is designed for use in the fall rally so general in our schools. Its missionary flavor makes it specially attractive. Schools desiring it may obtain it without cost by addressing the American Christian Missionary Society, Y. M. C. A. Bldg., Cincinnati, Ohio.

—The committee which had in charge the selection of the prayer-meeting topics for 1905 has completed its work and done it well. The topics range from such spiritual ones as "Jesus, the Living Bread," and such suggestive ones as "The Roominess of Christ's Heart" to such practical themes as "Temper and its Proper Management."

—The convention of churches of southeast Missouri will be held at Dexter, beginning Tuesday night, Oct. 4, continuing through Wednesday and Thursday. A cordial invitation is extended to all to be present and receive the hospitality of the Dexter church and college, by the church and Albert Buxton, president of the convention.

—The eighteenth fiscal year of the National Benevolent Association concludes Sept. 30. So grand and eloquent is the ministry of this association that every church should have fellowship with it this year. It is earnestly hoped that all churches who have overlooked it so far will send a contribution to headquarters at 903 Aubert Ave., St. Louis, before Sept. 30.

—We regret that Sister F. D. Wharton has, because of failing health, been compelled to seek a higher altitude. The church at New Kirk, O., has asked Brother Wharton to take a sixty or ninety days' leave of absence, with salary, to enable her to get strong. Brother Wharton preached for the Colorado Springs congregation, for which Crayton S. Brooks is to work soon. Brother Wharton can hold some meetings for weak churches in the state, if addressed at once at Colorado Springs.

—R. H. Lampkin, who lately went from La Junta, Col., to Wolcott, Ind., writes in high praise of the general expression of good will that has been shown him and his family. First one of the members paid his expenses at Fountain Park Assembly, then they sent him to the district convention at Valparaiso, and have only just left him with many good things and a well-filled purse to the quiet and comfort of thoughts that his line has been cast in such pleasant places. The work at Wolcott bids fair for a great advance for the cause in Indiana.

—We acknowledge the courtesy of an invitation to be present at the fourteenth anniversary rally day services of the present pastorate of the First Christian church at Los Angeles, which took place on Sept. 11. Brother Smithers will be one of the speakers at our national convention, and we hope then to have opportunity to extend to him our personal congratulations.

—The work at Richland Vorea, N. Y., has been greatly revived during the stay of Bro. John Waugh, formerly city evangelist in Brooklyn, who has been doing a three weeks' work. He leaves for Milton, Nova Scotia, Oct. 1., to become pastor of the church of Christ there. Bro. S. J. Corey reports that a pastor is needed for these points. A good, vigorous, consecrated man could do a fine work.

—Albert Schwartz, who resigns from the pastorate of the church at Augusta, Ill., to accept the work at Knoxville, has done splendid service for the Augusta church. "He is aggressive and progressive, and above all he is a Christian gentleman without spot or wrinkle. He is much beloved by our people. His successor has not been chosen. It will take a good man to follow after him." So writes Bro. Chas. A. James.

—$450,000 by the time of the convention! From the report on another page entitled, "First Report from the Church Extension Offering," the indications are for a splendid offering for Church Extension. Sept. 25 is the last date for taking the offering to be included in this year's report. If the churches will fall into line as never before, the amount aimed for will be reached by the time of the meeting in St. Louis.

—Our veteran and beloved brother, J. S. Lamar, who has been summering in the mountains of Georgia, has returned to Warrenton in that state. He writes: "I think my summering up here in the mountains has somewhat improved my health. Maybe I can begin to write a little after awhile. At any rate, I can read, and that being the case, I cannot be without the CHRISTIAN-EVANGELIST, which grows better and better." We are sure our readers will join us in the wish and prayer that our brother's health may be so improved that he will be able again to delight and instruct the brethren with his pen, as he has been wont to do in the past.

—We referred in our last issue to the church that was built in two days. That was the outcome of a most interesting mission in the east end at Fort Wayne, Ind., where Bro. E. W. Allen has been holding a tent meeting this summer. A fine lot had been purchased and money was being raised to erect a Sunday-school building. At the conclusion of the tent meeting it was decided to build a temporary structure, and this was done in two days, after the Oklahoma fashion. Twenty men went to work on Labor Day and their energy and enthusiasm soon erected a building of wood that will answer the present purpose, until a permanent and handsome structure can be built. It seats 300 people. The meeting up to this time has resulted in 28 additions, 20 of them being heads of families. The Jefferson street church, which was never in a more healthy condition, has stood loyally by the enterprise, which Brother Ranshaw commends as one of the most promising missions known to him.

—W. H. Rogers, who has been serving churches among the Baptists for eight years, having recently returned to the pastorate of the Christian church at Swampscott, which he had at one time served for fourteen years, writes: "My working among the Baptists meant growth for me. My coming back to the Disciples means growth also. Unless Baptists grow more and more toward the ground of the

Disciples, they will retrograde. But what care we for Disciples, as such, or for Baptists, as such? Our earnest desire is for the kingdom of God; for the salvation of men." We are rejoiced that Brother Rogers has taken the work at Swampscott again, which has suffered sadly since his departure. Already there has been a decided improvement in the outlook of the church, and he is making larger plans for the payment of its indebtedness, and for the increase of its work. His statement that the Baptists must grow toward the position we occupy, or retrograde, is very true. But the Baptists are not going to retrograde; they are moving in the same direction in which we are moving, and that is, a closer approximation to the New Testament ideal. If we are a little in advance of them, in some things, as we think we are, they are perhaps in advance of us in others, and by-and-by the two branches of the family will be united. But it is not a thing that can be hurried or forced; it must needs come by growth, and neither people must do all the growing.

—The Kensington Christian church, Philadelphia, Pa., recently held a "week of conferences," with L. G. Batman, pastor of the First church, Philadelphia, giving the addresses. Each address was followed by a round table talk. The subjects were: "Growing a Great Church"; "The Sunday-school—Its Place in Life"; "Christian Endeavor—Its Strength"; "Missionary Organizations—Their Purpose and Their Work"; "The Church—Its Supremacy"; "Evangelism the Work of the Church."

—M. Lee Sorey, after a pastorate of five years at Arkansas City, Ark., has removed to Des Moines, Iowa, with a view to taking work in Drake University. Brother Sorey will preach for the Highland Park church, which has recently spent over $1,000 in remodeling their building. During his work at Arkansas City over 300 were added to the church. Churches were organized in the neighborhood, and as many converts were made at meetings held for other churches. Bro. Sorey was much appreciated, and on his leaving was presented with a very fine book-case.

—The sorrowful news has just reached us of the death at Memphis, Tenn., Sept. 7, of Henry Sparr Ragland, the beloved son of our beloved brother, N. M. Ragland, for many years pastor of the church at Fayetteville, Ark. Brother Ragland's son had recently graduated from the University of Arkansas, and had chosen for his calling civil engineering. He had just entered upon his life-work with high aims and ambitions when death called him. The local paper at Fayetteville says of him:

His death came like a shock to his many friends, and has cast a gloom over this community. He came to Fayetteville in his early childhood, and has grown to his maturity here. He has, by his spotless life, sterling integrity, sturdy uprightness and Christian walk, won hosts of admiring friends, whose eyes are dim with tears over his untimely death, and whose hearts go out in tenderest sympathy to the bereaved family in this hour of sorrow. He had lived such a brief, bright span, had not long passed his twenty-third milestone. He was a young man of unusual ability, energy and promise.

His father was with him at the time of his decease. The notice of his death in the paper, to which we have referred, says: "He slipped his hand into that of his father, and repeated the prayer, 'Our Father who art in heaven'—repeated on to the end, and went up to where the many mansions are." Our sincerest sympathy is extended to our afflicted brother and to the others of his bereaved family. By-and-by when all earth's mysteries are solved, we shall understand. Meanwhile "we walk by faith, not by sight."

Our World's Fair Pavilion.

After an absence from the city of nearly two months, it was a delight to the Editor to visit our building at the World's Fair, and note that the exhibits were in a more perfect condition, and that the crowd of visitors has increased, and is increasing. During an hour's visit there on "St. Louis Day," the 15th inst., we met with members from every point of the compass, all of whom seemed to be delighted with the building and its exhibits. In a report from Miss Mary E. Gowans, the hostess of the building, she says:

"More and more am I impressed with the good that is bound to come from having this building. We average about 600 visitors a day, and I think there has not been a state in the union to which some of our literature has not gone, as well as to many foreign countries. Our own people are taking more pride in the church and are realizing that, to use their own expression, 'we are somebody.' After being in, they go out and bring their friends in to show them what 'we' have done. Then I watch the contribution box, and occasionally 'we' do something! About thirty dollars has been contributed for the building through this box."

We call attention, in this connection, to what Brother Moore says elsewhere on the opportunity offered by this building for missionary work. Surely all this testimony ought to produce conviction. But we regret to add to all this that there is still a deficit in the building fund, and that some of the unpaid bills are pressing for payment. It is difficult to account for the tardiness with which the brethren have responded to this enterprise. True, but little has been said about the matter, except through the CHRISTIAN-EVANGELIST, but we should think that our own readers would long since have contributed the funds necessary to pay for this building. It is earnestly desired now that we close up this matter at once, and we make a final appeal to the brethren who are interested in this work, to help us cancel this indebtedness. We submit the following financial statement, which will show just what we need:

Amount previously acknowledged through CHRISTIAN-EVANGELIST	$3,524.35
Amounts received since last acknowledgment	Nothing
Total amount received to date	3,524.35
Total cost of the building and maintenance, to date	4,358.64
Balance needed	760.02

CONTRIBUTIONS BY STATES.

California	$ 50.00
Illinois	189.00
Indiana	162.50
Iowa	123.00
Kentucky	91.00
Massachusetts	50.00
Michigan	225.00
Missouri	659.25
Ohio	506.00
Pennsylvania	35.00
Other states	176.00
Miscellaneous	157.60
American Christian Missionary Society	300.00
Foreign Christian Missionary Society	300.00
Christian Woman's Board of Missions	300.00
Benevolent Association	200.00
Total	$3,524.35

It is our earnest desire to be able to report to the convention, which meets here next month, that this debt has been fully provided for. Will not the brethren help us to make this possible by sending their contributions promptly, either directly to the treasurer, J. H. Allen, 104 S. Main St., or through this office?

J. H. GARRISON,
Chairman of Committee.

Christian-Evangelist Free.

Do you love the cause of Christ? Do you want peace and harmony in your congregation? Do you wish greater activity among your members? Are you desirous of enlisting the indifferent members of your church? Are you anxious that your minister, officers and people shall all work together in our Master's vineyard? Do you wish to deepen the piety, increase the devotion and enlarge the offerings of the church? Do you wish that men and women shall become more intelligent in the scriptures and learn the way of the Lord more perfectly? Are you anxious to make your church and minister a power—a power in the conversion of sinners to our Lord? Of course you are, and here is your chance. We will send the CHRISTIAN-EVANGELIST FREE into every home till Jan. 1, to all who will now subscribe for 1905. This means three months free. This is your opportunity to do great good. We rely upon our readers as our friends and the friends of God, and hope to hear from you at once.

Reopening at Ashtabula, Ohio.

Lord's day, Sept. 11, the beautiful and enlarged church house at Ashtabula was reopened. The capacity has been practically doubled, and the building is really new. The expenditures were near $7,000, and this was provided for.

W. F. Rothenberger has been for four years the efficient pastor, and under his ministry the church has grown to a membership of 500, with a Bible-school numbering 250, Endeavor societies and activities which made necessary larger accommodations. Brother Rothenberger conducts a weekly Bible study class which has assumed commanding influence in the city. The officers of this splendid church are a unit, never having had a discord during the twelve years since the church was organized. Seven years ago my only brother was called from his labors while pastor of this church, and for this reason I was asked to be present and assist upon this auspicious occasion. J. H. O. SMITH.

Mortgage Burning.

Lord's day, Sept. 11, was a day of great rejoicing at the Central church in this city. It was the close of the first year of the present pastorate. The event was signalized by the burning of a $700 mortgage which had been on the church building for several years. In all, more than $1,200 of debts has been paid off this year. In round numbers $5,000 has been raised and expended in the various departments of the work. Best of all, we have paid more than $700 for missions, becoming a "living link" for six months in the Foreign Society, with Dr. C. C. Drummond, of Harda, C. P., India, as our missionary on the foreign field. We have received 123 into the fellowship of the church; baptized 73 persons, more than ever baptized in any one of our 25 years' ministry, leaving us a net gain of 85. The church is now out of debt, except less than $200 and this will be paid when due in November. The next step for the Central church in Columbus is to sell its present property—a very valuable business site—and erect a modern house of worship that will adequately represent our people in this city. I wish to bear public testimony to the loyalty, liberality and love with which this splendid congregation has stood by me in this work. It is a rare body of Disciples of our Lord Jesus, full of faith and zeal and good works. WALTER SCOTT PRIEST.

Columbus, O., Sept. 15.

THIRD REVISED AND ENLARGED EDITION
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NEWS FROM MANY FIELDS

Maryland, Delaware and District of Columbia.

I left Waynesboro, Pa., Friday; Aug. 26, for Friendsville, Md., thence to Greencastle by trolley, Hagerstown, C. V. R. R., Cherry Run, W. Md., Confluence, B. & O. I found Dr. W. S. Mountain, an elder of the church there, in his drug store. "Dr., I was told you would be glad to keep me over night. If I'll be any trouble to you"—"You can stay out in the street," added the doctor, in his brusque, good-natured way. I accepted his hospitality, and called on C. L. Morrison, our preacher there. His work prospers. He has three sons married, yet he and his wife look almost like a bride and groom. They are specially interested in the boys' brigade.

Next day I was off for Friendsville, 18 miles away. We have "Jim Crow" cars in Maryland with two compartments, marked "white," "colored." This train was a "Jim Dandy," three compartments in one car, smoker, ladies' car and baggage, etc. Sometimes the passenger coach stood on the track while the engine switched and shifted freight cars; the longest stop seemed half an hour. I was reminded of the "drummer's yarn" of a train in Arkansas. It said the news agent was an old man and asked by a passenger why it was so, as boys were usually engaged in such traffic, he replied, "I was young when the train started." When I got to Friendsville I found Bro. E. L. Allen waiting for me.

The church had ceased to meet before he came. They have the best located church in town. They have recently improved the buildings and surroundings. I preached Saturday night and three times on Lord's day, Brother Allen conducting the services. Wm. Ryland is an elder. Wm. Garner was set apart as an elder, and Marcellus Coddington and Rastus Ryland as deacons, with prayer and laying on of hands. It was an impressive service, as was the reunion service in the afternoon, following the Lord's supper, when all the members joined hands in a circle and sang "Blest be the tie." It is a good thing to break up formality sometimes. I preached to a houseful at night. The church gave $5.22 for state missions—their first offering for this work. I expect to help in a meeting there after the national convention. Brother Allen has done well to revive them. Sister McCullough and daughter gave valuable help in the music. It is a lumber town in the hills, but they have the modern convenience of electric lights, and the modern curse, a bar for dispensing liquor.

On Monday we took our train for Confluence and caught the west bound there by walking to the station from the end of the yards, while the engine turned the "Y." Took Pittsburg express at Connellsville, lunched in the Smoky City and left on the C. & P. for Kensington, O. There a big "bus" met me, as there was no other passenger for Hanoverton. I didn't like the beery appearance of the hotel, so I stopped at a quiet boarding house, an old fashioned place where you washed your face and threw the water out of the window.

At this place is the summer home of Mrs. M. V. Lightcap, a member of Englewood church, Chicago—an old-fashioned Ohio cottage. It is interesting to hear her tell of the pioneers, and Campbells, and Haydens, and John Henry. I saw the place where she was baptized in the canal, now dry. I understood that President C. L. Loos once drove a mule team along this canal. This is news. I did not know that he ever drove anything more stubborn than Greek roots and college students.

There is a good church building in the town where once an active congregation of Disciples met, but they do not meet regularly now. There are six cemeteries around the village, which a friend pointed out, and I remarked that the whole town is a cemetery; all it needs is to be covered over. A young lady, a Disciple from Chicago, spent some weeks there this summer, recuperating from the strenuous life of the Windy City, and she exhorted the brethren to continue the breaking of bread. She had ten hearers the first Lord's day, the next they had increased to twenty-four. Some good preacher in Ohio should go and revive the things that remain. Some of our inactive churches of Disciples need the pluck and courage of the Presbyterian woman who, when the presbytery went to disband the church, and she alone was found, said, "*I refuse to be disbanded*," then they sent the preacher and revived the work.

From this point I went to Bellaire, O. Here my mother lives, and I make the yearly journey to the old homestead. Her mother was the first convert when the Bellaire church began. Her father was the first man to invite the Campbells to preach at that place. A strong church is there. Sumner T. Martin is the minister and my brothers are active helpers. It is a living link church.

We have begun to wake up in Waynesboro. Two received by letter Lord's day morning, and two came forward at night and were baptized to-day.

Our convention meets at Martinsburg, W. Va., Oct. 4-7. A fine program is arranged. Let the churches get ready. J. A. HOPKINS.

Oklahoma.

The work in this young and rapidly growing territory is steadily progressing. Some of our strong preachers have removed to other fields, but their places have been supplied with very able men.

J. V. Updike has recently closed a revival at Arapahoe with 116 additions, and the church there is still reaping a harvest of souls from the seed sown. This is as it should be.

Ponca City is getting ready for a revival, and is now looking for an Updike to do the preaching.

F. D. Wharton has received a call to remain the third year with the church at Newkirk. This church has done a fine work under his ministry.

Bro. H. W. Robertson is supplying at Blackwell during the absence of the regular pastor.

S. M. Martin is in a fine meeting at Enid, where we are to meet in convention, Sept. 19-22. At Enid we have a strong church and a fine building well equipped. This edifice is a monument to the brethren and their former pastor, W. H. Williams, who is now pastor at Tonkawa. J. C. Mullins, an old playmate of the writer, is the efficient pastor now in charge.

P. W. Krahl is doing a good work at Kaw City and Deer Creek.

The efforts of Edwin C. Boynton, pastor at Hobart, are being blessed with additions. His home force meeting resulted in the adding of 11 souls to the church. He has recently held a meeting at Cooperton, with quite a number of additions.

J. W. Hull reports the erection of a new church house at Thomas.

B. D. Gillespie is the new pastor at Pond Creek. A midweek prayer-meeting and a Y. P. S. C. E. have been organized since he went there. He is well pleased with the outlook. Cor. Sec. J. M. Monroe, and our evangelists will go to the convention next week with fine reports. Truly God has crowned the labors of the Disciples in Oklahoma this convention year. J. A. TABOR.

Ponca City, Okla.

Michigan Notes.

The second district convention was held at Paw Paw, Sept. 6-8. It was one of the best ever held in the district. There were 51 delegates in attendance from the surrounding churches. Among the preachers in attendance was a Baptist in the prime of life, who declared that he could work no more to build up denominationalism, and was ready to take his stand with the Church of Christ. The convention was favored with the presence of A. McLean, who gave two masterly addresses on Wednesday, which cannot fail to bear fruit in the years to come. It was our privilege also to have with us Sister Orah Haight, who is soon to go to India under the auspices of the C. W. B. M. She told, in a most impressive way, of her work among the mountain people of Kentucky. Bro. William Roe, one of our pioneer preachers, gave a very instructive paper on "The Relation of the Churches to One Another." Bro. John Reese, another one of our pioneer preachers, preached a splendid sermon on the new birth. Sister Fanny R. Thompson, state president of the C. W. B. M., gave two inspiring addresses. Besides these, a large number of addresses and papers were given of a high order. The following officers were elected: President, H. H. Halley, Kalamazoo; vice-president, G. A. Gish, Benton Harbor; secretary and treasurer, F. L. Taylor, Hartford.

A missionary rally was held with the church at Trowbridge, Sept. 5. A. McLean and a number of neighboring preachers were present, and it was a happy and profitable day for the church. W. H. Betts is the pastor at Trowbridge, and is leading the people into a fuller Christian service. The idea of a missionary rally is a good one, and should be taken up by all our churches. The result would be a large increase in all our missionary offerings.

A. B. Vertner has changed his field of labor, from Eau Claire to Vandalia. This leaves Eau Claire, Silver Creek, Sodus, Millburg, Bainbridge, Buchanan, Hills Corners and Three Oaks without any preachers, all in the southwest corner of our state. These churches are small, but by combining two or three together they can give a man a good living. If you are looking for the greatest mission field in America, and are anxious to sacrifice for the cause of Christ, write to H. H. Halley, Kalamazoo, and he will put you in touch with a church. C. M. KEENE.

Paw Paw, Mich.

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 183 Notre Dame, Ind.

Kansas Letter.

Time goes on. Events come and go so rapidly we can scarcely realize their full value until they are gone.

Another year is hastening to its close. The fall and winter campaign is upon us with all its opportunities and obligations, a campaign, not in the interests of Roosevelt or Parker, however important these interests may be, but in behalf of Jesus Christ and his kingdom—a kingdom that is over all, and whose interests include all others.

Many of our Kansas churches are preparing for the evangelistic season; having already arranged for protracted meetings, by having the pastor to do the preaching or by calling upon a neighboring pastor or an evangelist to do the preaching. The office of the state board is at the service of the churches in this respect. If we can be of any value in placing churches in communication with evangelists, or vice versa, do not hesitate to call on us.

Are you going to the national convention at St. Louis, Oct. 13-20? If so, write us. We are preparing to go from Kansas City in a body over the Wabash road. Watch for circulars and further announcements.

A beautiful poster or hanger will have been sent to every church by the time this is in print. We ask all who receive one of these to post it up securely in a conspicuous place in the church, and call the attention of the people to it.

Remember Kansas day, Nov. 6.

W. S. LOWE.

Illinois Notes.

At Mt. Auburn, Christian county, is found one of our good churches. It has remodeled its house of worship into a beautiful modern structure. The town is growing rapidly and the church shares in the prosperity. It has just loaned its minister, W. H. Anderson, to Dawson for a three weeks' meeting. He has been unusually blest as an evangelist, in fact he is inclined to devote himself exclusively to that work. His home meeting last winter resulted in some 50 additions. He ought to be kept busy in meetings.

The church at Homer, Champaign county, is enjoying the ministry of O. K. Doney. It is one of the many churches which does not know its strength. What a power the church can be when living and sacrificing for the good it can do.

The Disciples at Sidney are just completing a new house of worship. It is a modern structure, amply sufficient for the place. The church numbers only about 50 souls, all of them poor in this world's goods but rich in faith. They expect to dedicate their house free from debt. It is needless to say that the sisters figured largely in raising the money and in pushing to completion this holy enterprise.

The church at Arrowsmith is building a beautiful $7,000 house which they expect to dedicate late in November. Evangelist J. Bennett held them a meeting last spring, resulting in about a hundred additions, thus doubling the membership and inspiring the church to this generous enterprise. If it locates the right man a season of prosperity no doubt awaits the faithful efforts of the church.

The church at Champaign, since completing its beautiful $25,000 house of worship, has entered upon a new era of prosperity. How true, "the liberal soul shall be made fat." This is as true of churches as of individuals. Its minister, S. E. Fisher, is the right man in the right place. He has the confidence and love of all his people and they seem to delight to co-operate with him in the King's business. The church royally entertained the state convention, which enjoyed the fellowship of the church and the use of its new house.

The state convention was one of our best in fellowship, reports and addresses, the particulars of which no doubt others will write. The Illinois Christian educational association held a brief session, re-electing its old officers for the most part, and making a place in its constitution for life membership, gift and attendance leaguers. R. F. Thrapp and J. H. Gilliland each delivered a masterly address on education.

Eureka college opened Sept. 13, with a fine class of young people who look like their purposes are of a high order. The number is a marked increase over former years, and the quality was never better. Indiana, Ohio, Kansas, Iowa, South Dakota, District of Columbia, Canada and England are represented, and more to follow. The improvements are being rapidly completed.

Rosco Hill and wife have reached Matanzas, Cuba, where they go to build up a school under direction of the foreign board.

Brother McCoy and wife sail for Japan this month. Eureka college is represented in Africa, England, China, Japan, Australia, Jamaica and Cuba. All these fields should be strengthened.

J. G. WAGGONER.

Eureka, Ill.

Long Beach, Cal., Convention.

The convention was a noted one in several things. First, the number of prominent workers from other fields, among whom were W. F. Richardson of Kansas City. Brother Frank can preach a "little" better than he could some thirty-five years ago, when he had his first pastorate in our county seat. It was surely a great pleasure to meet and hear him again. We also had Bro. J. P. Dargitz, the field worker of northern California, who has done more to systematize and advance the work in that district than has ever been done before.

Dr. Macklin, from Nankin, China, was in attendance through the latter part of the convention, and was the drawing card whenever place was made for him on the program. Last, but not least, was the indefatigable worker in the C. W. B. M., Sister Louise Kelley, of Emporia, Kansas, whose presence was an inspiration and whose words were a benediction to all.

While we had the aforenamed with us, we had also our own "big guns," Martin, Smithers, Shepherd, etc.

This convention was especially noted in that it was a giving one, over eight thousand dollars in all being raised; five thousand on the beautiful new church at Long Beach. What a blessing to the cause of the Master are men of means and of Christian liberality. One brother after making a pledge of $1,000 then announced to the audience of 1,500 people that he would duplicate every pledge they would make, which he did.

The reports from every department were better than ever before, and still greater work is planned for the coming year, part of which will be the putting of a district evangelist into the field to extend the mission work. A number of new points will be opened which will receive assistance from the missionary board. A new feature was introduced in individuals and congregations becoming "living links," $120 being the average amount required to sustain a pastor at the mission churches. Eleven living links were taken, with a few of the larger churches to hear from.

The Endeavorers voted to concentrate their mission work on the Chinese school and mission, hitherto under the care of Los Angeles First church. It will now receive the support of the nine counties in the district. The Endeavorers were proud in having one of their own number present as president of the state union, Bro. Leon V. Shaw of First church, Los Angeles.

The Sunday-school work was given two days, and an excellent report was made. Dr. Hugh K. Walker, pastor of one of the Presbyterian churches, Los Angeles, delivered an excellent lecture on "The World's Sunday-school Convention at Jerusalem."

A. C. Smithers and W. E. Crabtree each gave lectures upon their travels in Palestine and other points. That of Brother Smithers was made especially interesting by stereopticon illustrations.

The temperance line of work was ably presented by Dr. E. S. Chapman, president of the Anti-Saloon League of southern California.

Of all the joys coming to us, none was greater than the fellowship of the saints as they gathered around the table of the Master in loving remembrance of his passion. It seemed but a foretaste of that future meeting, when the redeemed of every nation, kindred, tribe and tongue will be there. Second only to this service was the hearing of the name of Christ confessed by nine of the members of the Long Beach Sunday-school and witnessing their burial with him in baptism.

Anaheim, Cal. ABRAHAM B. MARKLE.



COMING TO THE WORLD'S FAIR?

You will need at home the "Authentic World's Fair Guide" to familiarize yourself with this immense exposition, the location, best means of reaching the grounds, planning as to what will be done each day while here, that you may thus "do" the Fair at the least expense. The Authentic Guide will be worth several times its price, 25 cents, enabling you to do this, but it will be sent you for one new subscriber to OUR YOUNG FOLKS at 75 cents, or for one subscription to the CHRISTIAN-EVANGELIST for the remainder of 1904, at 75 cents, or we will send either or both the Guide and the Souvenir at 25 cents each.

"You will really be here?" Well, the Souvenir, with its handsome "cuts" of the various buildings on the grounds, descriptions of the same, location, cost and such like, will be most appropriate for study before leaving home, and for reminders after returning home. These are gotten up in the best of style and are "both useful and ornamental." We will send you the Souvenir for one new subscriber to OUR YOUNG FOLKS for *one year* at 75 cents, or for one subscription to the CHRISTIAN-EVANGELIST to 1905 at 75 cents, or will send you the Souvenir and the Guide, or either of them, at 25 cents each.

The New Church at Lincoln.

Second in point of size in the city and costing $16,000, the new Christian church at Lincoln, Ill., was crowded at its three dedicatory services. Charles R. Scoville was the preacher and $6,000 was raised by subscription to pay off the indebtedness. Elder Holton gave a very interesting review of the church's history. The city of Lincoln was laid out in 1853, and Presbyterians and Methodists were early on the ground. But some years previous to this time the pioneer preachers, John England and Walter Bowles, had held meetings at French's Ford on Salt creek, near the home of William Mathews, and also in the Buckles' neighborhood, and a number of converts were made. They met for a time in barns and private houses. Soon after Lincoln was laid out, some of these Disciples moved into the growing town. In



NEW CHRISTIAN CHURCH LINCOLN, ILL.

1854, Thomas H. Denny, Sr., bought a farm near the city and the following year brought his family and settled in the new home. He and his wife brought letters of commendation from the church at Eureka, Ill., where they lived for a time, having come from Kentucky to that place. Bro. Denny was a man of ability and education and well qualified to be a leader in organizing the new church. About this time there came from Springfield an evangelist, well known in central Illinois, by the name of William Brown. He was a man of eloquence and power, and was known among the people as "Billy Brown." Some of the meetings at which he preached were held in a warehouse. Many of the auditors sat upon sacks of corn and wheat during the services. At times they were invited to meet in the Cumberland Presbyterian church. They met in the Alton depot occasionally, and later on leased a hall.

Finally a church building was opened and dedicated by Dr. J. M. Allen, of Eureka, in 1857. The courthouse was burned early in that year, and the church was used some time for holding court.

Those who have served the church as pastors are: J. M. Allen, Alexander Johnson, John S. Sweeny, Allen Rice, Charles L. Berry, George Owen, B. W. Johnson, R. H. Johnson, T. V. Berry, Henry D. Clark, Geo. W. Minier, T. T. Holton, S. C. Humphrey, R. A. Gilcrest, Jesse Gresham, Dr. S. H. Bundy, J. E. Jewett, T. F. Weaver, Albert Nichols and W. H. Cannon, who was called three years ago to a second pastorate.

Some fifteen ministers were present at this dedication. The building will seat about 1,000 with the annex. The pulpit extends in the shape of a semicircle from the west wall of the auditorium to the west wall of the annex, making the pulpit extend into the annex when desired, so that the preacher or speaker may stand, while speaking, either in the main room or the annex. This is a feature which is not found in the other churches of the same type of construction. Under the pulpit, in the annex, is the baptistry. Altogether the building is very complete and attractive.

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Nebraska Secretary's Letter.

B. H. Coonradt of North English, Iowa, has engaged to take the Edgar work October 1. ——O. L. Adams reports two added by letter at Overton.——The church at Beatrice, Edgar Price pastor, reports 17 additions in July and August, 12 of them by baptism. In the absence of the pastor, Bro. H. S. Souder occupied the pulpit on a recent Lord's day. Brother Souder lives at Beatrice and could be had to preach at some nearby point.——The new furnace will soon be installed, complete, in the Aurora church where E. von Forell ministers. ——S. J. Epler will preach at Hampton on the 18th.——C. W. Cooper preached at Peru on the 11th.——W. W. Mower, preacher at Ansley, reports three confessions at that place recently. He talks of entering Cotner this year.——Austin and McVey are now at Chester. The meeting had grown too large for the house when heard from. They will hold a meeting at Ulysses in January.——C. F. Martin will preach at Wakefield on the 18th.

The new church north of Elm Creek, known as the Fairview church, was dedicated on the 11th by the secretary, assisted by O. L. Adams, of Overton, and about 300 people of the community and nearby towns. The church began to look toward this result while our state evangelist, Brother Ogden, was there last year, and part of the money was pledged. They went forward with it, and during the winter and this spring and summer they completed it. They have a very handsome and complete building 28x40 feet; well seated and lighted, situated on a sightly eminence in that fertile community, it can be seen for miles in every direction, and is a credit to the energy and devotion of the brethren. The day was ideal, and people gathered from far and near, bringing their dinners in well-stocked baskets. At the morning service it was stated that the building had cost $1,300, not including a large amount of donated work, and the new lamps which had been provided by the young people. Of this amount $520 was still unprovided for. After the sermon was over $350 of this amount was pledged. At the afternoon service the communion, or the Lord's supper, was observed, and O. L. Adams preached. Most of the balance needed was then raised, and in the evening the whole amount was completed. Then the house was presented to the Lord in a brief prayer. The brethren of this community are to be congratulated on their success in completing and paying for so serviceable and satisfactory a church house. Bro. Albert Pettett lives here and has preached not a little for this church. Other preachers have been P. S. Wickham, Wm. Eckerman, Forell, Walker, Chapman, Wilkinson, and perhaps others.

Clay Center will dedicate their new house Oct. 2. A. G. Smith is the pastor, and Charles Reign Scoville will officiate at the dedication.

Cotner university is just now enrolling its students for the current year. It is hoped that there may be even a large increase over the last year. The grading on the street railway goes steadily on. It is hoped that the snow will not be very deep before we are riding to Bethany thereon.

The number of those who are planning to go to St. Louis next month to the national convention is about 40 at this writing. The majority are voting to go on the 10th. There will be nearly double this number, let us hope. In order to get proper train service, now that travel is so heavy, we should do our very best to go together. This is not an ordinary year. We do not want to stand up all the way. Let me hear from you, brethren.

This is the month to bring in the belated national offerings. The books of all the societies will close Sept. 30. We should get our offerings in to the secretaries before that date.

W. A. BALDWIN.

FIRST-CLASS ACCOMMODATIONS
for World's Fair Visitors to St. Louis.

Mrs. M. Louise Thomas has opened her residence at 5033 Washington Boulevard to readers of the CHRISTIAN-EVANGELIST who desire the best of accommodations at reasonable rates. The house is new and newly furnished, is located in one of the best and most exclusive neighborhoods in the city, and is convenient to all the street car lines. Porcelain baths, with unlimited supply of hot water, telephone and all other modern conveniences without extra charge. Five cafes within a block. Refers to Bro. T. P. Haley, of Kansas City; Bros. F. G. Tyrrell and F. N. Calvin, of St. Louis. Rates $1 to $1.50 per day. Special rates to parties of four or more.



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Stockholders' Meeting.

Notice is hereby given that the annual meeting of the stockholders of the Christian Publishing Company will be held at the company's office, 1522 Locust St., St. Louis, Mo., on Tuesday, Oct. 4, 1904, at 10 o'clock a. m., for the election of directors, and for the transaction of such other business as may legally come before said meeting.

J. H. GARRISON, Pres.
W. D. CREE, Sec'y.

St. Louis, Sept. 1, 1904.

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National Convention Transportation.

Every effort has been made to secure railroad favors for delegates to the national convention of our churches, convening in this city Oct. 13 prox. We cannot secure lower than the special rates made to the Louisiana Purchase Exposition. These, however, are generally lower than we have been accorded at previous national conventions. We are assured, too, that the lowest Exposition rates will be allowed for such periods as will enable our delegates to attend all the convention sessions and have one week, either before or after the convention, for attending the Exposition, if application is made. Also special sleeper rates and car service may be secured on application and guarantee of a stipulated number of delegates. Our state transportation managers and ministers located at junctions of railroads should enter at once into correspondence with the general passenger agents of roads crossing their territory. The national committee will render all possible services requested. We are confidently expecting 75,000 Disciples to attend the sessions of this convention. For information concerning roads, addresses of general passenger agents, etc., address Geo. L. Snively, chairman transportation committee, 903 Aubert Ave., St. Louis, Mo.

Fountain Park Assembly, Remington, Ind.

Chautauquas and summer assemblies are becoming so numerous these days (I believe some one said to-day there are nearly fifty in the state of Indiana alone) that one must be unusually good to be at all prominent or deserve any special mention; but if enthusiastic praises of leading men of thought and letters count for anything surely Fountain Park is an unusually fine assembly. One reason is that it was born in the great big heart of a splendid Christian man who opened it ten years ago, paying the expense himself, and with no other thought than to use what means he could to bring together in this section of the state, for the benefit of all who enjoy such, the lecturers and entertainers from the best bureaus of the land, just for the good they would do, and with no idea of ever making any money out of it.

Bro. Robert Parker, the founder of this assembly, is a member of the Christian church, and a true man of God; his everyday life is a sermon, helpful to all who come under its influence. Through the efforts of himself and his noble wife and family Fountain Park is made a real home for all who go there—and his workers, entertained as they are at the hotel on the grounds, a stone's throw from the tabernacle, soon become like one immense happy family.

While it is nondenominational, interdenominational and truly cosmopolitan, yet it is under the control of the Christian church, in that Brother Parker is one of us, and the majority of the stockholders and board of managers is of that body. For it has outgrown one man's ability to manage and is now owned by a stock company, incorporated, etc. They aim also to have many of the leading speakers from among our best representative men.

I find it is the general opinion that this assembly is not as widely known as it should be, for the good it is doing, and the splendid influence it must have as the years go by. I wish more knew Brother Parker; he is one of God's servants well worth knowing, and it is with the endorsement of all members of the Christian church with whom I have spoken on the matter, who wish that he and this assembly were more widely known among us, for the blessing such a life always proves, that I take the liberty of writing this, and say with them and thousands who know him, "God bless Brother Parker, and give us many such men."

Paris, Ky. PRINCESS C. LONG.

A Word of Cheer.

I write these lines as a kind of statement of the condition and year's work of the Gilead Church of Christ, Pettis county, Mo., because I know there are those scattered throughout the brotherhood who will be interested in any improvement in its condition.

This church has been and is the home of some as true Disciples as can be found anywhere. It was organized November 18, 1882, by Bro. Robt. L. McHatton, of beloved memory, with thirteen members, though in its strongest period it numbered over a hundred members. The membership now is about seventy. The church has furnished three strong preachers to the work: John Elmore, now of California state; Frank Elmore, of Burlington Junction, Mo., and R. L. Cartwright, of Oregon, and has furnished at least one preacher with a wife. Among the faithful now there are T. H. Jenkins, Oliver Elmore, Newt. Elmore, T. J. Worley and Matt. McMullen, and a number of others who are deeply in earnest in their work and wishes for success.

For this church, which has been ministered to by some of our best preachers, such as Dr. Dawson, W. P. Dorsey and C. L. Shouse, I began to work with the year. We have had a success, which, though far short of what it ought to be, is very gratifying. The most gratifying feature of the work is the increased spiritual zeal and activity shown on every hand, in which particulars the church is said to be in the best condition for several years (some say fifteen) past. We all feel greatly encouraged and look to the future with many hopes for increased usefulness, knowing, however, that it is "the hand of the diligent that waxeth fat." The church is located in the midst of a large number of young people and older non church members, and with proper devotion to duty on the part of the pastor it can be made an unusually strong country church. ARTHUR DOWNS.

Chicago.

The fall campaign is on. Not all the preachers are back in their places, but the work is not lagging. The preachers had their first meeting at the Grand Pacific on the first Monday. Last Monday the order was echoes from the state convention at Champaign. All who attended were unanimously of the opinion that it was the best convention in the history of the Illinois work. George A. Campbell, of the Austin church, was elected president for 1904–1905.

The evangelistic campaign being planned by the Chicago churches is meeting with favor. It will be the principal subject for discussion at the next social union banquet to be given Sept. 27. H. O. Breeden, of Des Moines, W. J. Wright, Washington, D. C., and B. L. Smith, corresponding secretary A. C. M. S., have assured us they will be present. The purpose of it is to lend impetus to the movement to begin a meeting simultaneously in all the churches and missions of the city November 13. It will, without doubt, be one of the greatest campaigns attempted by our people in any of the larger centers, and will be watched with no little degree of interest.

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Coming Home.

DEAR CHRISTIAN-EVANGELIST:—We are concluding our tour around the world. A small part of the time was spent in holding short meetings in Honolulu and New Zealand. In New Zealand we were in the Auckland mission one week with great audiences; ten confessions, two by letter and two from the Soul Sleepers. One week in the dingy Wellington church building resulted in three confessions. Two weeks in the beautiful Dumdin tabernacle resulted in 82 by confession. Dumdin is a conservative Scotch city. There were two Sunday evening services; the first was in the tabernacle with 1,200 people present. The second was held in the Alhambra theater, which was crowded with 1,500 people.

The churches of New Zealand gave us a hearty and healthy reception. We had two invitations to hold meetings in Australia, but our time would not permit. We reach St. Louis about September 26. Churches wishing to arrange for campaigns for Jesus, address us at Old Orchard station, St. Louis, Mo.

O. E. HAMILTON, evangelist.
F. A. WILKINSON, singer.

Marseilles, France, Sept 5, 1904.

First Reports From the Church Extension Offering.

Our church extension offering has already gone up to $107. We have more to see. Yours in the work, H. A. Denton, Maryville, Mo.

We were rained out the first Sunday, so took our church extension offering yesterday. Our pastor, Brother Schoonover, gave a splendid address with good results. I enclose order for $50. E. D. White, Gainesville, Tex.

Enclosed please find draft for $61, the offering for church extension. I find it easier to raise money for church extension than for anything else. W. P. Jennings, Taylor, Tex.

You will be glad to know that we raised more than our apportionment Sunday. Hope to make it $35. Geo. L. Peters, Mound City, Mo.

We had a rainy day yesterday. Just returned from my vacation. Only 40 of our members present. Our apportionment is $10 and we raised $128.85. We will gather more before the end of the month. This is a mission only a little over a year old. Fraternally yours, W. A. Fite, East Dallas, Tex., church.

We took collection yesterday, reaching $11. Hope your offering will come out as you anticipate. J. T. Smith, Reserve, Kan.

Notwithstanding bad weather we raised our apportionment, $25, which will be sent before your books close. S. G. Inman, Ft. Worth, Tex., tabernacle.

Lord's day at Lahoma I delivered my lecture on church extension. Apportionment was $5 and we raised $6.05. R. S. Smedley, Geary, O. T.

Yesterday was entirely given over to church extension. We doubled our apportionment. J. C. Bryan, Mill Hall, Pa.

Offering above $43. We are pleased and happy and wish it were more. J. B. Holmes, Beaumont, Tex.

We raised $52.61 this morning and will go beyond $60 by to-morrow. Our apportionment was $35. O. L. Smith, Flanagan, Ill.

We will get there with our apportionment, $10. Success to you. S. W. Crutcher, Lamar, Mo.

We had a great day Sunday, reached our apportionment and will send you a draft for $50 in a few days. Y. J. Shuey, Abingdon, Ill.

We raised $25 for church extension. Work is taking on new life. J. A. McKenzie, Ft. Scott, Kan.

Garrettsville, O., took offering yesterday. You asked for $10. We got $11 and will get more. G. L. Cook, Hiram, O.

We took the offering yesterday and more than doubled the apportionment. Wm. McCarty, Richland Center, Wis.

Raised our full apportionment this morning and had a glorious service. D. M. Harris, Wagoner, I. T.

The Third church raised more than apportionment. Yours for $450,000 by October. J. E. Gorsuch, Memphis, Tenn.

Our offering yesterday at Mississippi avenue church was $52.70. Apportionment, $50. Lewis D. Riddell, Memphis, Tenn.

Doubled our apportionment yesterday for church extension. J. T. Bays, Conway Springs, Kan.

Raised more than apportionment yesterday. R. S. Campbell, Carterville, Mo.

Had a good service this morning and raised more than apportionment. G. W. Nutter, Aberdeen, Miss.

The apportionment of Cheney, Kan., was $50. O. F. Nash offered to give $100 if the church would raise $100. The church reached the mark, making the offering $200. W. I. Thomas, pastor.

If the churches continue to do as well throughout September the board is certain of reaching $450,000 by the time of the St. Louis convention. All remittances should be made to G. W. Muckley, Cor. Sec., Kansas City, Mo., in time to reach the office before the 30th to be included in the annual report.

Missouri Bible-School Notes.

M. J. Nicoson, Memphis, and J. N. Crutcher, Moberly, have our sincere thanks for doing some convention work in the interest of our Bible-schools.

Several having ordered contest buttons and report work doing better.

We hear of a Bible-school session in which there were nine children and no adults. A child acted as superintendent. Some people think they have done their duty by their children when they have furnished bread and meat and a place to sleep.

G. Halleck Rowe, Milan, has just finished a fine large Bible-school map of Missouri for us. You may see it at the national convention.

Our field men send in fine reports for August. R. B. Havener reports 30 days' work, 36 addresses, 25 additions, one Bible-school organized, $1,101 raised for buildings—two buildings assured. He is now in a good meeting at Huntington.

T. J. Head reports 28 days' work, 32 addresses, and 12 additions. Brother Head has a hard field, and this is a good report.

Your secretary is trying to do the duties incident to this office, and help N. Rollo Davis in a meeting at King Hill, St. Joseph. Meeting is six days old, with a large tent full every night—11 additions.

I still want money and a typewriter.

Mexico. W. A. MOORE.

Outlook in the West.

Since my return from an extended trip to the Pacific coast I have tried to find time to say a few things about our cause in that part of our land, which might be of interest to the readers of the CHRISTIAN-EVANGELIST. And first I want to express my gratitude for the unvarying kindness with which the brethren received me and my message. I spoke fifty-six times, in twenty-two churches and four state conventions, from Denver to the coast. Everywhere I found our people active, aggressive and hopeful; and our preachers industrious, intelligent and consecrated. The general feeling out there is that the average standard of our ministers is decidedly advancing. I found them a most delightful and inspiring lot of men and am the richer for their fellowship.

The keynote of every convention, those of Washington, Oregon, northern and southern California, was a call to larger and better things. The annual reports of the secretaries were most encouraging, and the papers and sermons by their preachers were of a very high order. I am sure our brotherhood does not realize the extent and possibilities of this vast western field. Great empires are here to be occupied and cultivated by the people of God. The plea of the Disciples ought to be pressed on the attention of the increasing multitudes in that region. Our home board realizes something of what the Pacific coast offers for Christian activity, and is helping in such small way as its meager resources will permit. But we ought to be doing ten times what we are out there.

No man can cross the vast plains, the mighty rivers and the lofty mountains that lie west of the Mississippi, and travel through the great forests, fertile valleys, fruitful orchards and growing cities of the west without becoming a more enthusiastic friend of home missions. Nor when he sees the hosts of Asiatics who are seeking our sunset shore can he fail to deepen his interest in the evangelization of the heathen world as that work is being faithfully pursued by our Foreign Society. "The world for Christ, and Christ for the world" must be the cry of every Disciple until Jesus reigns supreme throughout the whole earth.

W. F. RICHARDSON.

Dedication at Montezuma, Ohio.

On last Lord's day we were with the brethren here. For the first time in the history of the Christian church in that place they sat down under their own vine and fig tree and worshiped in a house that they could call their own. It was one of the most joyful days in their history. The house is a beautiful one, worthy of the cause it represents. We raised in cash and pledges, running three to six months, more money than was necessary to provide for all debts. Bro. B. F. Aspy is pastor of the church and is doing good work.

Wabash, Indiana. L. L. CARPENTER.

Dedication at Saunemin, Ill.

Last winter the house of worship at Saunemin was burned. Unfortunately there was only $1,400 insurance on the building. However, the church rallied, and they have just completed a new $6,000 building, which I have just dedicated. Brother Irwin is the pastor of the church. His good wife is also an ordained preacher of the gospel. Brother Irwin is one of the rising young preachers among our people.

The dedication was a success. We raised money to pay all indebtedness; also enough to pay a $300 debt on the parsonage. The other churches in the place gave up their services both morning and night and, with preachers, attended the dedication. L. L. CARPENTER.

Wabash, Ind.

The Last Call.

The books of the American Christian Missionary Society close September 30 at 5 p. m. A large number of churches have taken the offering but have not yet remitted. Many have intended to take the offering and have not done so as yet. The time is short. October 1 will be too late for this year's record. Every church should be anxious about appearing in the list of missionary churches. Every preacher should insist upon his congregation having part in this divinely appointed work. Suffer this final word of exhortation, and send in your offerings at once. Send to

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The Life of John Smith.

We have just issued from the press a new edition of "Life of John Smith" from the original plates, having purchased the copyright and original plates years ago. The new edition is on good paper and well bound in cloth, containing nearly 600 pages, and will be sold for 60 cents. This edition is printed from plates of the only copyrighted "Life of John Smith" on the market, or that can be put on the market, all others being counterfeits of the baser sort. You will make no mistake in ordering such a book at such a price, and money will be refunded to anyone thinking otherwise.

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MARRIAGES.

BENNETT—EVEANS—Elmer Bennett of Hale, Mo., and Effie Eveans of Hale, Mo., were married at the home of the bride near Tina, Mo., J. J. Limerick of Carrollton, Mo., officiating.

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

GRIDER.

Mrs. Permelia Grider, who died at Oakdale, Cal., Sept. 6, 1904, was born in Tennessee in 1836 and removed to California in 1859. She leaves a husband, six sons and two daughters. She united with the Christian church when a girl in Tennessee. Funeral services were conducted by J. D. Hart at the Oakdale Christian church.

ORR.

Maynard, the oldest son of T. W. and Emma J. Orr, of Orrville, Ohio, died Aug. 17, aged 13 years, 4 months, 27 days. Maynard was the second accession in the beginning of the church at Orrville. For five weeks he bore his affliction patiently and with the fortitude of one of more mature years. W. L. NEAL.

Wooster, O.

TAYLOR.

Tarpley Early Taylor was born Aug. 2, 1837, married Elmira Martin, Oct. 30, 1861, and entered into rest, Aug. 31, 1904, at his home near Stockport, Ia. Mother preceded him three and one half years. Throughout a long Christian life he exemplified his favorite passage: "Seek ye first the kingdom of God and his righteousness," leaving to his five children a rich heritage of good works.

LOU TAYLOR HASTINGS.

RAGLAND.

Henry Sparr Ragland was born in Missouri March 5, twenty-three years ago. He grew to manhood in Fayetteville, Ark., where his father is pastor of the First Christian church. When a child he experienced the greatest loss of a young life—the loss of a mother's love and care. His high school education was finished in Clinton, Mo. Soon the Spanish-American war came on, and with the consent of his father he enlisted in the army. He was the youngest enlisted soldier in the service. The qualities of a good soldier were found in him. On his discharge, signed by his captain, was a note of special mention concerning his good deportment. Raised in a Christian home his spiritual nature responded to the gospel. His letters from the camp at Chickamauga Park were from the Young Men's Christian Association headquarters. Returning home he gave his heart to Christ and was buried with his Lord in baptism by his father. He then entered Arkansas University to fit himself for his life-work. Here he was distinguished for his athletic training, love of truth and application to duty. He "advanced in stature and wisdom, and in favor with God and man." He was loved by his schoolmates, and was an honored member of the Kappa Alpha fraternity. He had finished his course in the university and was planning to enter Cornell University to better fit himself for his chosen profession, civil engineering. July 17 he left home happy and hopeful to accept work under Major T. G. Dabney on the Yazoo-Mississippi delta levee. He contracted typhoid fever and was sent to St. Joseph's hospital, Memphis, Tenn., for treatment. His father hastened to his side, but the end had come and he passed quietly to rest September 7. Promotion to a better position with the St. Francis Levee Company awaited his recovery, but a higher promotion had come to him. The First church at Fayetteville was filled with many of the best people of the city at the funeral services Saturday morning. Dr. Hartzog, president of the university, paid a beautiful tribute to his character in the opening part of the service. Dr. Davies, of the Presbyterian church, and Dr. Johnson of the Christian church, also assisted in the funeral. The remains were laid to rest in Evergreen cemetery.

Springfield, Mo. D. W. MOORE.

Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

SKETCH OF OUR PIONEERS. By Frederick D. Power, contributing Editor to the CHRISTIAN-EVANGELIST. Volume II of the Second Series of the Bethany Reading Course, a course of reading arranged for the young people of the Christian church.

This charming little volume is from the pen of our well known brother, Frederick D. Power. It has the redeeming merit of affording the twofold pleasure to the reader that comes from both an interesting theme and an interesting author. The volume is a splendid example of history taught by biography. The pioneers whose lives pass in brief but ample review for the purpose of the work before us are: Barton Warren Stone, Thomas Campbell, Alexander Campbell, Walter Scott, John T. Johnson, John Smith, Samuel Rogers, the Creaths, Bently, Henry, Raines, Hayden, O'Kane, Goodwin, Hoshour, Mathes, Allen, Hopson, Lard, Burnet, Richardson, Shepard, Pendleton, Bullard, Coleman, Shelburn and Isaac Errett. These stories are told in such a way as to afford a most fascinating account of our movement for beginners. The volume sets forth the struggles of the heroes of the cross. In giving an account of their preaching, their debates, their arguments, their sermons on first principles, the writer gives a concrete method of indoctrinating the young people. While some one might smile at this last statement in the light of what is considered the present trend of the popular mind the writer justly feels that there is great need just now for this indoctrination, using the term indoctrination in its best sense. This little volume affords an opportunity for the pastor in presenting to his young people just what they should know of our history as a people. You can do no better than to organize a class in our history, meeting weekly for the winter, and order as many as you have members in your class. Devote an evening to a chapter, adding from your own researches elsewhere in the form of a short lecture at the close of each lesson.

H. A. DENTON.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ARKANSAS.

Everton, Sept. 15.—I have just closed a splendid meeting at Olvey, Boone county, with seven confessions, among whom were my old sister 62 years old, and her son and daughter, whom I baptized.—W. F. RYALS.

CALIFORNIA.

Oakdale, Sept. 12.—We had one addition by baptism at our regular service yesterday. The future prospects are more hopeful. I go this week to Sonora to see what the prospects are to hold a meeting and establish our cause. It is a county seat, yet I am told there has never been a Christian minister to preach there. —J. D. HART.

FLORIDA.

Jacksonville, Sept. 12.—One addition by letter yesterday at Church street. We are much hampered by want of a better building. —T. HENRY BLENUS.

Deland, Sept. 8.—Returned on Monday from a trip down the east coast and baptized two at Oslo. The outlook for Daytona and Malabar is encouraging.—F. J. LONGDON, JR.

ILLINOIS.

Quincy, Sept. 12.—Eight more added to the church here by letter yesterday.—WALTER M. JORDAN.

Atwater, Sept. 13.—I am in a meeting here with G. W. Ford, of Evansville, Ind., as evangelist. There have been 14 additions to date, 10 being confessions.—WILL J. SLATER.

Chicago Heights, Sept. 12.—We had three additions yesterday, a mother and two young men; also one by confession two weeks ago that has not been reported, making four since last report.—HARRY E. TUCKER, pastor.

Eureka, Sept. 13.—Wife and I began a series of meetings Aug. 24 at Fairview, Iriquois county. Continued eighteen days with seven additions, six by confession and one by statement, with church greatly strengthened.—LEW D. HILL, pastor.

INDIANA.

Indianapolis.—I have closed a two weeks' meeting at Bluff Creek, Johnson county, Ind., with 17 additions, 15 by confession and two by letter. I closed a 12 days' meeting at Silver Creek, Wabash county, Ind., Sept. 8, with nine additions, two by confession, one from Church of God, one from U. B. and five by letter. Bro. Waters of North Salem sang for us.—CLAY TRUSTY.

Foltz, Sept. 13.—I just closed a two weeks' "home missionary" meeting here with 11 additions, nine baptisms, one from M. E. and one from Baptists.—R. A. SMITH.

Indianapolis, Sept. 13.—Five additions at Hillside Christian church recently, not previously reported.—R. A. SMITH.

IOWA.

Mount Pleasant, Sept. 12.—Two by letter and one by confession in the past three weeks. We expect a great meeting in November.—O. D. MAPLE.

Davenport, Sept. 14.—Our work here continues to prosper. We are having good audiences and frequent additions—44 in all at the regular services since I came. This is a good church and a great field.—A. MARTIN.

Des Moines, Sept. 14.—I spent two pleasant weeks with E. F. Bogges, of Park Avenue Christian church, which resulted in 35 additions. Brother and Sister Bogges are doing a splendid work with this important suburban church. I begin at Dodge City, Kansas, Sept. 17, where J. P. Garmong joins me as singer. —WM. J. LOCKHART.

KANSAS.

Wichita, Sept. 12.—Twenty additions yesterday in the meeting. We leave for Ames, Ia., in two days where we begin a meeting at once.—H. A. NORTHCUTT, evangelist, LE ROY ST. JOHN, singer.

Asheville, Sept. 12.—Our meeting starts nicely. Brother Emerson is a fine pastor to work with.—J. S. BEEM.

Gas City, Sept. 14.—The meeting here is doing nicely; 30 to date. We continue at least two weeks longer. We expect to be at the national convention.—LAWRENCE AND EDWARD WRIGHT, general evangelists.

Narka, Sept. 13.—A meeting is in progress at Lowe Center.—EDWARD CLUTTER, evangelist, STEPHEN J. EPLER, singer.

Oneida, Sept. 12 —We are in the midst of a fine meeting with J. Stuart Miller, of Edison, Neb., as evangelist. The meeting began last Tuesday evening. One addition from the Christian Scientists and one from the world.—C. A. POLSON.

KENTUCKY.

Lexington, Sept. 6.—We have just closed a good meeting at Mill Creek, Mason county; ten by confession and baptism, one by statement. J. D. Garrison, of Lawrenceburg, Ind., did the preaching. His sermons were fresh, vigorous and practical. The church is well pleased.—W. B. BLAKEMORE.

Middlesborough, Sept. 15.—We have had three accessions this month.—T. HENRY BLENUS.

Uniontown.—We began a meeting Sunday with Bro. Robertson, of Henderson, Ky., doing the preaching.

Morganfield, Sept. 17.—Our meeting is two weeks old, with eight additions by confession. Prof. W. G. Conley, of Redlands, Cal., is doing the preaching, and singing evangelist R. A. Stevens, of West Salem, Ill., has charge of the music. Mr. Stevens can be had for a few weeks' meeting.

Ruddels Mills, Sept. 14.—John T. Brown, of the Christian Companion, Louisville, Ky., is in a meeting here. There have been 24 additions to date.

MASSACHUSETTS.

Haverhill, Sept. 12.—Two men made the good confession last evening.—W. C. MORRO.

MISSISSIPPI.

Aberdeen, Sept. 15.—One confession since last report. We more than raised our apportionment for church extension. The brethren enjoyed the privilege of giving.—G. W. NUTTER.

MISSOURI.

St. Joseph, Sept. 12.—J. N. Harker, of Anita, Iowa, has just closed a two weeks' meeting at Clarksdale (where I am ministering one-fourth time) which proved to be a decided success. On Aug. 28 we began the meeting with electing new officers. We elected one elder and three deacons. The church has been in more or less of an unorganized condition for some time but after the two weeks' meeting which we have just held, it is in a good live working condition. We had six added by statement, two by confession and baptism and one from the Baptist church. We organized a Y. P. S. C. E. on Sunday evening with 15 members which will no doubt be increased to 20 active members by next Sunday. We had the attention of the community and great interest was manifest. Brother Charles Davis is the elder of the church.—W. A. WEBSTER.

Lamar, Sept. 12.—One added by confession and baptism since my return from Kentucky. We raised our apportionment for foreign and home missions and for church extension. Are having good audiences and are at peace among ourselves. I will preach the district convention sermon at Butler, Sept. 19.—S. W. CRUTCHER.

La Monte, Sept. 13.—We closed our meeting last night with 20 baptisms, one from the Methodists, four by letter and two reclaimed. Each department of the church is stronger. There was much opposition and bitterness.

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LOUISVILLE & NASHVILLE R. R.
LOUISVILLE, KY.

A. W. Shaffer of Oak Valley, Kan., led the song service.—J. M. RHOADES.

Pettis Co.—Our Bible-school organized in May at Gilead church, has averaged 55 in attendance, and $1.50 in collection, with 77 in attendance and $1.93 collection Sept. 4. I conducted a meeting, beginning July 31 and closing Aug. 14, which resulted in two baptisms. At regular services Sept. 4, we had another confession and baptism.—ARTHUR DOWNS.

King Hill (St. Joe.)—I am now beginning a meeting. It is four days old and the big tent is full. There were seven additions last night, making nine to date.—W. A. MOORE.

Webb City, Sept. 12.—The work at Webb City is progressing nicely. Since the first of July, when I began my ministry with the church, the interest in all departments of the work has been excellent. There is a large number of efficient workers in the congregation. There have been 11 additions at the regular services since July 1. The influence of the great Joplin meeting of a year ago seems to have reached Webb City, only five miles distant. A place of ten thousand, it is a great field for effort. With street car connection with the chief places of the county, with a great field for evangelization, and with a harmonious and wide-awake church, an excellent meeting is expected this fall.—W. A. BOGGESS.

Dexter, Sept. 18.—One addition last Sunday and two to-day. One baptism to-day—regular service.—ALBERT BUXTON.

Harrisonville, Sept. 14.—Bro. George Prewitt and his congregation seem to be in dead earnest about their meeting. We have had large and attentive audiences from the start, and expect a great meeting.—D. D. BOYLE, evangelist.

Springfield, Sept. 14.—Our meeting at Billings continues with good crowds and interest. There have been 11 additions to date, seven confessions, one M. E. by statement. We are preparing for a good county convention at Springfield, Nov. 8-10.—JOSEPH GAYLOR.

Joplin, Sept. 14.—The Harlow-Ridenour meeting is 11 days old with 38 added, nearly all grown people. Great audiences come nightly, and the enthusiasm seems as great as a year ago. Their second meeting in Joplin is already a success.—W. F. TURNER.

King City, Sept. 16.—My wife and I just closed a meeting of 19 days' duration at Bethany church, in Clinton county, near Plattsburg. There were 18 accessions altogether, as follows: 12 by confession and baptism, two from Baptists, three by statement and one reclaimed. Nearly all were adults. The Bethany church is composed of some of the best people it was ever our privilege to labor with. Wife and I were recipients of substantial gifts from these good people. The audiences were very large all during the meeting.—C. O. MCFARLAND.

Schell City, Sept. 16.—Seven additions at Metz, Mo; five by letter and two by baptism. —H. R. PRICE.

Weaubleau, Sept. 16.—I closed a meeting at Elkton last night at the Baptist church. The meeting lasted only 10 days and there were 13 added to the church, four by baptism, six by letter, two from the M. E. church and one reclaimed; all heads of families but two. We had the best of attendance and interest all the time. We are making an effort to build a house of worship at Elkton.—S. E. HENDRICKSON.

Kirksville, Sept. 7.—We have just closed a meeting at Knox City with home forces. There were 11 added, all adults, six by baptism, five by statement, two of these from the M. E. South who had been previously immersed.—M. E. G. BENNETT.

Burlington Junction, Sept. 15.—I baptized a young lady last evening at prayer-meeting, making seven additions to church in last month; all at regular morning services, as we have had union evening meetings.—F. B. ELMORE.

St. Louis, Sept. 14.—I closed a fine meeting with 15 additions at Antioch, Monroe county, last evening. One old man of 81 years was among the number.—W. H. KERN.

Carrollton, Sept. 14.—Last Lord's day at our regular appointment with Tina congregation, one young lady made the good confession on Monday afternoon at Tina. Two were immersed.—J. J. LIMERICK.

King Hill (St. Joseph), Sept. 15.—Meeting continues with fine audiences. There have been 28 additions in 11 days—some on every day thus far.—W. A. MOORE.

Platte City. — Two additions at regular services last Sunday, one confession and one by letter. One confession the Sunday before, making three since returning from vacation Sept. 1. Clarence D. Mitchell, of West Virginia, and Charles E. McVay, singer, will begin a meeting for us next Sunday, Sept. 18.—LOUIS S. CUPP.

Kirksville, Sept. 14.—We organized a C. E. society at Greensburg, Fairview and Bible Grove, all of which churches have some fine young people, as also has Coffee. They all have a bright future. We had one confession at Greensburg, four at Fairview, and one at Bible Grove, where we held a few nights' meeting with great interest. Mrs. Mondy filled my appointment very satisfactorily to the church at Coffee, while I visited and preached at New Harmony on the second Lord's day.—WM. MONDY.

NEBRASKA.

Plattsmouth, Sept. 15.—W. L. Harris, of Washington, D. C., as evangelist, and Mrs. May Morgan as singing evangelist are having a rousing meeting here. D. A. Yantzy is the minister.

NEW YORK.

Buffalo, Sept. 12.—Three more added here since last report, two by primary obedience. This week a reception will be given our missionary who in a few days will leave for Havana, Cuba. I speak to the clerks of this part of the city next Sunday evening.—B. S. FERRALL, Jefferson street church.

OHIO.

Steubenville, Sept. 10.—Five additions on Sunday. Our people will go to St. Louis on the Christian church special from Pittsburg.—H. H. MONINGER.

Newkirk, Sept. 7.—The church is growing in spirituality and numbers. Another confession and baptism yesterday. Owing to my wife's health we have to take a prolonged leave of absence.—F. D. WHARTON.

Wooster.—Two united with the church of Christ by statement Sept. 4. The church will hold an evangelistic meeting with the help of Richard Martin and daughter beginning Oct. 18.—W. L. NEAL.

Trimble, Sept. 13.—We began a meeting here seven days ago with evangelist I. H. Durfee at the helm. Two have already been added and we are hoping for great results. His next meeting is in Logan county where he is to help Prof. A. Skidmore in a short meeting. He is open for a meeting from the middle of October until the middle of November. Write him at Painesville, Ohio.—H. F. RECTOR, pastor.

OKLAHOMA.

Chandler, Sept. 12.—We report at the end of the second week of our meeting two baptized, one received from the Baptists and six by statement. The brethren have built an excellent tabernacle.—E. L. FRAZIER, evangelist, J. T. OWENS, pastor.

Chandler, Sept. 16.—We report at the close of the third week 20 additions in all; four baptisms.—E. L. FRAZIER, evangelist, J. T. OWENS, pastor.

Changes.

David Lyon, Dayton, Wash., to Unicoi, Tenn.
W. S. Hoke, Waucoma, to Whatcheer, Ia.
Oscar Ingold, Cushing, to Norman, O. T.
E. R. Childers, Middlesborough, Ky., to Troy, Mo.
Allen T. Shaw, Ligonier, to Evansville, Ind.
W. H. Hook, Mexico, Mo., to Santa Barbara, Cal.
A. E. Mackay, Fulton, to Columbia, Mo.
H. N. McKee, Boonville, to Columbia, Mo.
A. Clark, Amarillo, to Thorp Spring, Texas.
Daniel George Cole, Waveland, Ind., to Iowa Christian College, Oskaloosa, Ia.
Ray Lessig, Knoxville, Ill., to Canton, Mo.
A. E. Reiter, Bluffton, to Hiram, O.

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Family Circle

From "The Boundary Invisible."

Beautiful world from which I part,
Holding the summer in my heart!
Thou hast been my friend
To the shining end.
In the wide arms of space,
Star, sun, or any place,
What can I gain or miss,
As sweet as this?

Breath of wet moss, brown buds, and wasting snow,
Oh, thrill me once again before I go!
Too subtle April stirring in the veins;
The maple-light that fires October rains;
Half temptress, guardian half, a solemn moon,
Watched by two, silent, on a night in June;
—Fairer than ye, what things may be or are,
In those strange lands where I must travel far?

. . . . . .

Beautiful world for which I start,
Hiding the tremor in my heart!
When my last sun shall dim and dip
Behind the long hill's sombre slope,
—Strong be the pæan on my lip,
And, singing to the darkness, tell,
That she who never passing well
Did grasp the hearty hand of hope,
Gave back to God her failing breath,
With trust of Him, and joy of death.
—*Elizabeth Stuart Phelps Ward, in the September Atlantic.*

The Opening of the Sealed Land.

Tibet: A Country of Many Marvels.

Until the sensational intelligence of Colonel Younghusband's arrival at Lhasa sent a thrill through the civilized world, Tibet had remained all through historic ages a closed land, and its capital was familiarly spoken of as the Forbidden City. The entry of the triumphant British expedition deprives it of that distinction, and renders a certain other city in Asia absolutely unique in the world. Mecca is now the only spot on the surface of the globe utterly closed to foreign intruders.

The Diplomatic Prelude.

The trouble which has led to the campaign initiated by the Indian government was simply diplomatic, and the intention of the political mission was, in the first instance, purely pacific. States which are coterminous must have boundaries, and in order to avoid the difficulties which arise from a want of definite understanding upon this matter, the Indian government persuaded the authorities at Lhasa some years ago to appoint members of a joint committee to settle and mark out the dividing line.

Although this was accomplished, no sooner had the commissioners returned than the boundary posts were contemptuously flung down. The Tibetan government had also agreed to provide a central mart for the transaction of the necessary frontier trade. But they made the treaty simply a matter of derision by fixing the market-place on a practically inaccessible mountain summit. Fair remonstrances were treated with mere mockery, and at length the patience of the Indian government gave way, and the present mission with its military escort was sent to bring the advisers of the Grand Lama to reason.

Asia's Wild Highlands.

Tibet is the name given to the vast territory sometimes spoken of as "the Roof of the World." The capital of the country can only be reached by passes very little lower than the summits of the highest European mountains, and the whole country is seamed with ranges which dwarf our Alps and Pyrenees. To the natives, Tibet is known as Bodyul. It is now the largest unexplored tract on the globe's surface, for even penetration to Lhasa leaves by far the greatest part of its area unknown. It is a plateau of 700,000 square miles, nearly six times the size of the British Isles, with an average elevation of 14,000 feet. Its isolation is due to its geographical position, which has baffled would-be invaders. In this vast mountain citadel thinly scattered remnants of various Mongol tribes have been preserved from absorption in other empires.

Buddhism plus Devil-Worship.

Nominally the religion of Tibet is Buddhism, but in the course of ages the pure and lofty tenets of Gautama Buddha have been overlaid with peculiar forms of Mongolian Shamanism or demon-worship, and with the most groveling superstition of the Hindus and the Chinese. The people are a simple and artless race, of splendid physique, and are patient, ingenious, and industrious. They are gifted with a considerable faculty of humor, which has provokingly affected their dealings in all their negotiations with outside nations. The national temperament is exactly the opposite of that which usually characterizes the people of mountain lands. Though fierce of aspect, and apparently warlike, the vast majority are timid, and even cowardly. The tremendous winter hurricanes which prevail through the greater part of the year in this wild land are universally ascribed to the agency of evil spirits, of whom millions are supposed to dominate the air. The terror thus inspired by the forces of nature plays into the hands of a fanatical and tyrannical priesthood, to whom the masses pay the most servile homage. Thus politics and religion in Tibet are absolutely identical.

A Secluded and Half-Savage People.

In this Switzerland of Asia, now for the first time opened up to intercourse with the outer world, the people are degenerate—first, because of their climate, and secondly on account of their religion. Abundant excuses have legitimately been made for the national habits. It has been said that the high civilization of surrounding Europe has kept the Swiss from reverting to savagery in their mountain home. It has not been so with the Tibetans, who have enjoyed none of the advantages accruing from intercourse with adjacent nations. Cold and poverty may be said to have laid them under obligations to be dirty. Their fearfully hard conditions of life have dulled their moral sense while rendering them stalwart and muscular, so that drunkenness, polyandry, and brigandage are common habits. These mountaineers are square-headed, with small eyes, high cheekbones, prominent noses, and large mouths. The men are clean-shaven, and the women daub their faces with a brown pigment, and wear their hair in numerous plaits, which are drawn suddenly over the face like a viel if a lama or a strange man come within view.

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The Boy Demigod.

At the head of the absolutely religious government, or theocracy, which rules this strange land, is supposed to be the Dalai Lama, regarded as an incarnation of Buddha, although the power behind this peculiar pope and the actual ruler of the administration is a person named the Gyalpo, or temporal chief. The Dalai Lama is usually chosen from a select number of little boys only three or four years old. These lads are subjected to ridiculous tests in order to discover into which of them the spirit of Buddha has passed in a new incarnation. Probably they are coached up by some of the lamas, these being bribed by the parents of the children. It is recorded that a boy once attained this dignity because he pretended to recognize certain articles which had been used by him in a former state of existence, and as previous Grand Lamas had actually possessed these objects the demonstration was accounted complete. The child wound up his identifications by choosing a decrepit old horse, and rejecting a number of beautiful young ponies, declaring that he had formerly used the sorry jade.

The young Dalai Lama is entitled to profound compassion on account of the certain doom that awaits him. He is kept in absolute seclusion in the palace at Lhasa, and is never seen by the outside world. The Gyalpo has entire charge of him, and at the age of fifteen or sixteen he dies of some mysterious disease, when it is announced that his spirit has passed to another infant, whose identity will be revealed under the conditions of the proper tests.

The Sacred City.

Lhasa itself lies 200 miles as the crow flies from the nearest point of British territory. It is sheltered from the inclemency of the weather on every side by the huge ring of mountains which must be climbed before even a

glimpse of it can be obtained. The vision which suddenly breaks on the view is enchanting. The Holy City lies in the center of an amphitheater measuring four miles across. It presents to view a pretty collection of green gardens and low houses with yellow roofs. In the midst of all this rises a great crag of saddle-back formation, nearly 1,000 feet in length, absolutely precipitous on three sides, and very steep on the fourth. This rock is covered from end to end with sacred buildings, for it is the Holy of Holies of Tibet. The red Potala palace of the Grand Lama is in the center of all. Its aspect is exceedingly imposing. Windows in tier after tier reach almost from the ground to its height. Beneath it, just where the zig-zag road sweeps up from the plain of the city, rises the Holy Pillar of Lhasa, which is venerated by Buddhists as is the famous Black Stone at Mecca by Moslems.

Multitudinous Priests.

A mile away from Lhasa is the grand monastery of Daipung. This is in reality a vast cloister of convents. It is, like Mount Athos in Europe, a city without a woman. Its population numbers at least 10,000, all monks. It may be remarked that all the Lamas and monks of Tibet are vowed to perpetual celibacy, but that morality is, as a rule, unknown. No more fantastic system of religion can be imagined than that which prevails under the sway of Lamaism. The lamas number one-sixth of the whole population, and they possess practically all the wealth of the country. Indeed, the whole land may be said to be in their power, for every family is ambitious of having at least one of these priests among its members. The vast majority of them are not aware even of the elementary principles of the Buddhism which they profess, but many of them are born jugglers, and are amazingly clever at devising mystery-plays, and frightening the people by a kind of sleight-of-hand.

These priests also control the education of the people, the children learning only what the lamas teach. The spiritual poverty of the whole system is curiously illustrated by the fact that the only religious ceremony known is the twirling of what is called a prayer-wheel, together with the mumbling of a few incantations. The prayer-wheel contains some petition, and every time it revolves it is supposed that the worshiper has repeated his petition. There is no architecture in the country excepting that of monasteries and temples.

Strange Family Relations.

The social institutions of Tibet are not exemplary in the moral aspect. Both polygamy and polyandry are practiced in many places. Where women are few they will take several husbands, but these must all be brothers. Cases have been known where a woman has been the wife of seven brothers. Naturally, in such a country the honor and sentiment we are accustomed to associate with marriage are unknown. In some districts the courtship of the young Tibetan is by no means pleasant for the bride. After he has purchased his wife from her parents, the price being paid in cattle, she is taken to his home, and is soundly beaten in order that she may be at once brought to a proper sense of the duty of obedience. Sometimes a beautiful young woman when purchased from her parents costs as much as thirty yak. The Tibetans like and defend the custom of fraternal polyandry. They regard it as economical, and as tending to keep the family together, and to build up the estate. Moreover, it releases a certain number of the males for necessary pastoral work away from home, and for the long journeys they have sometimes to take. It would be difficult to find an asylum for the wife if she were not also the wife of the wanderer's brother. Therefore the women especially advocate the arrangement, their plea being that with only one husband they would become widows at his death, while, having many, they are never widows. Thus Tibet is sometimes described as the country where widows are unknown.

The Great Butter God Feast.

As in everything else, so in their dietetics, the people of Tibet are peculiar. Enormous caravans bring tea from China across the Mongolian desert into Tibet. This tea is pressed into hard bricks, and when the Tibetans wish to eat it, they grind the leaves, boil it thoroughly in water, and throw into it lumps of yak butter, and also of their staple article of solid food, called "tsamba." This last named commodity looks something like chocolate, but is of a very different flavor. It is made by mixing tea and butter with barley meal. Bread in any other form is unknown. Butter enters into almost every course of every meal. In one part of Tibet the greatest anniversary of the year is the famous Festival of the Butter God. This extraordinary deity is simply a great image of Buddha himself, made by a set of men who are wonderful artists in butter. Buddha is represented with his hands outstretched, in this case, blessing the worshipers. At his feet is the figure of a great dragon, and all sorts of elaborate decorations, likewise fashioned in butter, surround the image, while scores of little lamps, fed with melted butter, shed their flickering light on the strange scene. Thus Tibet is indeed a unique country in its social, religious, political and economic customs. There is no administration of any kind of law excepting priest-law, as only lamas are allowed on the judicial bench. The Tibetan officials are corrupt to the last degree; every one of them has his price, and thinks only of himself.

A Grotesque Wardrobe.

The people of Tibet are extravagant in one respect, poor as most of them are. They spend a great deal on fine clothes, and the wealthy men and women are like jewellers' shops. The head-dresses of the women are of most fantastic design, but they are picturesque and attractive, being usually of crimson-colored material, with white fur round the broad brim, and with a long tassel streaming from a button on the crown. Labor in Tibet is miserably paid, few workmen ever earning more than two cents a day. If you give a priest a dime he will say his best prayers on your behalf for a whole day.

The Indispensable Yak.

The typical animal of Tibet is the yak. In appearance it resembles the ox, but its sides are draped with long, shaggy hair, and its bushy tail is a familiar article of commerce. Set in the horn of an antelope, tipped with silver, a yak's tail dangles from the sashed waist of many a smart Hindu "syce," or coachman, on hot evenings in Calcutta. It is both an ornament and a brush for flicking away the flies when the horses stand. The yak is a large, ungainly-looking beast, but it is difficult to imagine how life could go in Tibet without it, for it is the most useful carrier in the country. It is as surefooted as the goat and is not troubled by palpitations and mountain sickness, which kill off so many ponies and mules. The yak will carry heavy loads, such as great blocks of salt or bricks of tea, over precipitous places where no other animal could venture and live; and it forges for itself, and the caravan behind, a lane through the snow-drifts on the high passes. The flesh of the yak is eaten throughout Tibet. Its milk is richer than that of the cow, but it is a singular fact that the excellent butter made from this milk is preferred when it has become old and rancid. Skins of it are buried in the ground and kept for many years, to be opened only on state occasions. The Tibetans like their wine fresh and their butter stale.

Attempts to Enter Lhasa.

The only Englishman who has ever entered Lhasa before the members of the present expedition was a traveler named Manning, who, in 1811, succeeded in penetrating into the Holy City. Many noted explorers have failed to gain access within the precincts of Lhasa, the latest of all being that intrepid missionary lady, Miss Annie Taylor. The first European who ever set foot in Lhasa was a Roman Catholic missionary named Odoric, who compassed this triumph about the year 1330. In 1845 the Lazarist missionaries Huc and Gabet managed to gain access to the Forbidden City. The first British mission was dispatched by Warren Hastings, Viceroy of India, in 1774. The envoy, Mr. George Bogle, was not permitted to enter Lhasa, for the all-sufficient reason that the lamas believed he had been sent to spy out the weakness of the land, with a view to its future subjugation by the English. Bogle appears to have been the only European

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who achieved the privilege of intimacy with one of the Grand Lamas. Manning holds the distinction of being the only Englishman who has ever looked upon the face of a Grand Lama. He saw the ninth Grand Lama, then only six years old. The twelfth Grand Lama was seen in 1866 by one of the secret emissaries of the Government of India, who describes him as a fair and handsome boy of thirteen, seated during the audience on a six-foot throne, and attended by officials of high rank, who fanned him with peacocks' feathers.

Two Heroines of Tibet.

Only two white women have ever reached a point anywhere near Lhasa. The extraordinary adventures of Miss Annie Taylor have been graphically related by herself. That lady has known what it was to fight for her life while under arrest at a distance of only three days' journey from the sacred city. Her diary is one of the most romantic recitals written by any traveler. But during the last few years our own missionary, Dr. Susie Rijnhardt, has managed to reach considerably nearer still to Lhasa. She and her husband, Mr. Petrus Rijnhardt, went on an evangelistic mission into Tibet, where they actively engaged in distributing portions of the Bible, translated into Tibetan. Mr. Rijnhardt was ambushed, and is supposed to have been killed. The lonely wife almost miraculously managed to travel back to the borders of Western China, undergoing a series of almost unparalleled hardships, and going home to America to tell a wonderful story, which thrilled great audiences. She is now back on the borders of Tibet, determined to give the rest of her life to the land where she lost not only her husband, but also an infant son, who was born during their missionary journey in the strange land.

The Living Buddhas: A Puzzle Indeed.

It must not be supposed that the Dalai Lama is the only reputed living Buddha. As a matter of fact, the Buddhists of Tibet and Mongolia are greatly divided in their allegiance. There is a second incarnation of Buddha in the person of the Chief Lama at Shigatse, in southeastern Tibet. And a third incarnation of Gautama Buddha is the Chief Lama at Urga, that famous capital of northern Mongolia, through which pass every year hundreds of thousands of camels loaded with valuable cargoes, in the great trading caravans which conduct the commerce of central Asia. Thus it is evident that, with its competing living Buddhas, the whole cult of Buddhism is a mass of confusion. There are a few English people and American who call themselves Buddhists, and who profess to hold the doctrine of the reincarnation, which is universally believed in Tibet and Mongolia, as in Siam and Burmah. But it must surely perplex any of these to account for the fact that there can be three simultaneous incarnations of the same being!

A Summer Girl.

A flutter of pink muslin, a gleam of floating pink ribbons, of a summer hat wreathed with roses, and a charming, earnest girl face looking out from under it, and all the piazza people at the great hotel said, "That must be Rosamund Ellis, the college girl whose coming has been talked of so long."

And every one in the house soon knew, by the cordial greetings extended by old friends and the admiring glances of those who met her for the first time, that to Rosamund Ellis fairly belonged the fame of belle of the Mountain House.

The great, fashionable hotel crowned a height in the center of a New England village, lately found out and occupied as a summer resort by a somewhat unique circle of city people. At the head of the little company was a cultured, highly intellectual man, whose fame as orator and writer has gone the world over. With him came a college professor or two, a poet and a novelist, each attracting a little coterie, and all exulting in the rare beauty and healthfulness of the hills. The real denizens of the town, whose ancestors had transformed the wilderness into a habitable place were, in the main, intelligent, God-fearing farmers, in whose eyes the pretty white church, with its slender spire pointing heavenward from the village green, represented the true meaning of all life, material as well as spiritual.

The new city-comers, however, secretly despised the plain little church and its plain service, and often used the words "narrow" and "bigoted" in speaking of its worshipers. And quite naturally the village people who were outside the church, and especially those whose gains were increased in the service of the new-comers—all those whom the church longed to win to Christ—were dazzled by the glitter of the gay city people, and readily adopted their sentiments.

Sweet Rosamund Ellis had found nothing in her home life to help her onward in spiritual ways, but at college her pure nature yielded to religious influences, and she had, early in the course, given her heart and soul loyally and earnestly to the service of her Savior. From being a day to be spent in idleness and social pleasure, the Sabbath had become to her a day to be joyously given to spiritual things. The hours for communion, for reading the word and meditation, for helping others on in the upward way, seemed all too short. She not only reverenced and carefully observed the day; she loved it.

So it happened that when the young girl came down to breakfast the first Sabbath morning after her arrival at the hotel, looking as fair as a spring blossom in her fresh, white gown, and with her face shining with the joy of early Sabbath morning thoughts, the chatter of the hotel company jarred painfully on her heart.

"We are off for a horseback ride to Whitecap," said a jolly young fellow, "with dinner at the new Mountain House and a ride home by moonlight. What do you think of that?"

It was not an easy matter for the girl to assert her position in the face of their careless talk. She particularly despised cant and self-righteousness. The young men and maidens clustered around her, laughing and planning. Some of them knew her ideas about Sabbath-keeping, and looked on with eager curiosity to see what she would do.

"But what about the morning service, if we all go horseback riding?" she said at length, lightly, but with a little quiver, as she faced an audience so thoroughly out of sympathy with her manner of keeping the Sabbath day.

A volley of answers, just as she expected, met her little venture. "It was too warm to go to church; the pastor didn't know how to preach; the choir didn't know how to sing; it was vacation time; let church-going have a rest with other duties of the year;" and some one breathed that ancient, sophistical platitude about "worshiping God in nature."

But Rosamund quietly held her way.

"When I was in the mountains last year," she said, "I heard some one say to the old pastor of the town, 'What a fine thing for your church and the place, to have this brilliant company of men and women come here for the summer; it gives new life to the old town, and must be a great incentive to the young people.'

"I shall never forget the old man's answer:

"'Better, a thousand times better, if the brilliant men and women had never seen our little town. They openly despise the worship of God's house and all that goes with it. They draw away from its service the boys and men who must care for their horses, and drive them about on their Sunday excursions; they teach them

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the use of wine and tobacco; they profane every Lord's day all through the summer, and the fact that they are cultured, intelligent and highly esteemed in the world outside adds terrible weight to their bad example. The Lord's day was a quiet, sacred, happy time until they came. Now all the preaching of the year cannot wipe away the effect of their evil deeds. The church feels the influence most keenly. And when, at the close of the season, the gay guests unite in an entertainment for our benefit, they think they are doing an act of charity. Far greater charity,' said the old man, 'if they would remain away; or, better, if they would show at least outward respect to the day which we honor, and which we are trying to teach our children to honor. Some of the visitors are members of Christian churches at home, I am told. How can they answer to their God for the long summer violation of his command to reverence the Sabbath? They excuse themselves by saying that I cannot preach as well as their city pastors; that I do not deny. But surely God's word is powerful, however feebly it is set forth, and there must be some thought in any honestly prepared sermon which should reach and help a true Christian, however lacking in eloquence the preacher may be. I do my best,' said the old man, humbly.

"Now," said Rosamund, still lightly, "if any of you feel like adding to the burdens of that good old man, I am not one of you. Every Sunday this summer I shall go to church morning and evening, God willing, and not once shall I go riding or take part in an excursion of any sort. And I shall count as my particular friends those who do the same. It is the Lord's day, not ours, you know; and I truly believe," she added softly, "that we can make the Sabbaths among these hills beautiful memories for all our lives."

The little company gradually dissolved away from Rosamund's side and formed in groups on the piazza, in the parlors and in quiet corners, to talk over the situation. In a half hour, the horses were brought gaily up to the front door, and a party, much smaller than the original one, galloped away over the plain. A few quietly walked across the green to the little church, and the old pastor noted their coming and wondered much what had brought them.

By degrees Rosamund won the day. She talked to the fishing young men so effectually that they gave up Sunday sport; and the small boys who usually attended them on their excursions had a chance to go to Sunday-school. She interviewed all sorts of Sabbath-breaking people and won many to her way of thinking. She added her fresh, well-trained voice to the choir, and sang solos to attract the music-lover. She induced a city musician to preside at the little organ. She made friends with the old pastor and his wife and warmed their hearts by her earnestness and Christian sympathy.

And when the Lord of the vineyard cometh and reckoneth in that little village, then, but not till then, will be known all that Rosamund, the prettiest summer girl in the mountains, wrought for his kingdom.—*Margaret E. Sangster, in Everywhere.*

❁ ❁

The Girl Who Goes to College.

Let your little domain be sweet and bright, but withal, dear girl; see to it that its ornamentation is refined. Flee the tawdry gewgaws of bad taste as you would a pestilence. Cheap and perishable nothings are positively detrimental to character. I recall with painful vividness the appearance of a room in the dormitory of a boarding school.

Two pretty, well-dresed girls occupied that room, rather, they stayed there. In point of fact, the empty nothingness of cheap ornaments really occupied it. The neat and substantial table, provided for the purpose of study, was draped with a cheap white cover, gaudy with embroidered pansies of impossible hue and size. Upon this table was heaped an indescribable mass of curios, plush manicure sets, Christmas cards, easeled photographs, in fact, as to contents, that table rivaled the "whatnots" of our great-grandmother's day. Every part of the room was occupied by ill-assorted rubbish collected by way of ornamentation, much of it brought from homes whose standard of beauty was thus proclaimed.

At their evening study hour they sat uncomfortable, for there was no place for the accommodation of books or paper, since the study table supported its collection of little gods. It is hardly surprising that their school life was a failure, since no amount of suggestion seemed fruitful in remodeling their chosen standard. Some luckless day they will clutter some unhappy man's home in like manner.—*Jessie Rogers in the Pilgrim for September.*

❁ ❁

The Horse that Saved the Lives of 6,000 Children.

Far from Nepera, quitely munching her oats in the stable of the largest biological laboratory on earth, stood a gentle white mare, unmindful of the fact that a miracle had been worked through her, or what would have been regarded as one in the olden days. She had saved the lives of six thousand disease-stricken children since she had entered the mammoth establishment that had been her home during the past two years, and would soon be retired to the country to recover from the debilitating effect of the repeated bloodletting to which she had been subjected in the interest of humanity.

The substance obtained from her blood that counteracted the diphtheria toxin, or poison, was prepared by a method consisting of a number of steps. The horse is immune to diphtheria by nature, and this immunity is greatly increased by the treatment to which he is subjected. Hence scientists agreed upon the horse as the most suitable animal for the production of anti-diphtheritic serum. He stands the injection of the diphtheria toxin without any apparent discomfort, and furnishes great amounts of serum from time to time.

The horses selected for the purpose are all between four and six years old when purchased and perfectly healthy. Wholsome food is of the utmost importance to the proper execution of the immunizing process. The more invigorating the diet the greater is the animal's tolerance of the diphtheria poison or toxin, and the more potent the serum it eventually produces. The horses are carefully groomed and exercised every day.

In the establishment sheltering the white horse, to which this narrative pertains, large, sunny paddocks adjoin the stables, giving the animals ample room for exercise; on stormy days a covered space, sufficient for sixty horses at a time, is used for this purpose. The operating room is a light, airy, aseptic and capacious chamber. The cement floors and painted and varnished brick walls are readily and thoroughly sterilized with carbolic acid solution. Heavy, close-fitting double doors render this apartment practically air-tight and germ-proof.—*Hugo Erichsen in the Pilgrim for September.*

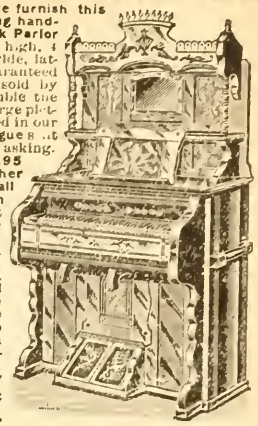
❁ ❁

The Dressmaker's Slave.

What mockery to prate of the equality of the sexes when one sex possesses the freedom of uniform, and the other is the slave of ever-varying costume! Think of the great portion of a lifetime we women are condemned to spend merely on keeping our sleeves in style! Talk of our playing with scholarship or politics when we are all our days panting disheveled after scampering Dame Fashion, who, all our broken-winded lives, is just a little ahead! Yet dress-reform is the first article in our creed of antipathies, and I, for one, am last of ladies to declare myself a heretic. I am not ungrateful for the gift of sex and species. Suppose I were a fowl of the air—what condemnation of hodden gray, and soul unexpressed either by vocal throat or personality of plumage! Among things furred or feathered it is the male who dresses and the lady who wears uniform; that it is otherwise with human beings is due, I suppose, to some freakish bit of chivalry on the part of the autocrat evolution, the ringmaster who puts the entire menagerie through their tricks. No, I would not be a fowl; let me not repine; let me at this business of dressing, pluckily.—*Winifred Kirkland, in the September Atlantic.*

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With the Children

The Green Witch.

CHAPTER XXII.

A face seemed watching George through a darkened window, while the moonlight played in and out among the naked branches of overhanging trees. Then he lay asleep in the summer-house, dreaming that his mother was bending down to kiss him. The perfume of sweet violets filled the night, and Flora was calling. Then he stood in Dr. Sleer's house and heard Marget say, "You did not see your mother die!" Then he heard her exclaim, "How happy you would be, if your mother is alive and well!" These impressions were as vivid as they were evanescent. When he opened his eyes, all had vanished save the perfume of sweet violets. It clung to him, and he trembled.

"No, Marget!" he cried faintly, "no, no—it would break my heart!" His wandering gaze fastened upon a face which bent over him, and with a cry he remembered the scene in the hall. "Who are you?" he asked in terror.

"George!" said the voice of long ago.

He started up, and found that he had been carried to a couch in the back parlor. "I must have fainted," he muttered, putting his hand to his head as he sat upon the couch. His mother, still kneeling beside him, held up her arms, and said in a voice of appealing tenderness, "My George!"

"Is it you, mother?" he asked dully.

Her arms closed about him, and her kisses fell upon his lips and cheeks and hair. He sat very still. "My poor darling," she murmured, now sitting beside him and holding him in a close embrace, "it is all so strange to you! You don't know what to think of your mother, alive and strong, and with as deep a love for you as ever beat in a mother's heart. George, it is I, it is your mother! Can you understand? Doesn't it seem wonderful to you?"

"Then it was true—all the time," George whispered, as to himself. "She did not die!"

"No, I live to love you, and to make you happy, and to get my happiness from you. Oh, to think that once more my arm is about my own darling son!" She burst into happy tears, and stroked his hair fondly.

"Did father know?" he asked brokenly.

"Yes, dear, he knew everything."

George said in his former whisper, "Father knew!"

"Precious son," said his mother hurriedly, "I never dreamed of giving you this terrible shock. I meant to prepare you gradually, so you would feel nothing but joy when we met. Oh, I wish you could feel only joy, now! But I know there are many questions in your mind. You don't understand, poor George! But let it be enough that I live, and that I am your mother who never for an instant ceased to love you with all her heart. All my happiness during the past years has come from thoughts of you and of this meeting. And now we shall never part—never. I shall have you all to myself. You and I shall be so happy! I shall watch you growing into a splendid man, and you will never feel lonely, nor want for other friends. Your mother will be everything to you—everything and everybody. If we could have met without this fearful shock of surprise! It is so different from the beautiful meeting I have dreamed of, so long."

"Dr. Sleer gave me the address," said George in a low tone, "because Marget knows something of importance to the Stoners. I came to see her. I hope she will not go away—"

"Never mind about Marget, or the Stoners, or anybody!" cried his mother. "What do we care for other people at a moment like this? Your *mother* has come back to you as if from the grave! And once more I have my boy again, my George, the idol of my heart, the sunshine of my life. Can you not grow used to the thought? Smile at me, dear, as in the old days."

He looked into the pretty face with the fluffy brown hair above it, and the yearning love in her eyes smote upon his heart. He tried to smile, but his eyes were dry and hollow, his lips tense and thinned against his teeth. "Mother!" he cried out in agony, then buried his face upon her shoulder.

"Dear George!" she murmured patting his head. "There—there—it is so strange to you! Do not withhold the tears, they will do you good."

But when George in a few moments lifted his head, his eyes were still dry. Their eyes met, and she gave him a long, searching look. Suddenly the light vanished from her face, and a terrified expression took its place. "George!" she whispered, striking both her clenched hands upon her heart, "will you kill me?"

"Mother! What do you mean?"

"I mean are you *sorry?*" she exclaimed wildly, starting up with her hands still upon her heart. "Do you wish me dead? Have you learned to hate me? If you want me back in the grave—in the grave from which one does not escape—show me you are sorry. That will kill me. Show me you wish me dead and out of your life. Then indeed I will die."

"Hate you, mother?" said George mournfully. "You know how I have loved you. More than anyone. You must know how I have missed you, and dreamed of you."

"I was sure that you loved me more than anyone," said his mother.

"Yes, even more than father."

"And now, George—*now?*" Her terrified eyes had never left his face, or her clenched hands her heart. They quivered with the rapid rise and fall of her bosom. Her face was white, and some of her terror was communicated to him. "What of this love, now, George? Tell me, tell me! No, do not tell me, unless you can deny your expression. My God! Why did I live? He will turn from me, and hate me. I am killed!" A wail escaped her lips, as she staggered toward a chair.

George sprang toward her, and clasped her in his arms. "You are my mother," he said hurriedly; "the same mother I loved with all the strength of my soul. Can you be different to me? I shall always love you, no matter what happens."

She clung to him, shaken by sobs, and he sought to comfort her, though his feelings seemed deadened. None of her emotion wakened an echo in his soul. It was as if his heart were frozen, and he must wait for warmth to come before it could feel even pain. But this inability to feel longer the shock which had aged him at the beginning, made him more gentle.

"Let me sit down, she said, He helped her to the couch, and she sank upon it, crying softly.

"I can never forget our meeting in the hall," she sobbed, "no never! You cried out to me not to touch you. 'Don't touch me!' those were your words. And, 'Go back!' Back where? Into the grave? Did you mean, into the grave, George?"

"I meant nothing, mother. I don't remember saying a word. I was dizzy, and tried to keep from falling—I was not myself."

"But you knew it was I, George. Was it sorrow that made you cry out?"

"Dear mother, don't think of it. I was surprised—I didn't know what to think. I couldn't believe it was you. But now I know that you have come back, and—and I have my mother once more."

"And we shall be so happy, George, so, so happy!" exclaimed the other, drying her eyes. "Shall we not? Say it, George. Say we shall be happy!"

"I will do all I can to give you happiness, mother," said George earnestly.

"But *you* must be happy, too!" she cried. "I couldn't be happy unless you are. But you are so young and strong and handsome, I know you must be happy, with all life before you—even if you *must* have back your mother! She won't be such a heavy check to you, after all."

He kissed her quietly and waited.

"But yes, I must tell you all about it. That is what you want to hear. It is such a sad, sad story, and it is all in the past, now, and I would like to forget it. We will forget it, together. Now, give me your hand, George, and as you listen, try to find excuses for—for me—and for him. Shall I begin at the beginning and tell everything just as it happened?"

"Make it the easiest for you, mother, and don't think of me. I have been very weak and foolish, but you will not find me weak again."



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"Weak!" she exclaimed, looking into the grave face. "You are strong—strong! Now, turn your eyes away while I tell you, for—for I am afraid." He turned his face toward the window, and his gaze sought the stern, repelling wall which surrounded the convent yard. Its unbroken, defiant front, and its coping set with spikes and fragments of shattered glass, suited his mood. With such a wall as that he would have liked to shut out the world from the knowledge that was given.

"When I met your father, George, I was only eighteen. I was an orphan, and rich. He was a young reporter on a daily paper, and I had been lonely in spite of my wealth, for I had no one closely bound to me."

George, with eyes upon the convent wall, heard her but vaguely. The flow of that liquid voice carried him back to the days when his father used to sit at the desk, book in hand, while he and his mother exchanged confidences apart. How marvelous that he should once more be listening to that mellow tone—that she should be holding his hand! The impulse came to cry out madly, demanding in a word the meaning of it all. But his emotion passed, and the deadened weight settled again upon his heart. He suddenly became conscious that the voice had ceased, but he did not look round.

"George," she said presently, "I don't know how to tell you. Can you not guess the rest? After all, there is nothing to be put into words. There is no great event for me to describe. The sorrow of years doesn't come from a sudden storm of passion; it is built up of the little grains of bitterness in each hour."

George sat rigid, his cold hand still in hers. He presently broke the silence in a low, even tone: "Surely there was some great event to cause you to leave us—surely it can be told, whatever it was, and in simple words, mother!"

"George, your father never loved me."

"Mother!" he cried, in a voice of pain.

"I did not suspect the truth for several years. He left me alone a great deal of the time. You remember that. And when he was with me, he was always busy. You see—he *didn't* care for me, but for his work. You, at least, loved me, George."

"Father loved you!" cried George anxiously.

"My son, don't you remember how he would sit for hours with his books and papers, never giving us the least attention? Don't you remember how I used to try to make him join us in our pleasures, but he was always *busy?* His work was first with him—always first. With the simple faith of a child, I had believed myself the most important thing in his life. But no, his work was first—his newspaper—his editorials—his exchanges—his political forecasts. Then I found that my fortune was nearly gone. His work was his idol, and he had used my money to establish papers which did not support themselves. His neglect of me became more and more apparent, and at last I came to see the truth; he had taken a fancy to me, perhaps. But his life-work had been everything to him. As a poor reporter he was unable to test his ideals. I was an orphan with a fortune. He saw the opportunity of fulfilling the longings of his ambition. I was without friends, eager for admiration—too eager. He married my fortune. Now the money was nearly all gone—so was his love. You remember, George, you remember very well, how he sat apart with his book, dead to our presence in the room. You cannot have forgotten."

"Mother, mother, I know he loved you!" cried the other, turning to look into her face. "Now that he is dead, I must speak for him. Of course he loved his work—as I have loved mine, since I went to Dr. Sleer's. But because father was ambitious and made mistakes doesn't mean—that he—I *know* you are mistaken!"

"Poor George! So I used to tell myself. But at last I was unable to bear it in silence. We had a terrible hour together, while I poured forth my heart, and he listened, white and still. He said few words, and I went on and on till at last I told him I believed that he had married me for my money. And now the money was gone—and so was his love."

George shuddered.

"We lived together a year after that—a dreadful year, with no more confidences—in separate rooms—and it was the harder to bear because I loved him all the while, and he never forgave me my words—or it was his pride? No, it was because he *knew* I had spoken the truth. If he had loved me, could he have lived a year in the same house, leaving me to suffer under such a cruel mistake?"

"It was his pride," said George, in a low voice. "I know he loved you."

"It was *not* his pride, poor boy; he had no love to give me, that was all. At the end of a year, that life became unbearable. Not even for your sake could I meet him day after day with that barrier between us, and read the wreck of my hopes in his impassive face. And his health was failing—it was so pitiful—he would not have my sympathy because he thought I believed what I had said—and I did believe—and I must—" She began to sob and moan.

"So you went to Canada," said George, quietly.

"Yes—but we made an agreement; I was to stay away two years, while you thought me dead—we decided that would be best for your happiness—"

"Yes," said George.

"Then you were to be told the truth; I was to have you two years, by that time you would be of age, and could choose between us. It was all my plan. Your father consented. I could not—oh, I could not live with him, thinking all the while that he wished me dead—yet all the while loving him with a broken heart."

"He loved you, mother," George insisted.

"No. It was I who proposed for your father to have you the first two years. That was on account of his failing health."

"And would you have taken me from him, mother, if he had lived?" He did not speak with reproach. It still seemed as a cruel dream. His thoughts would not grow clear; mists clung to them. His old belief in his mother was gone and in its place was a formless thing that had not yet assumed distinct outline. The gay, sympathetic girl-wife who had played with him and who had been his most constant companion, had never been, after all; or, at least, had never been as he had thought. For that beautiful, tender mother—the mother of his imaginings—could not have gone away leaving him to believe her dead; that faithful mother of his fancy could not have parted from his father unless compelled to do so by some irresistible force. When he could bring his mind to bear upon what she was saying, he heard—

"That is why I went to your aunt Martha, in Canada. Without her knowledge I sent a telegram announcing my death, and a letter which seemed to come from her. For I *was* dead, in a sense—dead to the life I had thought to enter when I married. I was dead to your father's heart, at least—dead to the old life."

"You wrote that letter!" murmured George, his eyes upon the convent wall. "It said you were drowned. I suppose that was said in—in—" He did not finish.

"The letter was very hard to write, my son," said his mother, growing crimson and then paling piteously. "It was your mother's first attempt to deceive you, dear. It was done for your sake. I knew you would be happier thinking me dead than knowing I was living away from you, never to return to your father. But I knew when you were older you would see everything differently. You are almost a man now, so you will presently see my course was better than the truth."

"I wonder," said George slowly, "if I shall ever think anything better than the truth? Perhaps so—I find everything so different—everything. So all those two years—almost two—while I thought myself so unhappy—I did not know how really happy I was."

(TO BE CONTINUED.)

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A Great Opportunity.

Do Disciples of Christ possess the genius of the old Greeks? If so, they ought to give a new emphasis to the old *Kairon Gnothe*. This phrase, put into modern style, would read: "Strike while the iron is hot." This is a sensible thing to do at all times, but there are occasions for seizing an opportunity that call for special consideration. Just now the Disciples have an open door which I fear very few appreciate.

I have just returned from the Exposition at St. Louis, and while there I visited several times the building which has been erected in the Exposition grounds by Disciples of Christ. The building itself is not a large one and it is practically a reproduction of Alexander Campbell's studio at Bethany. Though not beautiful, its architectural structure lends itself readily to the various displays of colleges, missionary societies, benevolent organizations, publishing houses, etc., which are represented in it. And its location could not be much better. It is situated near the Festival Hall right on the main road where many of the attractions of the Exposition are to be found.

However, it is not my purpose at present to describe the building or its contents. I have another object in view. During my visit to the building I was careful to notice the interest displayed by visitors. In the first place these visitors were very numerous—hundreds coming and going constantly. But many of them were not simply sightseers; they were inquirers. The Disciples are the only religious people who have a building on the grounds, except one of the smaller and less known religious bodies.

I found a number of persons who were evidently anxious to learn something about the principles and aims of the movement of the Disciples and I spent considerable time, in a few instances, in helping these inquirers to a clear understanding of the matters involved; and, while doing so, I could not help realizing what an opportunity was offered through this building to disseminate the principles for which we are contending. I felt confident that we ought to have located in the building at least one of our ablest preachers who could give information to those who are visiting the building from time to time. It is true that already there are some young lady attendants who do the best they can with respect to this matter by distributing tracts and conversing with the people. But this does not meet the opportunity as it deserves. They cannot do justice to the crowds that attend.

Whether this suggestion shall be adopted or not, it is still true that the building stands for a great opportunity. Without a word spoken within its walls it is worth vastly more to our brotherhood than it has cost, and I am much surprised that there is the least hesitancy on the part of anyone to subscribe to the fund for liquidating the debt incurred. In some respects it is worth more than all the churches in St. Louis combined, for the time being, in scattering our principles. I doubt if ever the Disciples have made an investment that will pay better.

W. T. MOORE.

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We repeat our advice to those coming to the Fair, get your "Authentic Guide" and "Souvenir" before coming Each, 25 cents, or better, in connection with a subscription to the CHRISTIAN-EVANGELIST to 1905, at 75 cents or for one new subscription to Our Young Folks at 75 cents a year, we will send either the Guide or the Souvenir, free. You will need both greatly.

❁

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THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

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What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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C. W. B. M. in Missouri.

Mrs. H. E. Monser, for several years the efficient manager of Sedalia district, has had the bad taste to leave old Missouri, and to take up her residence in Illinois. We are sorry to lose her, and trust she will find a busy time in the home of her choice. This leaves the Sedalia district without a manager. Miss Luella Duke, of La Monte, has been persuaded, after much serious consideration, to accept the charge. It is her first experience as a district worker, and she is young. We are sure she will do well, because as a local worker she has been very successful and faithful. She cannot make the work move forward unless every auxiliary gives her its earnest co-operation and support. Do not discourage her by failure in any line, sisters of Sedalia district. Help her with suggestions for the convention which meets at La Monte in December. She will receive them in a spirit of love. Write to her and let her know your names and condition, and above all, send your quarterly report to her.

From everywhere come fine reports of Mrs. Alderman's success in winning the hearts of the people in places where she visits. We shall count many added friends for Mexico through the influence of this dear woman. We hope many will be moved to give largely to this needy field in the near future.

Friends, we need large gifts right now. Is there not someone who will give $500 as an annuity gift at once? Your interest every six months is sure during your lifetime. Write to our secretary, Mrs. Helen E. Moses, in regard to this or any smaller gift.

MRS. L. G. BANTZ.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLI. September 29, 1904 No. 39

Current Events.

A New Application.

A theatrical manager who recently engaged a tenor opera singer had reason to be impressed with the convenience of living in this rapid age. An ocean separated the manager and the singer, the manager felt it necessary to hear the singer's voice before employing him, but neither of them had time to make the trip. The ingenious singer wrote: "Dear Sir: My terms for a winter's engagement will be two hundred dollars a week. Under separate cover I send samples of my voice and of my acting." The package contained two rolls, one of which was a cylinder containing a phonographic record of one of his solos, the other a roll of photographic films for use in a moving-picture machine showing the senor in the act of singing the song. The manager had the former put in a phonograph, the latter in a kinetoscope, started them together, and both heard and saw a demonstration of the singer's vocal and historic ability. The result was satisfactory and the singer was engaged. Here is a valuable suggestion. Why not avoid inconvenience and embarrassment by engaging preachers in the same way? Churches which are addicted to the habit of employing preachers on "trial sermons" might as well secure the necessary apparatus and keep it ready, and preachers who have two or three big sermons which they use as samples in getting a new place every year might save trouble and expense by having their samples reduced to the form of phonographic and photographic records.

❁

No Truce with Trusts.

It is being reported—and by the independent newspapers, so it can be taken as no mere campaign story—that President Roosevelt has laid down the law to his campaign managers on the subject of promises to persons and interests which are solicited for contributions to the campaign fund. It is the most natural thing in the world for the trust magnate, who is approached with a request to contribute, to feel that it is a good time to ask in return a positive statement of the administration's benevolent intentions toward the said trust. And it is easy too for the zealous and complacent committeeman to give more or less definite assurances which, even though made without authority, may be a source of embarrassment later to the administration. Such things very likely have happened. They are not to happen this year if the President's orders are followed, for he has given strict instructions to the committee that no promises are to be made to anyone. Trust magnates and business men generally who may be asked to contribute funds for the campaign must find their motive in the record of the party and not in any promise of special favors in the future.

❁

Decent Politics.

The very word "politics" has been so dragged in the mire by small, selfish and dishonest men that self-respecting citizens sometimes feel compelled to keep out of it to avoid contamination. But aside from the debasing influences of graft and greed, there is another sort of indecent politics which is not less disgusting and only one shade less immoral—the substitution of vituperation for logic, epithet for fact, and innuendo for argument. The present presidential campaign has so far been an unusually clean one in that respect, because of the unimpeachable characters of the leading candidates, but there is room for improvement. Judge Parker's letter, written six weeks ago to the compiler of the Democratic campaign text book, but made public only last week, warns him to "see to it that there is no word in it that reflects upon the personal honor and integrity of President Roosevelt." This is more than generous and honorable. It is wise and statesmanlike. The state can never be rationally governed nor its policies wisely directed in obedience to expressions of the popular will until political discussion, both in the party text books and in the party press, is entirely removed from the plane of personal abuse. The trouble about the use of those vulgar and abusive methods with which we are too familiar is that the real point of the insult is directed against the man whose vote is sought by such a process. To call Judge Parker a "peanut politician" or represent Mr. Roosevelt as a cruel tyrant overriding the constitution and seeking empire at whatever cost of blood and treasure, is insulting enough to those two gentlemen. But to attempt to influence votes by such representations is a far more serious insult to the intelligence of the voter. A newspaper insults its own constituency when it puts before them scurrility and invective in place of argument. If Mr. Parker would write such a note to all of the Democractic editors, and Mr. Roosevelt to all of the Republican editors, it would be well.

❁

The Natural Sequence.

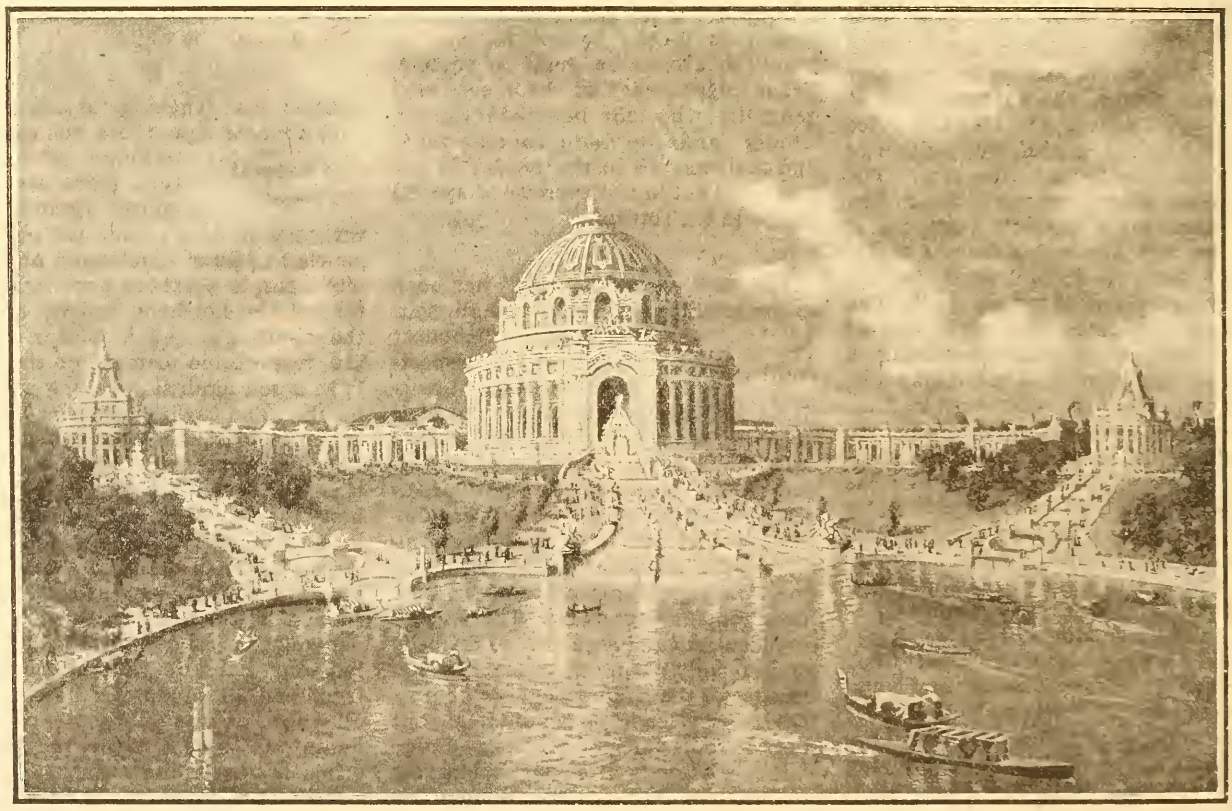
After the lynching at Statesboro, Ga., a month ago, there was a general outburst of indignation from north and south against such utter perversions of law and order. A southern editor challenged anyone to cite a single southern paper which defended the lynchers, and no one met the challenge. As a matter of fact, the respectable element of the south is as much against lynching as is the north. The lawless element of each sometimes breaks loose and hangs or burns a suspected criminal. Sometimes one can see in the act of the mob the working of a rudimentary instinct for justice. Sometimes, again, no motive is discernible except sheer bloodthirstiness, as in the Georgia case. But the thing that no observing person can fail to note about the lynching habit is its tendency to go from bad to worse. It began, as we all know, as apparently the only adequate punishment of negroes for the crime against white women. Taking this class of cases by themselves, it is not hard to make a plausible argument in favor of lynching. In an editorial last week in the Atlanta News, John Temple Graves, speaking of lynching in such cases, says: "The white men of this southern country will protect their women . . . and neither law, nor statutes, nor public opinion, nor armed forces, nor federal courts nor any other courts, will prevent the stern expression of the popular horror and outrage toward this most infernal of all human crimes." But lynching does not protect. The "new crime" thrives on lynching. And meanwhile the lynching habit extends itself to the punishment of other crimes. Far more negroes are lynched for murdering white men than for assaulting white women. But still the habit grows. In Louisiana last week a white man was lynched for murdering another white man. The race question was entirely eliminated here. What we have is a lawless and riotous method of punishment, having failed as a preventive of the crime for

which it was introduced, perpetuated and repeated as a punishment for other crimes, to the utter undoing of public law and order. The appeal for the protection of woman will not serve. The first step toward lynching, on whatever provocation, is simply the beginning of the descent upon a very slippery inclined plane leading to anarchy.

❁

Judge Parker's Letter.

The Democratic candidate's letter of acceptance of the nomination for president is made public as we go to press. The most prominent issues he selects to do battle upon are the tariff, imperialism, economical administration and honesty in public service. The issue of imperialism, he asserts, involves a decision whether the rule of individual caprice shall govern or the law of the land, which is the principle of Democracy. He demands tariff reform "prudently and sagaciously" undertaken, for the common weal. In reply to Roosevelt he insists that excessive duties "have been and will continue to be a direct incentive to the formation of huge industrial combinations." He commends Mc Kinley's reciprocity efforts and reprimands the present regime for its negation on this subject. He favors doing for the Filipinos what we have done for the Cubans at the earliest possible moment. He utters no word on the great firebrand question of the "solid South," but he does say (referring to the Filipinos) that "the pledge of the platform to secure to our citizens, without distinction of race or creed," the "equal protection of the laws and the enjoyment of all the rights and privileges," should be made good to them. He stands for the canal, but not the method of its creation, and for reclamation of arid grounds, but asks for statesmanlike management. While proud of the army and navy, he believes they have suffered through "politics." He squarely promises, if elected, to revoke the pension order and to further another law that will give an age pension without reference to disability to the surviving heroes of the civil war. He calls for adherence to traditional policy in foreign relations, and goes at some length into the question of expenditure, charging that there is "not a sentence in the Republican platform recommending a reduction" or any disposition to investigate dishonesty.



The Cascades & Festival Hall where "Disciples Day" will be celebrated Oct. 20.

❁

The War.

The outstanding feature of the war news is the determination of the Czar to put into the field another big army, under the direction of General Grippenberg, with Grand Duke Nicholas Michael at the head of all the forces. The emperor says he is impelled to do this by the "intense energy" which the Japanese display, and their "stubbornness and high warlike qualities." As to the general proceedings during the week, while the armies under Oyama are engaged, in a big flank move around the Russians in the neighborhood of Mukden, a final assault is reported against Port Arthur, where the temper of the belligerents is at the merciless stage. An entire Japanese regiment has been annihilated by the explosion of a Russian mine. The repaired Vladivostok fleet has made a dash from that port, the results of which are not yet known. The figures now given of the Russian casualities in the Liao Yang fight are 1,810 killed, 10,811 wounded and 1,212 left on the field.

❁

Another Roman Wail.

For the second time within a short period a Roman Catholic writer grows pessimistic. This time it is in the columns of Berlin's leading Roman Catholic paper, "Germania." According to him during the nineteenth century eight million Catholics emigrated to this country. Yet instead of 24,000,000, as they and their descendants ought by this time to number, the census of 1900 showed only 10,750,000 Catholics. That many have become Protestant is doubtless true, but it is not a cause for congratulation that a very large number of these "lost, strayed or stolen" are to be found in the ranks of secularists and the godless. To hold what they have is a problem of all churches. Our Church Extension work, in helping to provide homes for little scattered bands of Christians, has done much to save for the Disciples of Christ many a convert who otherwise might have fallen by the way.

❁

The week has brought more railroad wrecks, the greatest being that in which two trains on the Southern railway had a head-on collision, resulting in 62 deaths and the injury of many.

Let Us Show Them.

There is every reason why our National Convention, which meets in this city, October 13–20, should be the largest in our history. St. Louis is the gathering-place of the nations, this year, because of the great universal exposition which is now in progress. Never has there been such an opportunity for viewing, on so extensive a scale, the progress which the world has made in every department of human thought and action. This fact alone would be sufficient to warrant the expectation that thousands of our own members from various parts of the world would visit the city in October. But when we add to this the fact that we are to hold, in connection with the World's Fair, our National Convocation, embracing the American Christian Missionary Society, the Foreign Christian Missionary Society, and the Christian Woman's Board of Missions, another potent reason is added, and a supreme one with many, for the presence in this city, at the time mentioned, of the largest gathering of our people which has ever convened in one place.

From the point of view of our own religious movement, the reasons for a large and enthusiastic convention are very strong. We have never before had such an opportunity to impress upon the representatives of the different nationalities and the leaders of the great religious bodies, of this and other countries, the magnitude, momentum and meaning of our movement. The numbers in which we come together will be an important factor in making this impression. Large numbers of people coming together, animated by a common purpose, raise such questions as, "Who?" "What?" and "Why?" It is reasonable that we should be more anxious to have these questions raised and answered than older religious bodies who are better known.

The World's Fair authorities did not suppose they would seriously discommode our convention in proposing to fit up one of the side rooms of the exposition building for our accommodation! It took a strong representation of the matter to convince them that the largest auditorium which they could furnish would be none too large to meet the demand of our convention. This is a good reason why we should turn out in force this year to *show* these gentlemen—they are Missourians—that there are a great many people in this country who are enlisted heartily in this movement to restore New Testament Christianity, and promote the unity of Christians. The fact of our having a very large and enthusiastic convention this year, is certain to attract the attention, not only of these men of affairs, but of other prominent leaders in the world of thought and action, as it would not under ordinary circumstances.

Of course these are some of the *special* reasons why we should have a large attendance this year. But, after all, the main reason for coming to the convention this year, is the abiding reason which applies to all our national conventions. It is the regularly appointed, annual gathering of the representative men and women of our religious movement to hear the reports of progress during the past year, and to transact business having to do with the progress of our cause and of the kingdom of God in the world. To be in the midst of a great assembly of kindred spirits, and feel the thrill of common fellowship and the contagion of a holy enthusiasm, is an experience which one may well afford to travel across the continent to enjoy. Thousands of spiritual pulses will beat stronger, and thousands of minds will have a broader and clearer vision of the dignity of our high calling and of our duty and responsibilities, because of their attendance at the forthcoming convention. There will be, too, the greeting of old friends who have been widely separated by their fields of work, and the formation of new ties of friendship and the strengthening of the bonds of brotherhood which, in themselves, are mighty motives for these great annual gatherings.

Surely, with all these reasons for attending our National Convention in St. Louis, we are justified in expecting a mighty host. And they are coming. Already we hear the tramp of the advancing columns. They are coming from the pines of the North, and from the magnolias of the South. They are coming from the thirteen original states that fringe the Atlantic seaboard, and from the great central states of the Ohio and Mississippi basins. They are coming from the great states carved out of the Louisiana Purchase, and from the Pacific states that lie beyond the Rockies and the Sierras. They come acknowledging the one Leader, Jesus the Christ, and having but one object, the extension of His reign among men. They are coming with songs, prayers, and an enthusiasm that will make one of the most marked religious conventions which the staid old city of St. Louis has ever entertained. A hearty welcome to one and all!

❁ ❁

Three Stages in Our Movement.

It is possible we have never yet learned the whole lesson of the Israelitish nation. If there are types in nature to illustrate moral and spiritual development, it is reasonable to suppose that the great Creator would make typical the history of a people who were specially called out from among the nations for a special purpose. In any case it is certain that there is a striking parallelism between the Israelites in their progress through the ages and the church of Jesus Christ. There is first the bondage in Egypt, representing bondage to sin; the baptism in the Red Sea, marking their deliverance from bondage; and this fact finds a correspondence in our baptism; third, the forty years of wandering in the wilderness has been regarded as a fitting representation of the struggles of the church in its efforts to reach the heavenly kingdom. Now whether these striking resemblances must be regarded as intentional or not, they are undoubtedly very suggestive, and help us to appreciate the Israelitish people as a sort of prehistoric representation of the church.

But just now we are thinking of another resemblance which is suggestive of our own religious movement. The rebuilding of the wall after the return from captivity by Nehemiah and Ezra is most suggestive of three phases in our own religious movement. Indeed, there are always three phases in every important movement. First, the phase of indifference on the part of those who witness the inauguration of the movement; second, the phase when the movement is vigorously opposed even to the fighting point; third, the phase of conference and compromise. Now all these phases came prominently into view in the rebuilding of the wall around Jerusalem. At first the enemies made light of it. It was affirmed that even a fox coming in contact with the wall would knock it over. Indeed, the efforts of Nehemiah were regarded with supreme indifference, if not with supreme contempt; but the work progressed and finally reached the stage when the enemies made war upon it. But Nehemiah and his friends prepared for this emergency, and continually held their ground while the work progressed. As a last resort, when all other means failed, the enemies resorted to the trick of a conference so as to obtain concessions in a compromise.

Now what has been called the Reformation of the 19th century began a movement in 1809 for the rebuilding of the walls around spiritual Jerusalem. These walls had been broken and were covered with rubbish. This rubbish had to be removed and then the work of restoring the walls could go on. At first the whole movement was received with derision by many of those who ought to have been its friends. They laughed at the efforts of Alexander Campbell and those associated with him, and treated the whole matter with supreme contempt. During this time not many noble men were called. However, those who had entered the movement "had a mind to work," and they knew in whom they believed, and so the walls began to rise. When it became evident that the movement could not be laughed down, all the Sanballats, Geshems and Tobiahs united to make war on the movement. After a while it became evident that this policy could not win. The third stage has been reached and just now we are invited to the land of

Ono for conference and compromise. This brings us to our greatest danger period and we must be careful to discriminate between friends and enemies. Conference with real friends is something to be coveted, and compromise within the truth is one of heaven's laws; but we must never compromise the truth itself. Concession with respect to methods may be made, but concession of principle, never. Religious society has greatly changed since our movement was inaugurated. Many of those who were our enemies at first are now our friends. But there are still those who would like to gain from us by compromise what they could not gain in any other way. We must be careful about listening to voices from the land of Ono. We are doing a great work and cannot go down when we are certain that only enemies will be found in the plains. We should lovingly listen to every invitation to a better understanding and closer fellowship with those, who, with us, are seeking to restore the broken walls of spiritual Jerusalem, but we should reject firmly any proposition which is seemingly intended to hinder our work. At present it would seem that nearly all the efforts of those who have been our enemies are about exhausted, and that our movement is no longer regarded from either of the standpoints which have been indicated. We believe that the time is not far distant when we shall have the friendship of those who were once enemies in a great and helpful movement to build up the shattered walls of the city of our God.

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Editor's Easy Chair.

The one thing that impresses us most about this great World's Fair, embracing its series of congresses, is its unifying influence. One is constantly reminded of the partiality of his own knowledge, and is forced to see and appreciate the work that is being done by others in his own and widely-separated fields of labor. Science, Art and Religion are all here, in the persons of some of their ablest representatives, and there is a mutual recognition of each other and of the fact that they are parts of a common whole, to a degree that has never hitherto been manifested. It is dawning upon all of us that we have not hitherto given each other due credit for the work each has been doing for the general advancement of human welfare. Religion has looked askance upon science and art, and art and science have looked askance upon each other and religion, and each has seemed to feel that its own field was the whole field of legitimate human endeavor. But "The thoughts of men are widened with the process of the suns." We are learning to recognize the essential unity of all knowledge, of all truth, and of all divine laws. Of course, this fact has been implicit all the while in the fundamental truth that there is one God, and that His creation is a universe; but men have not realized all that is involved in that fundamental truth both of religion and of science. This jostling together of the nations in a World's Fair, and the comparison of the results of investigation in the various fields of human thought, is doing much to clarify and unify human knowledge; and to cement, in one brotherhood, all the investigators after truth in all nations and in all departments of human thought. It is only this stupendous fact, with its far-reaching consequences, that can justify the expenditure of fifty million dollars in a great universal exposition.

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In connection with the International Congress of Arts and Sciences, which occupied the whole of last week, closing its sessions on Sunday afternoon, there has been present in St. Louis the largest number of the world's masters of thought in the various fields of human learning which has probably ever convened in one place at one time. One could not listen to or read the utterances of these great thinkers in their special departments, without recognizing the modesty of their claims. They are only learners, who have gotten possession of a few truths, and whose minds are open for other truths, which they are sure will be ascertained in the future. They are not afraid of new truth. One speaker said —and he in the religious department— "The man who is afraid of new truth is a little doubtful of the old truth." None of them claimed to have reached a finality. Most of them seemed to be on tiptoe in expectation of new light on the old problems. The statement that modesty and humility are qualities of essential greatness, was splendidly illustrated in this congress of great thinkers. It is the ignorant partisan and shallow dogmatist that denounces everything as false which he has not learned, and issues edicts of excommunication against all who are not of his way of thinking. It is a small thing, if one's theories be found partial and inadequate, for this must of necessity be true until we come to perfection of knowledge; but it is a great thing to recognize one's own limitations, and in a spirit of profound humility to keep the mind and heart open for any new light which may break forth from nature or revelation on the great problems which we are seeking to solve.

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More than once during these congresses have we been led to regret the confusion of tongues, which began at the Tower of Babel. Some of the greatest thinkers who have spoken here have not been masters of the English language, and have thought best to speak in their native tongues. No doubt they were wise in so doing, but it was a great disappointment to that portion of their auditors who can only hear intelligently those who express their ideas in the Anglo-Saxon tongue. One realizes what a barrier an unknown tongue is, if, unlearned in Teutonic speech, he listens to an address by such a man as Adolf Harnack, of the University of Berlin, on the subject of which he is supposed to be a master—"The history of the Christian church." It is true the distinguished professor uses his hands and his whole body, and especially his mobile face, to reinforce his thought, but when one fails to get the thought, because of the unknown tongue, the gestures and the animation of the speaker may reveal something of his personality, but fail to convey his message. He speaks English very imperfectly, as indicated in his brief apology for using his native tongue, in his introductory remarks; but he is evidently wonderfully at home in his mother tongue. The address provoked frequent applause and frequent laughter, and one could anticipate the latter, by the play of humor over the speaker's face, like sheet-lightning over a summer cloud. With the growing unity of the world it is probable that we shall one day have a universal language, in which scholars, at least, shall be able to communicate with each other freely. We Americans love to think that our own beloved Anglo-Saxon tongue is to be that universal language. And it is evidently true that more people are learning that language to-day than any other tongue.

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Speaking of the unifying influence of the World's Fair, this is one great reason why our national conventions justify themselves. They exert a unifying influence throughout the brotherhood that is perhaps unequaled by any other one agency. Our religious press could easily be the greatest factor in promoting unity of thought and fellowship, and co-operation, if alas! there were not divisive notes uttered by it which neutralize, to some extent, its unifying power. But our annual conventions, state and national, are marked by a unity of thought, of feeling, and of fellowship in service, which makes them a powerful factor in harmonizing conflicting opinions and in promoting the spirit of unity and co-operation. Our annual congresses, devoted to the discussion of living questions, and our annual conventions, devoted to the promotion of living interests and the accomplishment of pressing duties, are both great unifying agencies. People who do not meet each other face to face, who do not work together in common tasks and enterprises, and do not compare their thoughts one with another, are sure to grow apart in thought and sympathy, and ultimately in actions. In this way come divisions and subdivisions among the people of God. We are looking forward now with keen antici-

pation to the gathering and commingling together of brethren from all sections of our home country, and many from other countries, in one delightful fellowship. We shall sing the same songs, utter the same prayers, listen to the same sentiments, engage in the same great enterprises, feel the same heart-throbs as we sit together in heavenly places in Christ; and so the bonds of unity and of fellowship will be strengthened and made enduring.

Notes and Comments.

The Christian Companion sides with the view that "God once spoke to men, but no longer has anything to say." It says:

> It would be interesting and edifying if "Dr." Pollard or the editor of the CHRISTIAN-EVANGELIST would even attempt to give some substantial proof of the claims so complacently assumed in the contention that "God speaks to men in their innermost consciousness to-day," conveying to them messages in addition to those contained in the Scriptures.

It was not our purpose in the paragraph from which the Companion quotes to separate between God's message to men to-day and that in the olden time. Our point was that He still speaks to men. No doubt He ordinarily speaks through the inspired word, though we should not limit God's messages to men to-day to any written word of the past. He speaks in the orderly ongoing of nature. He speaks by His gracious providences and in the events of our times. He speaks to us in our individual experiences. Jesus rebuked the men of his day for not discerning the signs of the times—that is, the meaning of the events of their day. We called attention to answered prayers, seeking guidance in times of perplexity. If the Spirit of God dwells in the hearts of Christians why should it be thought incredible that He should shed light on life's dark problems and on our individual experiences?

The conference between the Free Baptists and the Disciples of Christ, looking to unity, of which our Ohio correspondent gives further information in this issue, furnishes gratifying evidence that the spirit of union as well as the theory of union still exists in the representatives of the two bodies which met at Cleveland and Hillsdale. The statement that both parties seemed to be agreeably surprised to find themselves in agreement on so many things, we can readily understand. Christian people to-day are moving toward a common goal, and when some time has elapsed since they have stopped to compare views, they are naturally surprised to find how much nearer they are together than when they last compared notes. People marching to a common object move on converging lines. Perhaps there is no body of Christians with whom we are in closer doctrinal agreement than the Baptists, particularly the Free Baptists. The conferences described by our correspondent, and by the Christian Standard, indicate an excellent spirit on both sides, and the plan proposed is one well calculated to avoid any rash or ill-considered action. It has all the appearance of a movement that might reach tangible results. We bid it God speed!

The Baptist Argus thinks the movement for the union of Disciples and Free Baptists ought to succeed, "since the leading Disciples' papers are now clearly insisting upon conversion before baptism, and the Free Baptists are open communionists." There never was a time, dear Argus, when the Disciples did not believe that conversion, in the sense of a change of mind, of heart, and of will, precedes baptism. The Argus further says, referring to the charge that it is in favor of uniting the Baptists and Disciples: "Of course, brother, we are; provided the union is done on the principles of the New Testament. We are anxious for the whole world of folks, of every name, to unite with the Baptists in that way." But would not the Argus be in favor of the Baptists' uniting "with the whole world of folks, of every name, . . in that way?"

The Interior is responsible for the statement that a celebrated professor of Amsterdam, who has been delivering the convocation address for the University of Chicago, announced that, "In the old world no university professor thought it incumbent upon himself to discover something new before breakfast and announce it through the megaphone before lunch." If our dear university professors could only be persuaded to wait until they really had discovered something new before they used the megaphone, it would be an advance on the present methods. What has become of some of the startling discoveries, which were recently announced to the world, by which youth was to be made perpetual and death reduced to an ultimate possibility? David Crockett's motto might be modified and applied to all the professorial fraternity: "Be sure you have discovered something new, then use the megaphone."

The Western Christian Advocate (Cincinnati) referring to the fact that nearly every religious body uses Jude's exhortation to "contend earnestly for the faith which was once for all delivered unto the saints," as authority for "contending" for all their denominational peculiarities, asks: "But suppose Jude had in mind no elaborated system of doctrines at all, but only what in general all Christians believe—the objective contents of faith as they are found in Jesus and His gospel?" It then quotes Meyer's Commentary as saying: "The reference is rather to the fundamental essential truth of the salvation by Christ, than the collection of doctrines making up what is commonly called a theological system." In this our contemporary, and the authority it quotes, are evidently correct. If we would as "earnestly contend" for the things which are vital and fundamental in faith and Christian character, as we do for our peculiarities, Christianity would go forward with vastly greater momentum.

We have already suggested that the churches see to it that their preachers attend the convention, not hesitating to pay their way when this is necessary. There is one other class of brethren that is never sufficiently represented in our conventions. We refer to the stronger and more able business men, whose capacity for assisting in the advancement in the kingdom of God, has been demonstrated by their success in managing their own business. We know it is common for these brethren to plead the demand upon their time, as a reason for their not attending these conventions. It will do no harm to remind them, however, that they, as well as the rest of us, are to "seek first the kingdom of God and his righteousness" above all other considerations. There should be a large attendance of business men at our convention.

Elsewhere in this issue we publish an article from Dean Van Kirk on the change of time of holding our national convention. As there is some feeling, we know, in favor of the change proposed by Brother Van Kirk, we have thought it well to bring the question before the brotherhood for thought and discussion. We are not convinced even by the strong presentation of reasons in the article referred to, that the change therein proposed, would be wise, but we are quite open to conviction as to a change of date. Conditions are always changing, and it is well enough to raise the question as to whether there is a better time, under present conditions, for our national gatherings than that fixed by the constitution. Reasons can be given both for and against any change, and there will have to be a careful weighing of all the facts in order to arrive at a safe conclusion. Speaking for ourselves, we would prefer to have it early in July, rather than late in August, making it at the beginning rather than at the end of the vacation period. But we are in favor of whatever time will accommodate the largest number of people and secure the largest results. If we go to the coast for 1905, doubtless we should change the time of that convention, at least, a month earlier, regardless of whether the constitutional change be effected or not, since the board has authority, for reasons they may deem sufficient, to change the time of holding any convention.

Superstition and Religion

By J. H. Jowett

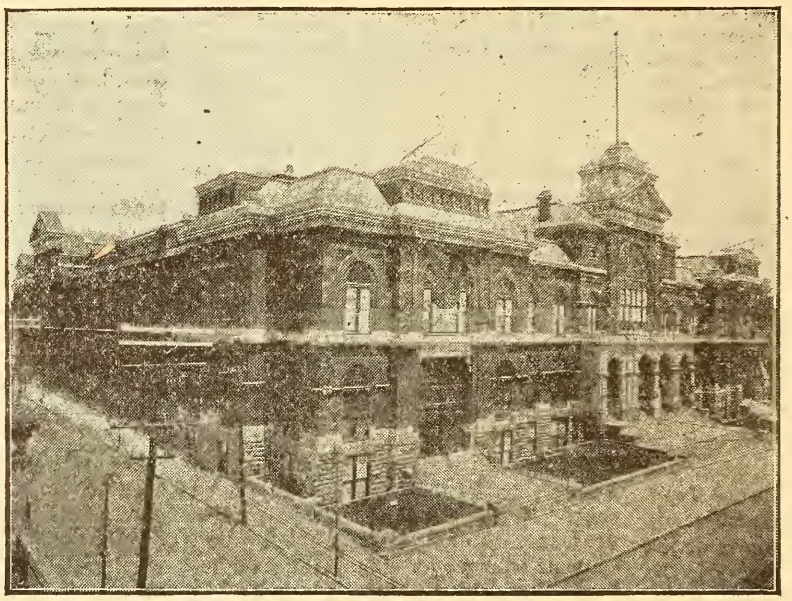
All regalia, and every badge which man wears are symbols of ideas, representatives of the unseen. We make a cross to stand as the symbol of sovereignty. We make a flag to stand as the symbol of the idea of nationality. We make a robe to stand as the symbol of the idea of authority. All these are visible representatives of unseen forces and powers. Our very instinct leads us to give these unseen presences a local and visible habitation and name. And here was God, an unseen Power, and men hungered for some material symbol to represent the unseen and eternal. So they made an ark, and just as the flag is the emblem of national patriotism, so the ark was the emblem of national religion; it represented the unseen relationship between them and their God.

Now the character of symbols depends upon the character of man. As men become better, symbols become enriched. As men deteriorate, symbols become degraded. Is that not so with the commonest of all symbolism which we call language? These words which I am now using, are all symbols to represent my unseen thought. The corruption of language follows the degradation of man. Language losessignificance; it becomes debased, and its deterioration must be traced to its essential cause in the deterioration of man. It is the same with other symbols besides language. They become emptied of their royal significance when men lose their royalty. The more high-minded is the soldier, the more illustrious is his flag; the more debased is the soldier, the more vulgar is his flag. And so symbols wait upon character, they can become gradually impoverished in their meaning, until at length they become as empty as those shells which are strewn in myriads along our shores, empty houses which have lost their tenants, forsaken and lifeless forms.

But now, mark you, a strange foible and trick of human nature. When our feelings and enthusiasms have deteriorated, and the symbols have lost their life, we are prone to hug the empty shell, and we delude ourselves into the belief that the empty symbol can do what could be done only by its living guest. One of the most notorious criminals of our time was found with a crucifix next to his skin. The Israelites had got into bad ways. They fetched a dead, empty shell, dead and empty because they were dead in trespasses and sins, and they hoped by that lifeless form to defeat their foes. They fought and were beaten! The ark availed them nothing.

Let us realize their position. They had lost the purity of their character, and they tried to pervert a religious symbolism into unreligious magic. They thought that a dead symbol would do the work of a living devotion, and that is superstition. It would be just as reasonable for a man who was being drawn headlong to ruin by drink to seek to save himself by putting on a blue ribbon, a symbol of sobriety, and yet continue to grovel in the waste and slough of passion and lust. For bad men to send for the ark to protect them, is evidence that their religion has degraded them into the grossest superstition. Now, I don't know that superstition of this kind is widely prevalent to-day. But here and there you will find that the spirit still exists. There are homes in which Bibles are kept, not to be read, but because their presence is supposed to surround the home with a certain sanctity and protection. Crucifixes are still worn, not as symbols of spiritual redemption, but as personal charms, subtle spells to guard from harm. And this leads me to speak of a mental temperament which I am afraid is widely diffused, and which betokens spiritual degeneracy. The Israelites sent for the ark, the symbol of religion, not to aid them in attaining nobler character, but to save them from the Philistines. Now, all religious symbols, all ceremonies, all means of grace, when rightly used, are used for the purpose of bringing our spirits into closer communion with God, that our spirits may shine more and more with the grace and beauty of holiness.

But are we not prone to use these symbols and means as the Israelites used their ark, to obtain a sort of magical protection from physical peril, and not deliverance from the captivity of sin? Do we not tend to use them as safeguards against material loss, and not as helps to escape from sin? Are we not inclined to employ them, not to beautify our characters, but to save ourselves from the Philistines? There are great masses of people on the continent of Europe who look upon their crosses and masses in the light of a spell, and these have peculiarly small influence upon the moral character of their lives. They consider themselves as being under a special protection, and under that protection they gamble and drink, and indulge in all manner of riotous living.



The Music Hall and Coliseum, where the Convention meets.

Well, we may not wear the crucifix as a charm. We may have no ark to use as a mystic spell. But how do we use the means of grace called prayer? The primary purpose of all religious symbols and exercises is to bring our spirit into communion with the great Spirit of holiness and truth. The gracious purpose sought by prayer is this, that the spirit may be washed, cleansed, made white and beautiful in holiness; we pray in order that we may be made more like God. My prayer is answered when I rise from my knees a better man. The primary purpose of the ark was to save men from themselves, their low, carnal selves, and fill their consciousness with God. The great purpose of prayer is to save men from themselves, and fill their souls with God. But the divine purpose of the ark was forgotten, and it came to be regarded as a magic spell to save them from the Philistines. And is not the divine purpose of prayer sometimes forgotten, and is it not often employed as a spell to save us from poverty and loss and danger, but not from *sin?* There is a short paragraph in the life of one of the saintliest men of our time which specially illustrates my argument. In one of his letters, written in manhood, he writes: "Once I recollect I was taken up, with nine other boys, at



A RECEPTION WILL BE HELD AT THE CHRISTIAN CHURCH PAVILION AT THE WORLD'S FAIR, OCT. 20.

school to be punished, and I prayed to escape the shame. The master, previous to flogging all the others, said to me, to the great bewilderment of the whole school: 'Little boy, I excuse you, I have particular reasons for it.' That incident settled my mind for a long time; only I doubt whether it did me any good, for prayer became a charm. I knew I carried about a talisman, which would save me from all harm. It did not make me better, it simply gave me security." Will you mark that last phrase: "It did not make me better; it simply gave me security"? That was what the ark did for the Philistines; is that all that prayer does for us—composing our fears, but not affecting our morals; giving us a sense of security, but not delivering us from our sin? If the exercise has been thus debased, it will betray us when we need it most; refuge will fail us when we stand at last in the presence of the pure and holy God. Don't let us use prayer as a spell to shield our bodies; use it as a means to purify our souls.

Now just let me refer you for one moment to the symbols of the Saviour's sacrifice. These symbols are intended to help us to realize historical facts that we may apprehend spiritual realities. The bread and wine are to help us to remember a dying Lord, that we may the better lay hold of the living One, and feel the power of his resurrection in a redeemed and sanctified life. These symbols are to help us to realize the Saviour's sacrifice, that in the realization we may rise into newness of life. They are like the ark, intended to help us to lose ourselves that we may find ourselves in Christ. Do we always use the sacrament in that way? Are there some who would be compelled to say: "It does not make me better, it simply gives me security"? It is prone to become to any of us a kind of charm, or spell, a magic feast, giving us a greater sense of security, but with little or no influence upon the moral life. Do we ever regard it as a function which it is risky to ignore, which it is policy to use, which, being used, hedges the life about with the defence of divinity? Brethren, the sacrament is worthless, it is worse than worthless, if it does not help us to a holier and more consecrated life. Let us beware lest we regard it as a charm, to secure us in indifference. Let us beware lest we regard the symbols as an ark which can save us, altogether apart from our continual loyalty to the King. I pray that as we commune, we may find by humble prayer, by sincere desire and holy expectation, that the material symbols help to the realized presence of the great Master himself. May we know him to be in our midst as a sanctifying and quickening presence, turning indifference into spiritual hunger; breathing upon us and converting smoldering zeal into ardent piety; illumining our mind and chasing away every paralyzing fear; making us to be filled with his own joy, and free with the glorious liberty of the children of God.

The Great Convention.

By Aaron Prince Aten.

To touch glad hand along the weary way,
And speak some word to cheer the darkening day;
And better yet, new inspiration gain,
And knowledge new and fresh and full attain
For all the work of rugged earthly life,
And strength of spirit for its stirring strife—
From Maine to California's golden sands,
From Orient to Occidental lands,
Let all the tribes due preparation make,
And all the sacramental hosts partake
Of richness rare that waits the outstretched hand,
When gathered safe within the pleasant land
Where good St. Louis their swift coming waits
With bounteous stores, and wide her welcome gates.
And then the feast of reason waiting there;
The glad, sweet songs the breezes upward bear;
The heavenly wisdom of some saintly sage
Poured forth from out the sacred stores of age;
The fiery eloquence of vigorous youth,
The glowing fires of grand eternal truth—
Shall not our spirits revel in the feast,
Our faith and hope and love be more increased,
A grand uplift in all of heavenly things,
Our spirits wafted as on angels' wings?

Verdon, Nebraska.

Christian Singers in the Choir

By Princess C. Long

Some time ago there appeared in one of our leading music journals the following advertisement: "Wanted, a competent, Christian lady or gentleman to take charge of a chorus choir. Good salary to a good leader." It was, to say the least, a rather unique advertisement coming as it did from a city church, and created much interest. At the next music convention a bright young man who had read it brought up as a subject for discussion, "Is it necessary to be a Christian to be a successful choir leader?" The discussion was heated, and while no definite settlement was made (such questions are only settled by the churches) yet we went from that convention knowing each other better for the glimpses into lives and characters that such a discussion is bound to give, and with new and loftier ideas of the responsibilities and duties of a good choir leader. Is it really out of the question, as I have heard it asserted more than once, to have only Christians in the choir? Is not the choir, or should it not be, a part of the church, a part of the machinery, if I may so use that word, used to bring men and women into the religious life? In most of our churches the music is really considered a part of the service; but there are still many preachers and congregations who look upon the music as the entertaining feature of the service. Of course where such ideas exist, the only requisites of the singers are that they be well educated, well dressed and uphold the music standard of the congregation; for this they receive good salaries, and there the matter ends. The music is selected by a committee, often without consulting the pastor or his subject, and it is "none of his business" to interfere, and for the sake of peace he does not. I remember in one of our California churches during a protracted meeting the minister had been having some trouble over this very subject; some of the choir were Christians, too. One by one they left their places to sit in the congregation, till one Sunday morning only one poor lonely tenor was in his seat. The minister, as if nothing had happened, announced: "Let us begin our worship by singing number eighty-four, omitting the first verse." The hymn was, "We're Marching to Zion," and you know the second verse begins, "Let those refuse to sing who never knew our God." It worked like a charm, and all who were really Christians were in their places at the next service. On the other hand, there are good choirs made up of cultivated, Christian singers that are, by the very praise that comes from their souls through their voices, an inspiration to both preacher and people.

What is true of bodies is true of individuals, and so with the choir and soloist. Where in all the history of church singers is one who has blessed the hearts, brought souls into the kingdom and inspired Christians with higher ideas of life as has Ira D. Sankey? To be sure, he is not a fair example of church soloists, nor of what might be secured as such, for there never was another like him, but cannot his life and work prove to all thinking people how far superior is a Christian singer for the real work of the church to one who is not, for with him as with many others it was "the man behind the message," "the singer



Princess C. Long.

back of the song" as much as the song that gave him his place in the hearts of the people.

It is a glorious outlook for the church music of the future that gospel music sweet and simple is being more and more used by choir and soloist. Of course many churches will not accept it for some time, if ever, but even they will in time see the necessiy of interspersing the difficult and classical with the songs that reach the heart. For the time is surely coming when Christian singers will be in the choir, and a true Christian singer, however educated, will know that a cultivated voice, used as a medium through which a beautiful gospel song flows from the heart of the singer to that of the hearer, is one of God's instruments for shedding sunlight into the souls of his children. I would not say, use the gospel hymns exclusively, but I would say, let the music be such as will exalt the Master rather than the servant. Who has not been bored in church by listening to vocal gymnastics by singers whose thoughts were only of themselves?

I remember being one Easter morning in Chicago. The request had come through the paper the week before, from whom I do not know, for each church in the city that could do so to have as its solo on Easter morning the beautiful "I Know that my Redeemer Liveth," from The Messiah. Among other strangers in the city I went to one of the big churches "to hear the music." I shall never forget my disappointment when a lady, very beautiful in her array of Easter dress and millinery, showing in every feature of her face, every movement of her graceful figure, that she was glad *she* was living, sang in a splendidly trained but utterly cold voice:

> "I know that my Redeemer liveth,
> And though worms destroy this body,
> Yet in my flesh shall I see God."

We could not feel that she knew she had a Redeemer. When she came to that grand climax, "For now is Christ risen from the dead," she raised her eyebrows until they almost met her daintily curled hair, she stood on tiptoe to reach the high "G," but her soul and those of her hearers remained exactly where they were, and were of the earth, earthy.

Let us have a grand oratorio selection occasionally, when the singer is capable of reaching the interpretation the old masters meant to be given them, but this cannot be done with an untrained voice nor a narrow soul. Personally I am partial to oratorio music—go to hear it at every opportunity and study it continually—but I never attempt to sing it in public. It has its place in the world, and we could not dispense with it, but because so few singers can sing it, church service is not the place for it except very rarely. I am sure I voice the sentiments of most if not all our evangelistic singers when I say, speed the day when the singing will be so much a part of the work that the singer in regular church service and in protracted meetings will be looked upon as a worker rather than as a "singer." When that day comes we will not hear the announcement in a happy evangelistic service, "Mr. A. will now favor us with a solo," any more than, "Mr. B. will now favor us with a prayer."

Sometimes the question is asked, Does not a singer become narrow by studying and singing only sacred music? In one sense I answer "Yes"; in another "No." It is owing to one's view of sacred music. To a child of God whose heart is attuned to melody all good music is sacred. Bishop J. H. Vincent, whom I am glad and proud to call my friend, once said to me early in my evangelistic work: "Don't make the mistake of giving up your concert work. Make all your music sacred, and sing all and always to the glory of God. If you cannot feel and sing 'The Star Spangled Banner' to thrill the hearts of your hearers, or a pure humorous song to bring spontaneous

laughter, you are not broad enough for a true gospel singer." I have not forgotten it, and it has been a great help to me at all times in my concert and evangelistic work. Oh, for something to inspire young singers who long for a musical career with the thought that working in the Master's vineyard is the highest and noblest calling to which any talent can be given, and that a thoroughly educated singer can do as much more and better work for him, if truly consecrated, than an untrained one, as is the case in an operatic career.

So many seem to think that to be a gospel singer needs only a sweet voice and a consecrated heart. True, these are necessary, but with them is needed a thorough understanding of the voice, breathing, expression and articulation, just as in other lines of musical work, to do one's best, and surely God wants our best. When we realize that the gospel singer must prepare for his work as the minister prepares for his, and that no talent is too great, no education too complete to be given to the Father's work, then we shall see more Christians in the choir. The question sometimes arises, Shall we have a choir at all? Personally I am so partial to congregational singing that I could hardly give an unbiased answer were the question put to me. Where the congregation is educated up to the idea of the singing being a part of the service, and, with a Christian leader supported by a good organ, join heart and voice in the glorious songs of praise that abound in our songbooks, surely it is music with which for church service nothing is comparable. To me there is no music so grand as a large chorus, and one of the greatest delights in our national convention at St. Louis, I am sure, will be the singing of that great thousand-voiced choir. Our conventions are getting to be such big things that only big things are appropriate. When I read in one of Brother Garrison's articles some time ago that we should have more congregational singing in our conventions I could but say "*Amen.*" (I presume that is the Methodist in me.) I know Brother Garrison was not objecting to the solos we have there, nor am I. The solos are many of them very beautiful and helpful, and the convention program seems to be the best place for our evangelists to hear the new singers that are coming into the field continually, for which we are all so thankful. For my part I appreciate more than any ordinary words can tell the kindness the brethren have shown me at these conventions (even at Omaha when against the physician's orders I went to the communion service, with a temperature of 103 degrees and a pulse of 140, and foolishly tried to sing—and paid dearly for it, too), and I confess that I am perfectly happy when up there singing to the thousands of responsive faces and hearts; who is not? At the same time I have felt so often while singing thus and enjoying it myself, after some of the soul stirring speeches to which we listen at these great assemblies, when the hearts of the people are so full they are running over through their eyes, how much better if they could stand and pour out some of that fulness in a glad, glorious song of praise to God for such happiness, and I believe I speak for other singers when I say this.

But to return to the choir. In many churches it is indispensable, and I glory in the fact that we have so many really consecrated singers in our choirs all over the land, for through the choir many of our best working young people have been brought into the church. So let us have choirs, mixed choirs, male choirs, quartet and chorus choirs, but let us have them as much as possible made up of Christian singers, and let them sing with the "spirit and the understanding," and in such a way that the congregation must join because they can't help it, and let us all join in—

"Awake, my tongue, thy tribute bring
To him who gave the *power* to sing."

Should the Time for the National Convention be Changed?

By Hiram Van Kirk.

The time of the national convention was set when the Disciples of Christ were a comparatively small people. It was put just after corn cutting, in a season of leisure for the farmers of the fertile Ohio river section in which we originated. But we have become a great national, if not international, people. It is a fair question whether another time of year would not better accommodate the mass of the brotherhood.

The following are some reasons why early September or late August would suit the several interests:

1. All, or nearly all, of the great international conventions, as the Christian Endeavor, Sunday-school association, national educational association, Presbyterian assembly, Methodist conference, etc., are held in connection with the summer season. Attendance can be combined with the summer vacation trip. If our convention were held near the dates mentioned, our brethren could direct their travels toward the center agreed upon, meet and return home for the year, and thus save the expense of a second trip. This would be of incalculable advantage to those living at a great distance. The summer season is the only one when our ministers can be away from their churches for any length of time. The selection of this date would make our conventions more truly representative.

2. The earlier date would be of great advantage to our churches. The autumn work is fairly started, when the pastor and several important members must be away for one or two Lord's days in October. Thus the impetus is lost, and in all places where continuity is essential, a new start must be made. Some of our leading pastors have told the writer that they could not get their regular audiences until after the convention, and that the loss of the important month of October, threw them back for the whole year.

3. It is evident to all that an earlier date would suit the men of our schools and colleges. By this change they could be present in greater numbers and could begin the year with the inspiration of the great meeting behind them.

4. This change would help the missionary societies. They would have the advantage of striking the first note. They could set the standard and furnish the inspiration for much of the year's work. They could have a free course for a continuous appeal. Some minor changes in the schedule would be compelled, as the Church Extension offering would need to be set for October, but this would be a gain to all concerned.

It is true some objections can be offered:

1. Some may say that the change would upset the reports for a year. But these could be made on a proportionate basis. Besides, there would be no actual loss of time or money, and reports are not the essence of supporting the Lord's work.

2. Others may fear the heat. This objection is real. Still, when one considers the places of our late conventions it is seen that early September does not bring an unbearable climate for the majority. An occasional hot year may be experienced, but this can be made enjoyable by providing a freer and more outdoor entertainment of delegates.

Finally, if any change is to be made it should be done this year. An earlier date will add 100 per cent to the convention on the Pacific Coast in 1905. Six weeks or two months should be given to the trip. Our brethren here plan to use the presence of our leaders for the most extensive setting forth of "Our Plea" in their history. They plan several subordinate missionary conventions. They hope that every church will be reached from Seattle to San Diego. The climate will be favorable to a movement all along the line. May we not pray for a consideration of the date?

Berkeley, Cal.

Short Meter Sermons.

Words are not wings.

The passive life knows no peace.

There is no virtue without victory.

There is no possession without appreciation.

That which can be defined cannot be divine.

It is always safe to suspect the suspicious.

The Business Man and Conventions

As Seen from the Dome

By F. D. Power

"Dulce et decorum est pro patria mori," wrote Horace. "Sweet and seemly is it to die for one's fatherland." Some Siberian militia, offering for service at the front recently, petitioned the czar in these words: "We humbly lay at your majesty's feet our desire to be permitted to fight and die for the fatherland." Whereupon, the emperor, accepting, wrote on the margin of the petition in his own hand. "I thank you sincerely, and hope that your wishes may be fully realized." The czar's pen slipped, no doubt. He hardly meant it. Glorious as it may be to die for one's country, better is it to live for it. This is the season for conventions. All over the land our people are coming together to plan for the extension of Christ's kingdom. It is the reign of the Prince of Peace we would establish, not autocracy or Cæsarism, nor even the settlement of the issues between the Democrat and the Republican, but the making of this land and all lands Immanuel's land.

Maryland, Delaware and District of Columbia hold their twenty-sixth annual convention Oct. 4-7, at Martinsburg, W. Va. This church, right over the line from us, and largely built up by the Hagerstown and Beaver Creek churches, is in our co-operation. We are expecting a happy meeting. These annual festivals have been events in our history to be remembered; they have been milestones that have marked the steady progress of our cause in this eastern field. It is fair to say no body of the same strength in all the brotherhood can show more aggressive service, larger offerings or greater results. The program for this meeting is very rich and full. Wednesday, Oct. 5, is preachers' day, which is set apart to the discussion of practical themes of special importance to our ministry. Thursday is given to the convention proper and the C. W. B. M.; Friday to the Sunday-school interests, the convention and the Christian Endeavor societies. We can promise all a hearty welcome and a feast on the mountain top.

We shall take a good delegation to the general convention at St. Louis from Maryland and the District. Probably the largest representation our churches here have ever sent to one of these annual conventions will leave Washington on Monday, Oct. 10. Our route is the famous Chesapeake & Ohio. No other line can equal this for comfort, for beautiful scenery, for historic interest, for all conditions which make such a trip a thing of beauty and a joy forever. Leaving the Potomac and passing through northern Virginia, so full of the stormy recollections of the great war, and the lovely Piedmont region by way of the famous university and Madison's and Jefferson's homes; and then Virginia's great natural sanitarium, the numerous spas which are among the most noted resorts on the continent; across the Blue Ridge and the Alleghanies; among the cliffs and canons of the New river and through the Kanawha and Ohio valleys, on to the Queen City—it is indeed a most interesting and charming journey. "The Rhine, the Alps, and the Battlefield Line" it has been called, and the combination is here without crossing the sea. The traveler rolls through these varied and rapidly changing scenes in the most luxurious of coaches, over one of the smoothest of roadbeds, all the way from the fairest of capitals to the scene of the world's coronation.

We should come up to this meeting in St. Louis with a common purpose to make it our greatest and best. The great religious festivals of the Jews were holy convocations. The feasts of trumpets, of expiation, of tabernacles, of the dedication, of the passover, of pentecost and of purification were occasions of rejoicing, but of deep solemnity and devotion. "It shall be a holy convocation unto you," is Moses' word over and over again. This was true of all their sacred times and seasons from the Sabbath to the passover. Should not our great gatherings for the interests of Messiah's kingdom be equally sacred? Should not these be assemblies of prayer, of waiting upon the Lord of the harvest with devout thanksgiving and praise? Should we not "minister to the Lord" to-day as did the missionary council at Antioch, and obey the leadings of the Holy Spirit as did those men when commanded to separate Barnabas and Saul for the work whereunto they were called? In the spirit of Christ, in the communion and fellowship of the Holy Spirit, let the people of God come up to this assembly. On our knees let us render to him an account of our stewardship. In the fear of God let us take up the problems that confront us. About the Lord's table in the great and grateful celebration of the Lord's death let us consecrate ourselves.

Another of the beloved elders of the Vermont avenue church entered into rest September 9, Joseph F. Saum. He was a splendid example of the Christian business man. Born in Ohio, he was reared in Edinburg, Va., and came to this city thirty-three years ago to engage in business as a commission merchant. For many years he was one of our elders and the treasurer of the building fund, and a member of the building committee when the new house of worship was erected, and in all these relations he was faithful and rendered invaluable service to the cause of Christ at the capital. A man of great modesty, retiring, unassuming, sensitive in the extreme, a gentleman of the purest type—he was yet a man of strong convictions, quick decision and great firmness. I do not know but it is one of the greatest things that can be said of a man—that you always know where to find him. It was true of this man. He was always reliable. He was a man of strict integrity. Men trusted him. On the street, in the counting house, his influence was felt for righteousness as well as in the home and the church. No man could ever suspect him of knowingly doing a wrong thing. He built character into his business. Perish what may—gold, silver, houses, lands—character lives. Character is power more than knowledge. Character creates confidence. Character takes care of reputation. Deeper than judgment, deeper than feeling, is the thing we call character. "I know nothing of the man's creed," said one of a Christian tradesman, "because I never asked him what he believed, but a more honorable, punctual, generous business man I never knew. I would as soon take his word for a thousand dollars as I would another man's bond for a shilling. Whatever he promises, he performs."

Such a man was our elder. His business was begun very quietly when he started, but when his well rounded life closed, all men knew him, and his quiet, wholesome influence was felt far and wide. Character is formed just as a woman knits stockings—a stitch at a time. It is a fabric. But it is beautiful, enduring, potential. This was Christian character. Our brother was a man of deep spirituality. He knew his Bible. He was a diligent Sunday-school scholar. His religion was a very holy thing to him. Amid all the rush and worry of material things he endured as seeing him who is invisible. Souls like this are not so numerous in our modern life that we can afford to let them pass without a tribute to their memory.

Why should not business men concern themselves about the Lord's business? Why may not the busiest of busy men pray the prayer of Lord Ashley before he charged at the battle of Edge Hill: "Oh, Lord, thou knowest how busy I must be this day; if I forget thee do not thou forget me!" Why should our missionary conventions be given over to preachers, and manned by preachers, and run by preachers, and even financed by preachers, as is sometimes the case, when we have such consecrated business men often, or business men who should be thus enlisted in the highest functions and holiest interests of the church of God? Let us have a glorious rally of this element of force in our St. Louis convention. Why not? The greatest of all business is the conversion of this world to Jesus Christ. "Diligent in business, fervent in spirit, serving the Lord," is apostolic Christianity. Come. "The king's business requires haste."

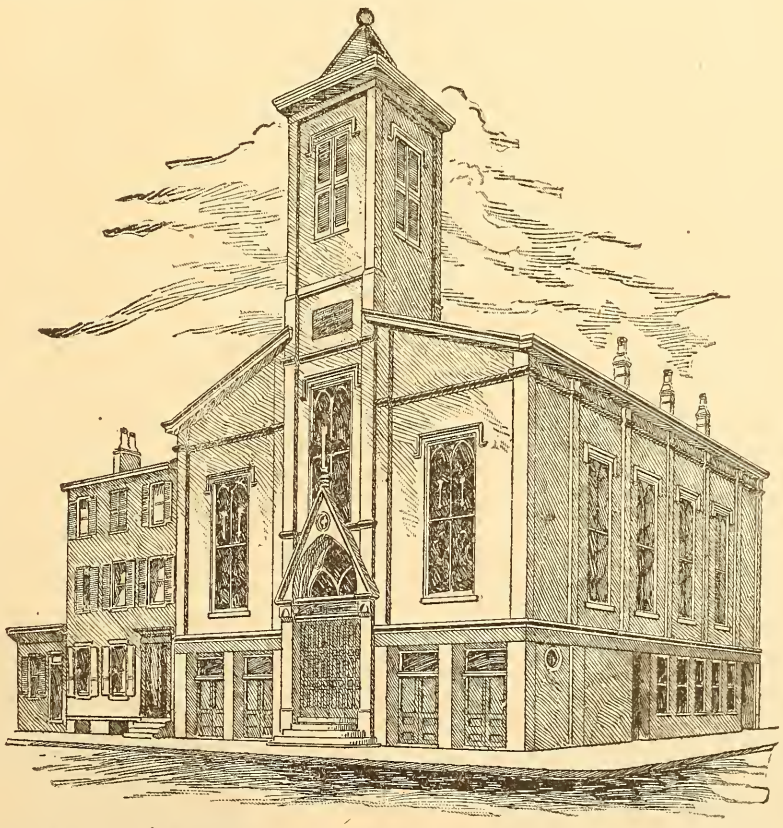
The Origins of Our Societies

David S. Burnet was the father of organized co-operative work among the Disciples of Christ, and the first convention of the Christian churches was held in the old building on Eighth and Walnut Sts., Cincinnati, Ohio, in October, 1849. It was in this city, too, that our three other most important organizations originated—the F. C. M. S., the C. W. B. M., and the Church Extension Society.

Only one hundred and eighty delegates were present at the first convention, which lasted five days, and its result was the organization of the American Christian Missionary Society, whose object was to be "the spreading of the gospel in this and in other lands." Alexander Campbell was its first president, though not present at its first convention. In the beginning it was both a home and foreign missionary society, and had to struggle against much opposition. So much so, that W. T. Moore called for a committee to consider the matter, and in 1869, what is known as the "Louisville Plan" was adopted, at the suggestion of some of our ablest men. This was an attempt to adjust the relationships of the different missionary enterprises, but it did not have entirely the effect desired, and in 1881 the present constitution was adopted.

The Foreign Christian Missionary Society had a good beginning. It came out of a deep conviction with respect to an important need. It was a logical and timely sequence growing out of an experimental knowledge of missionary work. The antecedent conditions need not be mentioned here. The culmination of these conditions was reached in 1874, at the general convention in October of that year. W. T. Moore urged that the general society should take up actively foreign missions, and put some missionaries in the foreign field. Finally a resolution was adopted, leaving the whole matter to the board, with instructions to begin the foreign missionary work as soon as the board deemed the undertaking practicable. Dr. Moore and a few others contended that this resolution, if passed, meant simply the indefinite postponement of any foreign missionary work. He opposed the resolution in a vigorous speech, calling attention to similar resolutions which had never amounted to anything. The resolution, however, was passed by a large majority, but Dr. Moore was not satisfied with the result. He personally spoke to a number of delegates who he felt certain would co-operate in the inauguration of a foreign society, and asked them to meet him at a fixed hour in the basement of the Richmond street church, in which church the general society was holding its annual convention. About twenty-five or thirty responded to this call, when Dr. Moore explained more fully the object of the meeting, and urged the necessity of forming a foreign missionary society at once, in order to accomplish anything in the foreign field worthy of the Disciples as a religious people. The meeting endorsed this proposal enthusiastically and a committee was appointed, of which Dr. Moore was chairman, to draw up a constitution and by-laws and report the same at the next general convention. The result was, as is well known, that the foreign society was definitely and formally proclaimed at Louisville in the fall of 1875.

Such, in brief, is the story of the genesis of the foreign society. It was not inaugurated as an experiment. It came into existence as a necessity. It was the result of an enthusiasm which had outgrown the slow pace of the conservatism of the old society. The movement for the foreign society had its origin in the house of prayer. It was no spiteful resentment of the action of the general society. The new movement sought the heartiest co-operation with the general society, and in the best of spirit it consulted with the leaders of the general society in every step that was taken. And so admirably was the whole matter managed, that before the October meeting of 1875, the two societies were working practically in entire harmony. This has been their course ever since. They recognize that the work to be done is a common work. They hold their conventions at the same time and place, with simply a division of hours, so as to facilitate the reports and discussions of each society.



Church at 8th and Walnut, Cincinnati, the Home of our organized work.

The Christian Woman's Board of Missions was inaugurated during this same convention, and though the Richmond street church contains a tablet claiming its birthplace there, the divisional meeting of the seventy-five women was held in the basement of the Central Christian church. The idea of the organized work came from Mrs. Caroline N. Pearre, who began work in her own home church in Iowa City. The idea was spread through the editorial labors of Isaac Errett and J. H. Garrison, and Indianapolis was fixed on as the location of the general board.

The Church Extension fund had its origin in 1883, at a national convention held in the Central Christian church, Cincinnati. It was carried on by a committee of the home board until 1888, when the demands of our growing brotherhood became so great that a separate board and a separate offering day were required. It was provided that the board be located in Kansas City, because Kansas City was contiguous to the territory where our most rapid growth was going on, and hence where the most of the money would be needed. The board was not to be partial to this country, but developments have shown that the brethren of our national convention were correct in their prophecy.

Quoting from George H. Combs, "The National Benevolent Association, though youngest of all our national organizations, should have been eldest born. Though last in the ordinary time, it was first in the heart of God. Possessing a scriptural, it should have had also an historical primacy. Beyond all other agencies, it has highest and holiest claims."

This association secured its charter in 1887, and was started by certain Disciples residing in St. Louis, under the inspiration of Mrs. H. R. Younkin. Its first year's income was $85. Its receipts for the year ending Sept. 30, 1904, were $70,335.39. Mrs. H. M. Meier is president, and to her clear vision of opportunity and duty is due much of the success of this ministry. Geo. L. Snively, of St. Louis, is secretary, and has been closely identified with this work during its later and most prosperous era.

In 1895 the Board of Ministerial Relief was organized at Dallas, Texas, and last year at Detroit a Board of Evangelization was elected. Another new organization that promises much fruit is the Educational Society.

Organization has by its works justified itself. The more the churches co-operate the more is the kingdom advanced, if they co-operate for Christian effort and not merely to count heads. The fellowship of co-operative work should be for mutual helpfulness and service. The missionary spirit has, as some one has said, made agencies and organizations and financial methods necessary. Administrators, agents, means, machinery, enterprise—all are needed. All these the church has provided, and a great system has been worked out, rivaling in its universal operations and the greatness of its transactions any commercial project. As men appreciate more and more the value of practical rather than polemical religion, they see that with their prayers must go organized effort to create a condition that will make their prayers [a manifestation of divine love.

Notes About the National Convention

The great concert at the Coliseum! This will be the good fellowship opening of the convention, on Thursday evening, October 13, at eight o'clock. The Century Chorus of 1,000 voices, under W. D. Pittman and N. M. Field, will render the music, assisted by prominent soloists. A few short, bright speeches between songs will give the singers a little rest.

The Century Choir will sing each evening from 7:45 to 8:15 at the Coliseum.

The registration offices at the Olive and 11th street entrance of Music Hall, will be open for business Thursday afternoon, October 13. Those coming to the city earlier can receive assignments on application to G. A. Hoffmann, 1522 Locust St.

White caps and white badges will mark the reception committee. You will find a contingent at Union Station ready to direct or help you in any way possible.

The postoffice will be in the registration hall. If you want mail sent there be sure to have it addressed "Care of Christian convention, Exposition hall, 13th and Olive streets, St. Louis, Mo." Do not put "World's Fair" on the address.

This convention will be unique in that there will be accommodation, for a kindergarten, nursery and hospital and rest room right at hand under experienced direction.

"Disciples of Christ Day" at the Fair will be a great occasion. Most of the state buildings on the grounds have agreed to receive the delegates from their states between 5 and 6 P. M. Where a state has no building, some other state will extend courtesies. From 2 to 3 P. M. there will be a reception at and around our pavilion which is opposite the Texas building and between South Dakota and Oregon. At 3 P. M., and for one hour, there will be a great gathering at Festival Hall, the program of which is printed elsewhere. Our Washington correspondent will come west, and the convention will hear a great speech from under a dome larger than St. Peter's.

Some of our foremost men will preach in St. Louis Oct. 16. Not only will they occupy our own thirteen pulpits, but many other pulpits have been opened to us, and it is planned to hold services at Festival Hall in the morning and at some theaters in the evening.

We have not yet received definite information as to the college reunion banquets.

Christian College has been assigned by the Exposition authorities a "day," and the reunion will take place at the Missouri State Building Oct. 18.

Business men ought to gather in large numbers to their special session. Read Brother Thompson's letter.

Power, Richardson, Combs, Sweeney! These are but a few speakers of many worthy and widely known ones on the program.

Do not fail to hear the address of Mrs. Atkinson. It will have scope and purpose, will be practical and bearing upon the future of the work of the C. W. B. M. organization. *It can be heard;* be there to hear it.

Unless—this being such a weighty year politically—all indications shall fail, we shall have the best year's work we have yet had.

The Christian Woman's Board of Missions is issuing between two and three millions of pages of missionary literature each year, besides the publication of its missionary periodicals. The committee on literature will tell you something of this important work.

The children are helping the C. W. B. M. board erect its buildings and care for the many orphans for which it is responsible. They also are helping to support a number of missionaries. Miss Mattie Pounds will give you an inspiring account of their work in her report.

H. G. Wilkinson, who speaks Friday afternoon, Oct. 14, has recently come from Porto Rico, and has been making a special study of the industrial problems of the island, and of the relation of boys to them. He is in charge of the Industrial School for Boys which the Christian Woman's Board of Missions is opening near Bayamon.

The address on Mexico, by Mrs. J. E. McDaniel, will be of particular interest. Mrs. McDaniel is a fine speaker and comes direct from a field in which we are engaged in one of the largest and most successful missionary enterprises of our people.

Prof. W. C. Payne will have a clear message for you on the value and mission of the Bible. Professor Payne and his wife have this year given Bible teaching to 250 young men and women in the Kansas University and Haskell Institute.

Do you know the great amount of evangelistic work the Christian Woman's Board of Missions is doing in the homeland? Hear Mrs. Grafton's report of it. You may be surprised; we are sure you will be pleased.

Miss Annie E. Davidson will bring the recommendations for the future of the children's work to the convention. Those who know Miss Davidson's clear, forceful manner of speaking and the literary finish always characterizing her addresses, will be glad to hear her.

India is a field dear to many hearts. That great, gray land, a continent, rather than a country, is one in which our Woman's Board has made much progress. Hear Mrs. Jennings' report of it. There will also be with us returned missionaries from several of our stations, who will give us messages.

Hosts of our people far and near will want to hear, see, and greet Mrs. Persis L. Christian, who will report the recommendations for the educational work of the Woman's Board in the United States. Its scope is wide. The board is working among the negroes, the Chinese, the mountaineers and in the state universities.

Of course you will want to hear C. C. Smith on Saturday morning, Oct. 15. Our brotherhood has no more popular platform speaker than he, nor one more in earnest in his devotion to Christ's work in all its departments. He is one of the specialists who keeps generous generally.

One of the choicest hours of the entire convention will be on Saturday morning when the



Miss Annie Agnes Lackey, Missionary at Deoghur, India.



Dr. Ada McNeil, Missionary at Bilaspur, India.

C. W. B. M. missionaries are presented. There will be Mr. Wilkinson and Miss Collins, of Porto Rico; Mrs. Alderman, her children and Mrs. McDaniel, of Mexico; Dr. Ada McNiel, the living link of the Central church, Des Moines, Ia., in Bilaspur, India; Miss Annie Agnes Lackey, the orphanage mother, Deoghur, India; Miss Mattie Burgess, also of Deoghur, and possibly others from this land. Besides these the no less heroic work in the homeland will have its representatives and messages.

The National Anti-Mormon Missionary Association of the churches of Christ will hold its annual meeting at 1 P. M., October 17, 1904, in one of the rooms of the missionary convention hall, in St. Louis, Mo., the room to be designated later. There will be a good and short program, and the usual business will be transacted.

Mrs. A. M. Haggard, of Iowa, will speak clearly and definitely for the island missions of the board, Jamaica and Porto Rico, while Mrs. Bantz, of Missouri, will voice the recommendations for the future of Mexico.

Each year new speakers are heard in our national conventions. Many regular attendants look forward to these new workers and their messages with as delightsome anticipations as did Elspeth Macfadyen to *tasting* the sermon of a new minister.

The C. W. B. M. roll call of the states will be an entirely new feature in our conventions. It will be full of living interest. It means business; be sure to be on hand for it.

The announcement of the watchword and aim for the new year and the inspirational address following it will bring the C. W. B. M. convention to its climax. The address will be given by Mrs. Ella M. Huffman, of Iowa.

The Board of Church Extension will have the best report in its history to make at St. Louis. More money has been paid back on loans, more churches have paid their loans in full, more and larger offerings are being sent than in any previous year. We hope the churches will get as many offerings to the secretary as possible before the convention meets.

The one church extension speaker, E. L. Powell, of Louisville, Kentucky, is known among us as an eloquent preacher of the Gospel, a practical man and a pastor who reaches men. He gives the address on Tuesday night on the subject "Sermons in Stones." Every business man in our brotherhood ought to hear this address. It will be heard by two or three thousand preachers who can carry the message to their congregations, and yet every business man ought to hear Brother Powell's plea for the homeless brethren among us. The church extension part of the program will be an inspiring one, then, from all points of view.

One of the most attractive and interesting features of the program of the Foreign Society at Detroit last year was a conference on the value of the living link idea. There was not a prosy sentence in the whole series of speeches. Another conference will be held this year in the afternoon on Monday, a part of the program of the Foreign Society, on children's day. There will be a number of three-minute speeches. This will be the hour of rapid firing. Every speaker has been carefully chosen with a view to high water mark in only three minutes. The first sentence of each of these speeches will strike the core of the subject.

The Foreign Society has provided a program of special interest. R. H. Miller, pastor of the Richmond avenue church, Buffalo, New York, is one of the speakers. His subject is a great one, "The Program of Jesus." Mr. Miller has missionary information and the missionary passion. His church supports Frank Garrett in China. He is a young man, but is already a leader. He is sure to take good care of himself on the subject assigned him.

It will be remembered that Vernon Stauffer succeeded C. S. Medbury as minister of the church at Angola, Indiana. He is one of the most forceful and inspiring speakers in the whole brotherhood. His theme before the Foreign Society on Monday evening is, "Fellowship with Christ in his Sufferings." He prepares his addresses with scrupulous care, and this is sure to prove a spiritual tonic and a memorable address in our missionary annals.

A host will be at the national convention from the "Land of the Golden Gate." Some strong men will represent California, among whom we mention A. C. Smither, for more than a decade the pastor of First church, Los Angeles, one of the leading missionary churches on the Pacific coast. He will deliver an address on "The Assured Success of Foreign Missions." It will do us all good to be refreshed by this great theme.



Mrs. L. C. McPhersou, Missionary of M. C. M. S., Havana, Cuba.

George Darsie, Jr., of Massillon, Ohio, will thrill the convention on Monday. He speaks for the Foreign Society. His subject, "The Spirit to Possess That we may Possess the Land," will be one of the first order. His church is a living link in the Foreign Society. Though young, he is a man of power.

The introduction of the missionaries from the foreign field is always an event of peculiar and profound interest. Perhaps it is not too much to say that this is the supreme hour of the convention. The people like to see and to hear the men and women who have represented them for so many years at the front. They listen with moistened eyes and thrilling hearts to what they have to say. Anyone who misses the introduction of the missionaries will miss a great treat.

Dr. W. E. Macklin, who is one of the missionaries to be introduced, received his education in Toronto and in New York city. When he left the schools in New York his teachers said he was the best all-round man they had ever sent out. He entered China in 1886, and has been there ever since, except one year. He lives and works in Nanking, the old capital and one of the greatest and most noted cities in the empire. Dr. Macklin sees about 20,000 patients each year. Suffering men and women throng his hospital and dispensaries seeking health and cure. Every patient hears the gospel and receives a tract or a gospel or some other portion of the word of God. Dr. Macklin preaches to the patients and to hundreds of others almost every day in the year. He preaches in the tea houses, in the temples, in the markets and along the streets. He has a country circuit and goes out several times a week to visit the towns and villages and to heal the sick and to publish the way of life and salvation. Dr. Macklin has trained a number of Chinese physicians. In his spare hours he has translated a number of books, and has written any number of articles for the medical and religious magazines of China. He has translated the Life of Jefferson and the History of the English People, and books on sociology and on political economy. Dr. Macklin is said to be the best known man in China for his years.

Mrs. Macklin's maiden name was Miss Dorothy DeLaney. Mrs. C. E. Garst, her sister, was in Japan, and Miss Dorothy went out to visit her. While in Japan she met and made the acquaintance of Dr. Macklin. Instead of coming home according to her original expectations, she and Dr. Macklin were married and she went to live in Nanking. Mrs. Macklin has been of the greatest service to the mission. She has aided her husband in many ways. She has worked among the women and children. She has five living children of her own to care for. Little Marion has gone to be with the angels. Her body sleeps in Chinese soil. Marion was a goodly child and commended the gospel to many who would not have heard it from the lips of older and wiser persons.

W. E. Rambo comes from Damoh, India. Mr. Rambo is a native of Missouri. He is a graduate of Kentucky University. After some time spent in the pastorate he went to India to assist in the work in that great and dark land, and has lived most of the time in Damoh. In that place the Foreign Christian Missionary Society has a large orphanage for boys. Mr. Rambo has had charge of that institution for years. He imported American machinery and American tools. The boys are being taught trades and to use American tools and machinery. They are taught improved methods in arming. Mr. Rambo preaches constantly and teaches in the schools as he is able.

Mrs. Rambo is a native of New Hampshire. While she was teaching in Lexington she met Mr. Rambo. They were married shortly before leaving for India. Mrs. Rambo has aided in preparing clothing for the boys, has taught some in the school and has built up a Christian home, one of the best of all evangelizing agencies. She has three children of her own to care for.

Miss Mildred Franklin is one of three sisters in India. Her parents live in Anderson, Ind. She lives and labors in Harda, in the Central Provinces. Miss Franklin has the oversight of the school for girls, visits the women in their homes, and she presses the claims of the gospel home to the hearts and consciences of all with whom she has to do.

Miss Lavenia Oldham comes to the convention from Tokio, Japan. She has been at work in that great city for more than ten years. She has a number of Japanese girls in her own home and is training these for lives of usefulness and nobleness. She has a charity school into which the poorest children are gathered and taught. She has a church for whose prosperity she is responsible, and a Sunday-school under her supervision. She has some places in the suburbs which she visits regularly and preaches to the people who come to hear her message. She goes into the homes of the Japanese and talks to the women about the salvation that there is in Christ. Miss Oldham is one of the most useful women in Japan.

Lowell C. McPherson comes from Havana, Cuba. While in St. Louis he will represent the preachers of Cuba at the Sunday rest conference. Mr. McPherson is a graduate of Eureka College. He has had charge of the churches in Atchison, Kansas, and in Buffalo, New York. He has been in Cuba for five years, where he preaches and conducts Sunday-schools, and is preparing to open a day school for the Cuban children.

Mrs. McPherson is a native of Kansas City. She is a gifted and accomplished missionary. She aids in the church services, leading the singing, teaches in the Sunday-school and helps in other ways too numerous to be mentioned.

Convention Program — St. Louis, Oct. 13-20

[The C. W. B. M. meetings are on Friday and Saturday and the Foreign Society on Monday. Their programs are printed separately.]

SATURDAY, OCT. 15TH.

2:00 P. M. General Board Meeting.
President, J. H. McNeil, Kokomo, Ind.
Secretary, H. T. Morrison, Jr., Springfield, Ill.
7:45 P. M. Christian Endeavor Session at the Coliseum. (Under direction of R. H. Waggener) Presiding.

LORD'S DAY, OCT. 16TH.

11:00 A. M. Preaching in all offered pulpits.
3:00 P. M. Union Communion Service, W. H. McClain, Presiding, Coliseum.
Address—Carey E. Morgan, Paris, Ky.
7:30 P. M. Preaching in all offered pulpits.

TUESDAY, OCT. 18TH, MUSIC HALL.

Leader of Song Service, Mrs. Princess Long, Paris, Ky.
9:00 A. M. Prayer and Praise, S. R. Hawkins, South McAlester, Ind. Ter.
9:20 A. M. Report of the Board of Church Extension, G. W. Muckley, Kansas City, Mo.
9:30 A. M. Report of Statistical Secretary, G. A. Hoffmann, St. Louis, Mo.
9:40 A. M. Report of the Acting Board of the American Christian Missionary Society, Benjamin L. Smith, Cincinnati, Ohio.
10:00 A. M. "The New Crusade," Geo. H. Combs, Kansas City, Mo.
10:30 A. M. Introduction of Home Missionaries.
11:05 A. M. Business—Reports of Committees.
11:30 A. M. Address—Harry D. Smith, Hopkinsville, Ky.

AFTERNOON. MUSIC HALL.

Leader of Song Service, F. H. Kappa, Louisville, Ky.
2:00 P. M. Devotional Service, George Darsie, Massillon, Ohio.
2:20 P. M. Evangelistic Hour in charge of W. J. Wright, Washington, D. C.
Short Speeches by Allen Wilson, J. H. O. Smith, W. E. Harlow, Chas. Reign Scoville, F. A. Bright, W. J. Cooke, O. P. Spiegel, W. T. Brooks, J. O. Shelburne.
3:20— National Board of Evangelism, H. O. Breeden, Pres., Des Moines, Ia.
Address, J. H. O. Smith, Valparaiso, Ind.
Report of Board by the President.
3:40 P. M. Report of Board of Ministerial Relief, A. L. Orcutt, Indianapolis, Ind.
3:50 P. M. "Our Unacknowledged Debt," W. F. Richardson, Kansas City, Mo.

EVENING, OCT. 18TH. COLISEUM.

Century Chorus Choir Leader, W. Daviess Pittman, St. Louis, Mo.
7:45 P. M. Prayer, A. D. Harmon, St. Paul, Minn.
8:15 P. M. Address—"Sermons in Stone," E. L. Powell, Louisville, Ky.
8:45 P. M. President's Address—"Anglo-Saxon Civilization and Religion," Z. T. Sweeney, Columbus, Ind.

WEDNESDAY, OCT. 19TH. MUSIC HALL.

Leader of Song, Percy M. Kendall, Irvington, Ind.
9:00 A. M. Praise Service, J. H. Wright, Woodbine, Iowa.
9:20 A. M. Reports—Business.
9:45 A. M. Business Men's Session, Robert S. Latimer, Pittsburg, Pa.
10:45 A. M. "City Evangelization," S. Lloyd Darsie, Chicago, Ill.
11:15 A. M. "The Plea and Prospects of the Disciples," E. V. Zollars, Waco, Texas.
12:00 M. Final Adjournment of the American Christian Missionary Society.

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Christian Woman's Board of Missions.

FRIDAY AFTERNOON, OCT. 14.

2:00 P. M. Opening of the convention.
2:15 P. M. President's address.
2:35 P. M. Announcement of committees.
2:45 P. M. Reports of secretary and treasurer.
3:00 P. M. Report of committee on literature. Music.
3:20 P. M. Report of superintendent of young people's work.
3:40 P. M. Address, H. G. Wilkinson, Porto Rico.

FRIDAY NIGHT, OCT. 14.

7:45 P. M. Praise service, Mrs. A. R. Teachout, Ohio.
8:00 P. M. Address, Mexico, Mrs. J. E. McDaniel, Monterey, Mex. Music.
8:30 P. M. Address, W. C. Payne, Kansas.

SATURDAY MORNING, OCT. 15.

9:30 A. M. Devotional period, Mrs. J. S. McCleery, Nebraska.
9:45 A. M. Report of evangelization in the United States, Mrs. T. W. Grafton, Indiana.
9:55 A. M. Report of children's work, Miss Annie E. Davidson, Illinois.
10:05 A. M. Report of our work in India, Mrs. Hattie E. Jennings, Michigan.
Music.
10:30 A. M. Report of our educational work in the United States, Mrs. Persis L. Christian, Arkansas.
10:40 A. M. Address, C. C. Smith, Ohio.
Song.
11:15 A. M. Presentation of and addresses by missionaries from India, Mexico, Porto Rico and the United States.

SATURDAY AFTERNOON, OCT. 15.

2:00 P. M. Opening service.
2.15 P. M. Report of our island work, Mrs. A. M. Haggard, Iowa.
2:25 P. M. Report of our work in Mexico, Mrs. L. G. Bantz, Missouri.
2:35 P. M. Address, Mrs. J. E. Lynn, Ohio.
Music.
3:00 P. M. Report of nominating committee, Mrs. M. M. Goode, Missouri.
3:15 P. M. Roll call of states.
3:35 P. M. Report of committee on watchword and aim.
3:45 P. M. Address, Mrs. Ella M. Huffman, Iowa.

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Foreign Christian Missionary Society.

SATURDAY AFTERNOON, OCT. 15.

2:00 P. M. Meeting of the board of managers.

MONDAY MORNING, OCT. 17.

9:00 A. M. Devotional exercises conducted by R. G. Frank, Liberty, Mo.
9.30 A. M. Appointment of committees.
9:45 A. M. Annual reports.
10:30 A. M. Address, "The Program of Jesus," R. A. Miller, Buffalo, N. Y.
11:00 A. M. Introduction of missionaries.
12:00 M. Adjournment.

MONDAY AFTERNOON, OCT. 17.

2:00 P. M. Devotional exercises.
2:15 P. M. Reports of committees.
3:00 P. M. Address, "The Spirit to Possess, that we may Possess the Land," George Darsie, Massillon, O.
3:20 P. M. Announcements, unfinished business.
3:30 P. M. Conference on "Children's Day," conducted by F. M. Rains, Cincinnati, Ohio.
4:15 P. M. Adjournment.

MONDAY NIGHT, OCT. 17.

7:45 P. M. Song service and devotional exercises.
8:15 P. M. Address, "The Assured Success of Foreign Missions," A. C. Smither, Los Angeles, Cal.
8:45 P. M. Address, "Fellowship with Christ in His Sufferings," Vernon Stauffer, Angola, Ind.
9.15 P. M. Adjournment.

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Program for the Sessions of the Affiliated Interests of the American Christian Missionary Society.

WEDNESDAY P. M., OCT. 19TH.

Pres. Z. T. Sweeney, Presiding.
1:45—2:00 Opening Exercises.
Music, Mrs. Princess Long, Paris, Ky.
Devotional, G. A. Faris, Dallas, Tex.
2:00—2:35 American Christian Educational Society, Harry G. Hill, Gen. Sec., Indianapolis, Ind.
Symposium: Christian Education—Twenty-five leading educators of the brotherhood will participate in this service, led by Carey E. Morgan, Paris, Ky., Pres. Education Society.
2:35—3:00 The National Benevolent Association, Geo. L. Snively, Gen. Sec., St. Louis, Mo.
Address by Mrs. H. M. Meier, Pres., St. Louis. "Our Partnership with God."
3:00—3:50 The National Bible-School Association, W. H. McClain, Pres., St. Louis.
Address, Burris A. Jenkins, Lexington, Ky.
Annual Report by the President.
Election of Board of Directors.

WEDNESDAY EVENING. COLISEUM.

President Z. T. Sweeney, Columbus, Ind., Presiding.
7:45—8:15 Music, Century Chorus Choir, Conducted by W. Daviess Pittman.
8:15—8:25 Devotional, F. D. Power, Washington, D. C.
8:25—8:55 National Benevolent Association. Address, W. J. Russell, Pittsburg, Pa., "Christian Philanthropy the Dynamics of Christianity."
8:55— American Christian Educational Society, "Education and Our Plea," Harry G. Hill, Gen. Sec., Indianapolis, Ind.

Important Note.—On Wednesday, Oct. 19, from noon until 1:45 P. M. there will be a conference of all Primary Bible-school teachers, led by Mrs. J. H. King, Superintendent Missouri Primary Sunday-school union.

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Disciples of Christ Day at the World's Fair.

From 1 to 2 P. M. there will be an informal lawn reception at the Christian Church Pavilion. The officers of the various missionary organizations will be present to greet and be greeted by the delegates.

From 3 to 4 there will be a mass meeting of the delegates and their friends, at Festival Hall, J. H. Garrison, St. Louis, Mo., presiding.

1. Hymn, "Coronation," by the audience.
2. The Lord's Prayer, audience uniting.
3. Solo, "I Know that My Redeemer Liveth," Mrs. J. M. Philputt, St. Louis, Mo.
4. Words of welcome by Hon. D. R. Francis, president of the World's Fair.
5. Address, "History and Doctrine of the Disciples of Christ," by F. D. Power, Washington, D. C.
6. Hymn, "God be with you till we meet again."
7. Benediction.

Our Budget

—In this our pre-convention number will be found what Mark Twain would call the "premonitory symptoms" of the coming convention.

—Our old friend and poet laureate of Abingdon College, in the days long gone, favors us this week with a convention poem which shows that his hand has not lost its cunning, nor his soul its poetic fire.

—We think our readers will agree with us that these "symptoms" indicate a convention of no ordinary size and of no ordinary importance. It will be an extraordinary convention held under extraordinary circumstances and embracing extraordinary features.

—The programs of the various departments of the work which we publish this week will furnish the strongest argument why you should be present to hear what is to be said and to witness what is to be done. Here are feasts of soul which will strengthen us for many a weary march along our pilgrim way.

—We hope it is unnecessary for us to urge all who intend coming to the convention to notify the chairman of the entertainment committee beforehand so as to avoid confusion and delay in finding homes when the convention assembles. It is seldom so necessary that this matter be attended to promptly.

—During the days the convention is in session, we trust it will have the pre-eminence over all the attractions of the city and of the World's Fair. It will be a pretty severe test of one's interest in the work of the convention to be faithful to its various sessions, but we believe that a large majority will be able to stand the test.

—Remember that Disciples of Christ Day at the World's Fair comes on the Thursday following the close of the convention, and that it embraces features of special interest which no one can afford to miss. The state reunions at the several state buildings, the reception at our pavilion, and the great meeting at Festival Hall, at three o'clock in the afternoon, to listen to an address by F. D. Power, and a solo by Mrs. J. M. Philputt, will make a day long to be remembered.

—Since writing the notice, which appears elsewhere, of Brother Plattenburg's death we have received a letter from Bro. T. P. Haley, of Kansas City, who has just returned from Dover, whither he had gone to preach the funeral discourse of our departed brother. He writes: "Brother Plattenburg died, after a brief illness, Monday night, the 19th inst. Thus another comrade of the Old Guard has passed over to his reward." We cannot be too thankful that so many of the Old Guard yet remain with us to remind us of the heroic days of the past and to stimulate us by their example to greater efforts in behalf of the cause to which they have devoted their lives.

—A $20,000 church is planned for Shawnee, O. T.

—R. M. Dungan reports the churches at Holliday and Granville, Mo., as growing in missionary interest.

—Delegates to the Tennessee state convention at Nashville will go straight to the Vine street church upon arrival.

—The southeast Missouri district convention meets at Dexter, Oct. 4-6. A fine program has been arranged.

—Miss Louisa Thompson, of Abbyville, Kan., has just given our National Benevolent Association $100 on the annuity plan.

—J. P. Reed has removed from Hamilton to Lindsay, Ontario, to accept the position of general secretary of the Y. M. C. A. there.

—Last week the Foreign Christian Missionary Society received $500 on the annuity plan from a friend in Arkansas. This fund grows apace.

—L. C. Howe has just dedicated a new church at New Lancaster, Ind. This is a fine village community, and the new church will prove a blessing. Brother Howe is closing an eight years' ministry at Elwood, Ind.

—"Could not do without it," writes Prof. O. B. Clark, in asking us to change the address of his CHRISTIAN-EVANGELIST from Eureka, Ill., to Des Moines, Ia., where he takes charge of the department of history.

—W. J. Hudspeth, of Paris, Ark., has been elected to the position of general evangelist of south Kentucky, and has accepted the work. He will move to Hopkinsville immediately and begin the duties of his position Oct. 1.

—"The good cause is looking up at this church. Some of our literature is being introduced with good results," writes a minister. Is there any such human aid to a pastor's work as good literature in the homes of the people?

—The best corner lot in Corsicana, Texas, for the purposes of a church, has been bought by our brethren there, and under Bro. J. F. Quisenberry, they will erect a modern building adequate to the needs of a city of 12,000 people.

—Noah Garwick has closed work at Griswold, Ia., where he has been three and one-half years. He will enter the evangelistic field for a time. The church wishes to correspond with ministers of the gospel looking for employment.

—The Times-Union, of Jacksonville, Florida, the leading paper of the state, has been publishing a number of articles on the importance and basis of religious truth, from the pen of T. Henry Blenus, pastor of the Church St. Christian church of Jacksonville.

—"Smile. Every Sunday-school teacher ought to learn how to smile." Rev. H. E. Tralle, in Baptist Argus. But, for goodness' sake, make the smile genuine. A mechanical, professional smile is about the dreariest and sickliest thing we know anything about.

—A. R. Teachout and his father, A. Teachout, of Cleveland, O., have each given $500 toward the Bible college in India. This makes a total of $1,817.75 that has been received by our Foreign Society from the whole membership of the Franklin Circle church to date.

—The Y. P. S. C. E. of the Budd Park Christian church of Kansas City received the banner at the local union Sept. 12. This is a young society. A reception and donation was given on Sept. 15 to Bro. and Sister Ernest H. Williamson by the church at the pleasant home of Mr. and Mrs. Richard Palmer.

—A Georgia exchange announces that "the big peach crop" has interfered with the success of evangelistic efforts in that vicinity. We do not im-*peach* this statement, but it seems to us we could eat all the peaches we need between meetings, if we had the chance. Ship the peaches to St. Louis and go on with the revivals!

—The church at Salina, Kan., where David H. Shields ministers, is rejoicing because one of her boys, Clifton E. Rash, son of Howard C. Rash, enters college this fall to prepare for the ministry. A large electric fan has been installed in the church there, so that the whole room may be filled with fresh air and not cause a draught.

—Men cannot escape identification with their environment. In a moment, when they least expect it, some flashlight from some unknown source fixes them forever in an environment that tells of one's predilections. We have just seen an excellent snapshot of Dr. W. T. Moore striding down the Pike at the World's Fair, and evidently taking in all there was in sight! We shall preserve this for future reference.

—We regret to learn of the death of Dr. George C. Lorimer, for many years pastor of Tremont Temple, Boston. Dr. Lorimer was one of the strong men of this country. He deserves much more recognition than we can give him here, and an appreciation of him will appear in our columns from the pen of one who knew him intimately.

—J. D. Holsapple expresses the hope that those in charge of the communion service at the convention will utilize unleavened bread and unfermented juice of the grape. "His body was unleavened, uncontaminated by sin, and he, it seems to me, must have intended that we should perpetuate this thought in the use of the unleavened loaf. Likewise did he use the fruit of the vine to represent his blood."

—T. Henry Blenus has preached three sermons and taught two Bible classes every Lord's day this summer. That is a good record for a climate like Florida's. He reports that his church in Jacksonville is still meeting in its temporary chapel, which necessarily retards the progress of the work. While the want of a proper church in that district of the city is greatly felt, the present location is constantly improving.

—J. T. Ogle will close his labors with the Guthrie, Okla., church Oct. 1, having accepted a call to the First church in Paris, Texas, where he will begin work Nov. 1. Every preacher in Oklahoma has, we believe, changed his pastorate since Brother Ogle located at Guthrie, where he will leave many warm friends. Paris, whither he goes, is one of the best towns in north Texas, and has a good Christian church.

—Elsewhere will be found a statement from Bro. J. J. Morgan, announcing that the treasury is absolutely exhausted, and that money had to be borrowed from the bank to put bread in the mouths of the men in the field. Brethren of Missouri, the appeal is urgent. Are we of one of the proudest and richest states going to retrench in religious effort at a time when all the world is celebrating with us the glories of national and state progress?

—Bro. A. H. Gamble, late of Dixon, Ill., who accepted the pastorate of the Christian church at Gravity, Ia., writes: "The work here is very encouraging. Congregations are large and growing. I have also taken up Sunday afternoon preaching at Conway, once a flourishing church. We take up church extension offering September 18. Our church is leading in an effort to provide a cozy reading room and library in the center of the town for the young people."

—Under the leadership of Wm. Grant Smith the churches of Johnson Co., Ind., have decided to become a living link county of the Foreign Christian Missionary Society. This is a step in the right direction. We have fifty counties in Indiana that could take this step. There are sixteen churches in the county. Some of them are not strong, but their combined offerings can easily support a missionary. This will be an encouraging step forward for the churches in the county.

—Within the past week our National Benevolent Association has received direct gifts of $100 from R. A. Long, of Missouri, $300 from Mrs. Thomas Godsey, of Indiana, and $500 from Mrs. Jennie L. James, of Missouri, and on the annuity plan $100 from C. F. Humphreys, of Arkansas, and $2,000 from M. E. Gill, of Colorado. George L. Snively, 903 Aubert avenue, St. Louis, will gladly answer any inquiries concerning the ministries of this association.

—At the Tishomingo convention, it was decided to make the first Lord's day in November of each year, Indian Territory mission day.

—Last Lord's day the Metropolitan church, Chicago, celebrated its third anniversary, the services being continued on Thursday, J. H. O. Smith giving the chief address.

—The Church Extension offering thus far exceeds last year's by $10,500. That is a matter for great rejoicing and fresh courage. This is the last call for all churches to report to our societies prior to the closing of the books.

—In another column will be found a statement offering the CHRISTIAN-EVANGELIST FREE till Jan. 1, 1905, to all new subscribers. We trust our agents will take advantage of this generous offer on our part and make this an opportunity to place the CHRISTIAN-EVANGELIST into many new homes.

—Mrs. O. A. Carr, of Sherman, Tex., informs us that Mrs. J. C. Lea, of Dallas, Tex., the "Ranch Queen" of Texas, assisted by prominent ladies of that state, will entertain the Daughters of the Confederacy at the World's Fair, St. Louis, in the Texas Building, Oct. 7, 1904, from 3 to 5 P. M.

—We trust that all friends of the CHRISTIAN-EVANGELIST will read our liberal offer in another column. We propose to send the paper FREE till January 1, 1905, to all new subscribers. Kindly show your neighbor how much you appreciate the paper and you will do him good by securing his subscription.

—Only two sermons preached in three years in a territory ten miles wide by twenty miles long! Such a condition exists. Good claims can be had for $500, and certainly it would seem to be a desirable place for some preacher with a small family to locate. A railroad is building towards it and is now within forty miles of Charleston, Okla., where Bro. R. U. Mallory, who is our informant, is.

—Paris, Ark., Sept. 20, 1904. To the brethren of south Kentucky: After Oct. 1st, I close my work here to take up the work of evangelist and corresponding secretary of the south Kentucky mission field in the hope that, with the help of the Lord and his people, the work will be a success. My headquarters will be at Hopkinsville, where all my correspondents will please address me in regard to the condition of the cause in any part of the field.

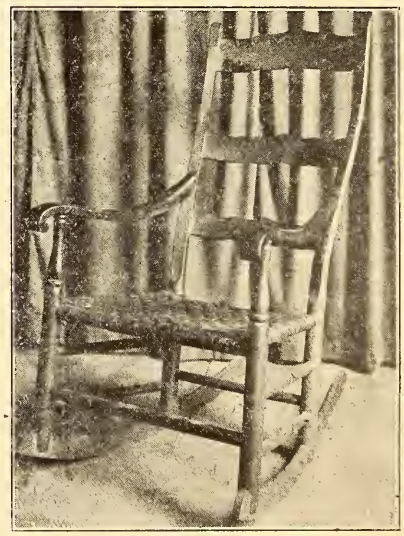
W. J. HUDSPETH.

—"Please accept my thanks," writes H. D. Smith, of Hopkinsville, Ky., enclosing $1 for renewing his subscription, "for the generous rate to preachers. The paper is excellent, and I am proud of its matter and manner." We are thankful to Brother Smith for being thankful for the dollar rate to preachers, and for expressing his thankfulness. Some preachers do not seem to appreciate the generosity of that rate for such a paper as the CHRISTIAN-EVANGELIST. We like to do generous things, and we like to have them appreciated.

—Bro. Chas. Reign Scoville, of the Metropolitan church of Chicago, Ill., was recently made the recipient of an unique present, during his visit to Angola, Ind. Brother Scoville had worked his way through the Tri-State Normal School, at that place, by performing the duty of janitor, and the esteem for him and the appreciation of his usefulness, took the form of this unique gift—the steel poker used by him at this time has been preserved and nickel-plated, and was presented to him on the occasion of his visit, by President Sniff in a characteristic speech. Brother Scoville responded in feeling terms to this expression of appreciation. With this "poker" we trust Brother Scoville will be able to keep the fires of evangelism burning brightly in the city of Chicago.

—The announcement which we give elsewhere of the Institute of Social Science and Arts, is, no doubt, the creation of the brain and heart of that philanthropic friend and brother of every man, Prof. Graham Taylor. It is his desire to fit young men and women for efficient social service, in connection with charitable, reformatory and other institutions of similar character, or for such voluntary service as they may wish to undertake. The eminent men associated with Prof. Taylor, and the courses of study outlined, give assurance that thorough work will be done. This movement is only giving shape and direction to the impulse for social service, which is growing stronger all the while, in our age. We wish the institution the highest success.

—For the first time since the founding of the College of the Bible, Lexington, there are three female matriculates in this college. In the past it has not been uncommon for women to take one or two classes in the College of the Bible, but this is the first year full matriculates have been received. This innovation was occasioned by the demand of women preparing to enter the mission fields, wishing to fit themselves for better work in the Sunday-school, or for any other phases of religious work—that they be given a better knowledge of the Bible. In addition to the three young women who have matriculated in the College of the Bible, there are several young women in the College of Liberal Arts, who have one or more classes in the College of the Bible. These young women, too, are expecting to become missionaries or to do work in the Sunday-school.



One of the exhibits of historic interest at our Pavilion—Barton Stone's chair.

—Among the numerous visitors in the city last week were J. T. Boone, of Jacksonville, Fla., and D. R. Lucas and wife, of Indianapolis, Ind. Brother Lucas was in the city attending a convention of the Children's Home Finding Society, of which he is state president of Indiana, and remained a few days to see the Fair. He assisted at the Lord's table at the Union avenue Christian church Sunday morning and spoke very feelingly and tenderly. There were in the same congregation representatives from perhaps a dozen states, and this is true, in a measure, of all the churches. Brother Brandt of the First Christian church recently had the pleasure of preaching to a Japanese commissioner, who for the first time in his life, attended church and heard a sermon. Brother Brandt says he forgot the rest of his audience and preached Jesus to the Japanese visitor, who expressed a desire at the close of the service to hear more about this Christ.

—John C. Thurman, General Auditor of the Green Bay and Western Railroad Company of Green Bay, Wis., who is chairman of the missionary board in that state, writes concerning their recent state convention, as follows:

"We had a fine convention at Richland Center. The attendance was large, and the brethren seemed determined to do more the coming year than in the past, although our past year was a very successful one, considering the limited means both as to men and money. Brothers McLean and Ranshaw were with us, and delivered stirring addresses; also Miss Lura Thompson, of Illinois. Nearly all of our Wisconsin pastors were in attendance, and a large number of delegates from the various churches."

Brother Thurman expects to attend the national convention in this city next month. We hope Wisconsin will send a good delegation.

—"He helped more than fifty young men to success in business." This sentence occurred in a sermon preached by Brother Ragland at the funeral of the late Capt. Jas. N. Bohart. It is a fine testimony to a man who pursued his good begun work with constant devotion. Captain Bohart's last days, said Brother Ragland, "were a fitting close to a long and useful life. The last Sunday he spent on earth he was in his place in the house of God. He was also present at the meeting of the officers of the church. The last book he ever read was that masterpiece fresh from the pen of Dr. W. T. Moore—"Man Preparing for Other Worlds." He was attending to his daily task at the bank when the Master called. He was not taken unawares. He was ready. He had fought the good fight and kept the faith. He lived in the atmosphere of heaven. He could say with the dying Payson as he looked into the better world: 'Its glories beam upon me, its breezes fan me, its odors are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart.'"

Last Call.

The entertainment committee hereby makes the last call through the CHRISTIAN-EVANGELIST for the names of all who will attend our national convention. Do not fail to write to G. A. Hoffmann, Chairman, 1522 Locust St., St. Louis, Mo., and you will be assigned.

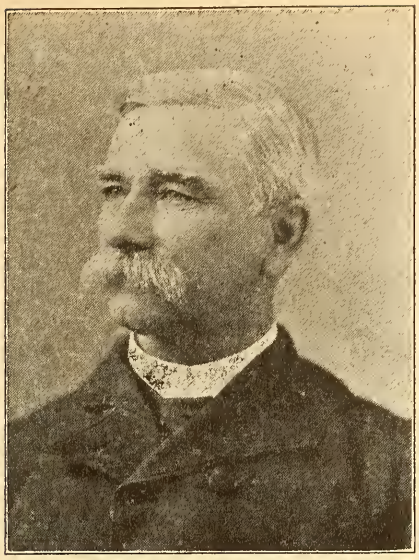
Come and See Us.

Of course we expect the delegates to the national convention to call at the offices of the Christian Publishing Company. We are only about two blocks west of the Exposition building, or Music Hall, where our convention is to be held. We regret our inability to be in our new quarters by that date, but you will be just as welcome in our present building. Our new building, 2710 Pine street, is in process of construction, but we shall not be able to get into it before about the close of the present year. Call and register your name, look through our departments, and leave with us your blessing.

Through sleeping cars to Denver, via Union Pacific. Tickets and reservations at 903 Olive St.

"The Effervescent"
TARRANT'S SELTZER APERIENT. TRADE MARK REGISTERED.
RELIEF FOR Constipation,
Sick Headache, Indigestion, Offensive Breath.
Pre-eminently the best laxative for Family use. Contains no irritant or dangerous drugs.
Sold on its merits for 60 years.
Druggists everywhere. 50c. & $1. or by mail from
The TARRANT CO., 44 Hudson St., New York.

George Plattenburg.



This veteran of the cross died at his home in Dover, Mo., on the 20th inst. His decease was hastened by Bright's disease. He was born March 25, 1828, in Wellsburg, Va., and was graduated at Bethany college, graduating in the class of 1851. After his graduation he went to Selma, Ala., where he read law, and was admitted to the bar in 1853 at Cohaba. He removed from this city in 1854, and in the same year was baptized at Prairie Mount, in that state. Only six weeks after his baptism he preached his first sermon at Macedonia church in Pontotoc county, in that state. He was ordained to the ministry on the first Lord's day in April, 1855, and devoted two years to evangelizing in Alabama and in Tennessee, continuing in this work until March, 1858, at which time he located with the church at Little Rock, Ark., where he remained for seven years. He removed from there to Henderson, Ky., where he preached about two years, when he removed to Dover, Mo., which he made his home until the time of his death. His work in the ministry has been mainly in Lafayette and Saline counties. He has ministered to the churches at Dover, Lexington, Waverly and Wellington; Richmond in Ray; Clinton in Henry; Lamonte in Pettis, and Marshall in Saline. He was twice elected to a chaplaincy at Jefferson City, to the House first, then to the Senate the following year. He was one of the original projectors of The Christian, published at Kansas City. Besides having been a preacher of power, Brother Plattenburg was a strong and forceful writer, being master of a good literary style, and wrote considerably for our periodical press. He was also one of the contributors to "The Old Faith Restated."

Brother Plattenburg had not been active in the ministry for several years, living in quiet retirement on his farm near Dover. He was in his seventy-sixth year, having passed the allotted period of human life. He was a strong, vigorous thinker, conservative in his type of thought, and always ready to give a reason for any position which he took. Like most other lives, his was one of alternate sunshine and shade. His later years were clouded by the disease which shortened his days. But the struggle is over. His life-work is done. He has entered into rest. His wife had preceded him. To the surviving members of the family we tender our sincerest sympathy in this hour of their bereavement.

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Through sleeper to Ogden and Salt Lake City via Omaha and Union Pacific. Only 44 1-2 hours to Salt Lake City. Tickets and reservations at 903 Olive St.

Special Trains to the Convention.

We have had notice of the following special trains to the convention:

From Dallas and Fort Worth, over the Cotton Belt, leaving October 11, at 10:30 a. m., due in St. Louis Wednesday a. m., in charge of D. M. Morgan, T. P. A. Cotton Belt, Fort Worth.

From Warren, Ohio, a special car on the Erie train No. 47, October 13, stopping at Youngstown at 3 p. m.; Warren; 3:25; Ravenna, 4:02; Kent, 4:17; Akron, 4:35; Ashland, 5:50; Mansfield, 6:02, etc.; due at St. Louis Friday a. m. All wishing to join address at once J. E. Lynn, Warren, O.

Plans are being made to "mobilize" S. E. Iowa "troops" at Burlington, Madison and Keokuk, October 13. All within a line drawn from Hannibal, Mo., to Des Moines, and thence to Minneapolis, and south to Galesburg, Ill., and Hannibal, write for particulars to O. D. Maple, Mt. Pleasant, Ia.

Indian Territory, Fort Smith, Ark., and some Oklahoma delegates can get a seven day and a fifteen day rate at different prices. The Frisco, being the most extensive system in that territory, has been selected as the official route. If as many as 25 people will go from any one point, special extra chair cars or coaches will be provided. S. R. Hawkins, South McAlester, I. T., has the matter in charge. Write him at once.

From Washington, D. C., leaving October 10, over C. & O.

Kansans write W. S. Lowe, Topeka, about the party to leave Kansas City over the Wabash.

Chicago west side delegates will leave over the C. & A. on morning of October 13.

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The Church Extension Offering.

Comparative statement of receipts for the first two weeks of September:

Number of contributing churches, 1903	263
Number of contributing churches, 1904	287
Receipts, 1903	$2,710.58
Receipts, 1904	3,342.30
Gain in contributing churches this year over last	24
Gain in receipts from churches this year over last	$631.72
Contributions from individuals, 1903,	$1,963.98
Contributions from individuals, 1904,	1,450.08
Loss in individual contributions	$513.90

Note.—Our gain over last year for the first two weeks is $117.82. The gain in church contributions over last year is $631.72. Nearly every church has greatly increased its contribution in the last year. We must have larger gains, however, in the number of contributing churches and the amount contributed in order to reach the $300,000, before the National Convention. The largest offerings, however, are never received until after the fourth Sunday. The offerings should continue without abatement throughout October and as many churches as possible should remit before the National Convention. All remittances should be sent to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

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Business Men, Attention.

At a meeting of business men at Detroit, a committee was appointed of which the undersigned was made chairman. One purpose of that meeting was to increase the attendance of the business men of the church at our national conventions. As the time for the great convention at St. Louis is now close at hand, I make this appeal, in behalf of the meeting which appointed this committee, to the business men of the church, that, laying aside all excuses, you plan your business so as to be present at the St. Louis convention. It is essential to the success of our general interests, as a brotherhood, that we who give our time to business affairs should take the same interest in the advancement of the kingdom of God, as those who give their time and talent to the preaching of the Gospel. There is no way in which we can give a greater practical manifestation of our interest in the general work of the church, than by attending our national conventions, learning the needs of the cause, and rendering what service we can, both by our counsel and our means toward the success of its great enterprises. May we not expect to see you in large numbers at our great convention in this city, Oct. 13-20?

In behalf of the committee,

S. H. Thompson, Chairman.

❁ ❁

A Word from the General Chairman.

Editor Christian-Evangelist:—*Dear Brother:*—Commending the special effort which you are putting forth in issuing another Convention Number of the Christian-Evangelist, I have pleasure in advising that the arrangements of the committees are progressing with great satisfaction. While the work of preparing for the convention has required a vast amount of time and energy, it has been a labor of love on the part of the committee. I speak through the Christian-Evangelist to the thousands of delegates who expect to attend this convention, and bid them in advance a most hearty welcome to our city, to our churches, to our homes and to the enjoyment of the results of our labor. The details of the great convention will, I am sure, be fully told in your Convention Number, and I need not do more than repeat the words of welcome and ask the prayers of the brotherhood that this convention may not only be the largest, but what is more to be desired, the best convention in the history of our church.

Sincerely and fraternally yours,

W. H. McClain, General Chairman.

St. Louis, Mo., Sept. 23, 1904.

❁ ❁

"The Scriptural Foundation for Christian Liberality."

This is the title of a recent work issued by the Christian Publishing Company, and is from the pen of R. H. Lampkin, of La Junta, Col. Perhaps there is no more living question before the church to-day than that of Christian giving, for it is so vitally linked with Christian living that the one can not be separated from the other. The proper relation of a Christian man to the property he has accumulated needs to be thoroughly re-studied by a large majority of the church, if indeed it can be said that they have ever studied it.

This little volume of 139 pages is a very thoughtful, discriminating, and, as we believe, scriptural view of the subject, and as such we heartily commend it to our readers.

The book is divided into three parts. Part I. deals with the basis of liberality; Part II. with the need for Christian liberality, indicating the work to be accomplished, while Part III. points out a systematic method of giving. The fact of our stewardship is very forcibly presented as is also the need of some fixed rule of giving, since the impulse to liberality is not sufficient of itself. The tithing system is then presented, and objections answered. We should be glad to see a demand for the book, as indicating a desire on the part of the brethren to conscientiously discharge their duty in this respect. The price of the book is 75 cents per copy. Address the Christian Publishing Company.

THIRD REVISED AND ENLARGED EDITION

A Christian or Church-Member—Which?

and

Best Things to See at the World's Fair.

Price, 50 cents, postpaid.

Address, J. G. M. LUTTENBERGER, 5104 Morgan St., St. Louis, Mo.

Sunday-School.

October 9, 1904.

THE WIDOW'S OIL INCREASED

2 Kings 8:1-7.

Memory verses, 5-7.

GOLDEN TEXT.—Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed.—Ps. 37:3.

None of the Old Testament stories is richer in spiritual meaning than this story of the prophet's widow whose needs were so promptly and wonderfully supplied.

In the first place the woman was the widow of a good man, a prophet, who feared and served the Lord. Her own faith was not small; hers was not a proxy religion; she did not rely on her husband to have religion enough for the family. But she appealed to Elisha in the name of her righteous husband, Elisha's fellow-prophet.

Her need was a real one. She was not nervous over nothing. There are plenty of people who cry to the Lord to deliver them from dire afflictions which are only imaginary. They need more sleep or a simpler diet. Sometimes it helps us to realize the folly of our little worries if we can see some real troubles.

This poor woman had genuine trouble. Her children were about to be taken as bond-servants on account of a debt, and her resources were reduced down to the point of a single vessel of olive-oil. Apparently the prophet had not been thrifty as a business man. Prophets seldom are. The vocation is never a lucrative one. Moreover, it seems that this prophet had been unfortunate or unwise enough to get into debt—which is a bad thing for any prophet or anyone else. And the widow was left to bear the burden—as is apt to be the case.

Elisha's sympathy was prompt and practical. He might have shed many sympathizing tears without comforting the widow half so much as he did by his quick response: "What shall I do for thee?" That got at the heart of the matter. There was a condition to be met, not a theory to be expounded. Perhaps it was a foolish and unnecessary debt—for good men, even prophets, sometimes go into debt foolishly—but it was no time to talk about that when the creditor was just around the corner and the children were about to be carried away. When a hungry man asks help, you generally have to feed him before you can discuss profitably with him the causes of poverty.

Elisha answered his own question by asking another equally pointed: "What hast thou in the house?" His plan was the plan which the Lord always uses in blessing his people—to take their natural endowments and possessions and bring the blessing by the use of these. A pot of oil is not a large capital to begin business with, but it was large enough if used according to the Lord's plan. The man with one talent thought he did not have enough to be worth using, but he received his Lord's condemnation for wasting it as surely as though he had had a hundred. So the widow found relief by making the right use of what she had. It is significant that when Jesus wished to feed the five thousand he did not create food but used the few loaves and fishes which the boy had.

The oil multiplied and increased as it was poured. This was the part of the matter which the widow could not accomplish for herself. She could borrow vessels. She could pour. But she could not increase the oil. The farmer prepares the soil, and sows the seed, but the force which makes it grow is beyond him. In both the material and the spiritual life we are constantly dependent upon the operation of forces which are invisible and unknown. Uniformity of result sometimes creates the impression that we understand the force itself—that it is only "natural," as if a mysterious operation of divine power is any less divine because it has occurred a million times. The natural world without God is as inscrutable a mystery as the increase of the widow's oil. "First pay your debt," said Elisha. Good advice. Not "Set aside what you need for yourself and then begin to pay off your debt on the installment plan," but "Pay your debt first." First be honest; then be comfortable.

COMING TO THE WORLD'S FAIR?

You will need at home the "Authentic World's Fair Guide" to familiarize yourself with this immense exposition, the location, best means of reaching the grounds, planning as to what will be done each day while here, that you may thus "do" the Fair at the least expense. The Authentic Guide will be worth several times its price, 25 cents, enabling you to do this, but it will be sent you for one new subscriber to OUR YOUNG FOLKS at 75 cents, or for one subscription to the CHRISTIAN-EVANGELIST for the remainder of 1904, at 75 cents, or we will send either or both the Guide and the Souvenir at 25 cents each.

"You will really be here?" Well, the Souvenir, with its handsome "cuts" of the various buildings on the grounds, descriptions of the same, location, cost and such like, will be most appropriate for study before leaving home, and for reminders after returning home. These are gotten up in the best of style and are "both useful and ornamental." We will send you the Souvenir for one new subscriber to OUR YOUNG FOLKS for *one year* at 75 cents, or for one subscription to the CHRISTIAN-EVANGELIST to 1905 at 75 cents, or will send you the Souvenir and the Guide or either of them, at 25 cents each.

Low Colonist Rates.

Every day from September 15th to October 15th, 1904, inclusive, the Union Pacific will sell one-way tickets from St. Louis as follows:

$26.00 to Ogden and Salt Lake City.
$26.00 to Helena and Butte, Montana.
$27.50 to Spokane.
$30.00 to Portland, Tacoma, and Seattle.
$30.00 to San Francisco, Los Angeles and San Diego.

Correspondingly low rates to many other California, Oregon, Washington, Montana, Utah and Idaho points.

Through tourist cars run every day on Union Pacific between Missouri River and Pacific Coast; double berth $5.75. For full information call on, or address J. H. Lothrop, G. A., 903 Olive St.



C. W. B. M. Headquarters, Disciples Pavilion.

Christian Endeavor.

By H. A. Denton.

October 9.

HELPING ONE ANOTHER.

Rom. 15:1-7.

(Honorary and Associate Members' Meeting.)

For the Leader.

Our meeting this evening is to impress upon us the help we may receive and the help we may give our honorary and our associate members. It will be a blessed fellowship meeting if we realize our opportunities. Sometimes our honorary members may feel that they are not considered active workers in the society, being retired somewhat by being upon a different list from the main roll of the society, but such is a wrong conclusion. Aside from their work, we need them for their advice and their prayers. Then they must not think they are not a help to us in the work they do, for they are, and we appreciate what they do. And the same may be said of the associate members: they make us stronger by their presence; they make us proud of them by their faithful and cheerful work when any special undertaking falls upon the society. We are glad for the opportunity of working with them, and we pray that they may not long remain associate members, but may accept the Master and become active members.

For the Members.

1. We are told that the strong ought to bear the burdens of the weak. This does not mean that the weak should put forth no effort at all, but lean wholly upon someone else. It means that when one is using all his available strength, and is having more, then, than he can carry, someone who is stronger is to come up and help him. How it rests us to have someone come up when we are almost ready to fall beneath the burden, and help carry the load! Our Savior has done that for us; we are commanded to do it in his name for one another.

2. One might ask, Who are the strong? Are they the perfect? If so, most of us are free from this responsibility. We are far from perfect. We are very weak, but, then, we are much stronger than some other person who is struggling along the road to heaven. No; it does not mean the perfect. Strength here is a relative thing. I am much stronger in the faith than someone else, though I may be very weak compared with one still more perfect than I. So I am to bear the burdens of those in the class below me, no matter how far I may be from perfection. In this view everyone is strong to some extent and has the pleasure of helping someone else. And everyone is weak as compared with a more perfect, and may have the comfort and help of a stronger.

3. We should not read into this injunction to help the weak that we are to acquiesce in their doubts and infirmities—that we are to condone their sins. We will make a mistake fatal to the very persons we seek to help if we do this. We are to take the example of our Savior. He helped everyone who called upon him in his day. Yet he never gave anyone any comfort in his sins. He never let it get out that he thought such and such vice or practice in the community was all right. The weight of his name never lent strength to any man's sins. So it should be with us. Yet this is something that some servants of the Lord are never able to learn. They cannot distinguish between loving the weak one, loving the sinner, and loving his weakness, his faults. There is all the difference in the world between the two conceptions. The one is Christlike, divine, helpful, a means of salvation; the other is human, finite, hurtful, destroying.

4. There is one lesson that many societies have yet to learn: the lesson of cheerfully receiving every new member into the fellowship of the society. We are so glad if they are our special friends. If they happen to be of prominence in the community, we rejoice at their turning into the way of more active work for the Lord. But if they happen to be persons who are not of our set; or if they happen to be in bad standing with some of our friends; or if they are not of the supposed rank in society of ourselves, then look out. We are going to give the cold look, the indifferent reception—sometimes the snubbing. It will do its blighting work. Oh, how many societies have a little set in control of things, and they are jealous of new blood, of new members, of new people coming into the fellowship. The fellowship is with them a closed circle. If such is the condition in your society, break it up at the next business meeting. Plead the scriptural command to bear the burdens of the weak, to help others, to reach out to all the world.

Quiet Hour Thought.

Who am I that I should withhold a helping hand from the Lord's needy?

DAILY READINGS.

M. Bearing burdens. Gal. 6:2-6.
T. Co-operation. Phil. 4:1-3.
W. Elder and younger. 1 Pet. 5:1-7.
T. United by love. 1 John 4:7-11.
F. Members one of another. 1 Cor. 12:12-27.
S. Paul's "Finally." 2 Cor. 13:11-14.
S. Topic—Helping one another. Rom. 15:1-7.

Midweek Prayer-Meeting.

October 5, 1904.

A Christian.

"For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named."—Eph. 3:14, 15. (Read also verses 16-19).

The text does not seem happily chosen for the topic, although Paul's prayer for the Ephesian Christians, as included in verses 16-19, does indicate his conception of what it is to be a Christian. In the verses quoted as the text of this lesson Paul asserts that every family, literally every fatherhood, in heaven or on earth is named, that is derives its nature, from the divine Father in heaven. The fatherhood which we know on earth is but a reflection of the divine Fatherhood of God.

What is it to be a Christian? A real disciple of Christ is a Christian. The disciples were called Christians first at Antioch (Acts 11:26). They were called such because they were such. Again, he is a Christian who has the spirit of Christ (Rom. 8:9). Once more, to be a Christian is to obey Christ as Lord (Matt. 7:24-29).

How to Become a Christian. The law of discipleship is laid down in the great commission (Matt. 28:19). This was carried out by Peter in his first gospel sermon (Acts 2:38). The conditions are sometimes inclusively presented, in faith (Act. 16:31).

Why Wear the Name Christian? It is a scriptural name and honors Christ (Acts. 11: 22-26). It is an honorable name, for which we should be willing to suffer (1 Peter 4:15, 16). It is an unsectarian name which all the followers of Christ may wear.

What is Involved in Being a Christian? We must seek to reproduce Christ's life in our own, and labor to bring others to the knowledge of salvation through him. We must daily strive to do and to be what Christ would have us do and be. We must grow in grace and in the knowledge of our Lord Jesus Christ.

Prayer: Oh, Lord, since Thou hast called us into fellowship with Thyself, and hath given us Thy name, help us, we beseech Thee, to live as becometh those who are Thy followers, and so to exemplify the Christian life in our spirit and conduct as to draw others into unity with Thee and with each other. For Thy name's sake. Amen.

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W. H. McCLAIN,
Chairman Advisory Board.

Visitors World's Fair Hotel.

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NEWS FROM MANY FIELDS

The St. Louis Letter.

An unusually busy summer—from two to three sermons a week and convention labors galore—has had a demoralizing effect on the St. Louis letter department. We shall soon be in position to make reports more regularly.

The city ministers' association has begun its fall work. We opened the first Monday in September with an interesting paper by Bro. G. E. Ireland. On last Monday we had a very interesting session. From one view the meeting was especially pleasant; from another it was very sad. Bro. O. A. Bartholomew, who is known to our brethren all over this country, gave us what he called his farewell talk. His theme was city missions, and it was an inspiring talk. We all regret that Brother Bartholomew's health is so impaired that he cannot be with us any more. He has made a specialty of city missions, and many of the good churches in some of our largest cities are due to his untiring zeal and liberality. When he goes out from us he will not need a marble shaft, for he has already erected his monument in the hearts of those who have known him.

The St. Louis churches have all had a very prosperous summer's work. Good reports come from every field. Our weather has been ideal, and all of the ministers have stood by their work. The result is, we have had large audiences throughout the summer, with additions at nearly every service. Compton Heights has received thirty-six additions during the summer, and the audiences have been larger than ever before in the history of the church.

The St. Louis churches are thoroughly awake to the importance of the great convention so soon to be with us. Our committees have spared no pains to have everything in readiness for the coming hosts. At a joint meeting of all of the committees last night we learned that everything is in good condition, and we feel sure that we shall be ready to properly care for the convention when the test comes. The hall question is settled and the contract is in writing. Every man is at his post doing duty as faithfully as a soldier in line of battle. The great chorus choir is ready to give the convention a great send-off. While the program proper will begin on Friday, the great choir will hold a free rehearsal in the Coliseum on Thursday evening. To this rehearsal everybody is invited, and this will really be the opening of the greatest convention ever held by any one church. Chairman McClain has his plans almost perfected for the communion service to be held on Sunday afternoon, Oct. 16, in the Coliseum. We expect to have ten thousand present in the great hall, and have room for seven thousand more in another hall in the same building. This service alone will be worth all it will cost to come to the convention. Reports are coming in from every part of the United States and many from foreign countries that the people are coming. Tell them to come on, we are ready for them.

Directions have been published from time to time, and others will be given in this issue, instructing the people where to go and what to do when they get here. It is important that those coming read these directions carefully and heed them, otherwise they may be put to considerable inconvenience. There is such a throng about Union Station that it is almost impossible to find anyone you want unless you know just where to go and what to do. The local committees are very anxious to serve the people, but that they may be able to render the best service the people must co-operate with them.

Yours for the greatest convention in the history of the world. F. N. CALVIN.

Ohio Letter.

The forty-first annual meeting of the eastern Ohio ministerial association at Ravenna was not so well attended as had been expected, but the program was helpful and interesting. The sermons, Bible studies and papers were appropriate and timely in subject and treatment. Especial mention ought to be made of the paper of R. Moffett on "Thomas Campbell and the Declaration and Address." The association asked that it be published. All were glad to see the president, W. L. Hayden, present and able to preside. F. M. Green has been the secretary for many years and has a complete alphabetical list of the entire membership—over 400 names. These members died the past year: Orison Atwater, Geo. Darsie and J. Harrison Jones. The next meeting will be held at Broad street, Akron. J. G. Slater is president, H. H. Moninger vice-president and F. M. Green secretary and treasurer.

The church at N. Royalton, where H. N. Allen ministers, observed its 75th anniversary Sept. 15-18. Lathrop Cooley, R. Moffett, Alanson Wilcox, S. H. Bartlett, et. al., were present and made addresses. The meeting was very largely attended. This jubilee is to be followed by a meeting in which O. A. Henry, of Augusta, will preach.

Pastor Rothenberger and flock are now ready for a great fall and winter campaign in the remodeled church at Ashtabula.

A. F. Stahl is in a meeting with home forces at Wabash avenue, Akron. J. G. Slayter is holding a meeting at Stowe's Corners.

J. J. Tisdall has been called to the church at Perry, vice G. F. Crites, who takes up evangelistic work in southern Ohio. Brother Tisdall comes from West Virginia Nov. 1.

The new synagogue at Sebering was formally set apart on Sept. 18. The structure cost $3,200 and is a handsome workshop for the new and thriving congregation. Secretary Bartlett preached to great audiences and passed the hat and got $1,000. C. W. Huffer has done the patient sowing for this harvest. Percy H. Wilson will hold a meeting of some weeks following the dedication. This is one of our state mission points.

W. J. Cadman has left the States and gone to Hamilton, Ont., as pastor. His last Ohio pastorate was Miles avenue, Cleveland, but since his resignation there he has made a visit to his old home in England.

The Miles avenue and Dunham avenue Bible-schools of Cleveland are in a contest to see which shall be the largest school among "us" in Cleveland. Glenville and Collinwood are also in a contest on the per cent basis.

Ira Durfee has gone into the evangelistic field again and is in a meeting at Trimble. In October he will be at Mill Creek church in Union county, where A. Skidmore preaches half time.

The committee sent by the Cleveland preachers' union to the Hillsdale Free Baptist conference was royally received and heard at length by a large representative committee from the conference. Both sides were not only surprised but delighted at the close resemblance in doctrinal points. The Free Baptists have appointed their committee of twelve to meet a like number to be appointed at St. Louis. It was the unanimous sense of the Cleveland conference that the whole discussion and plan should be the uniting of the two bodies as a whole and not simply local congregations. Of course if any individual preacher or congregation in either body wants to go to the other there is no law against it. But to publicly advocate this and urge it would be to greatly retard if not defeat entirely the larger purpose. It seems to this scribe that this is to be the most severe test of our desire, and the spirit of our desire for Christian union that we have ever had. It brings an opportunity for some thinking and most careful utterance. It is a matter for most earnest prayer. Let us approach it on our knees. May the dear Lord spare us from all littleness and narrowness and give us leaders of great faith, wisdom and vision. C. A. FREER.

Collinwood, O.

An Appeal in Behalf of the Missouri State Work.

You may not know that the state work of Missouri, nothwithstanding its glorious achievements in the cause of the Master, is now facing a critical period in its history, if not a crisis.

This will apprize you of the state of affairs. There was not money in the treasury to pay the men in the field for last month's work, notwithstanding the fact that the churches of the state are so gratified at the splendid results shown by the reports of these field men. Your board had to borrow the money from the bank to pay these brethren, and a larger deficit will have to be made for September, unless the contributions greatly increase from this date on. At the close of this month your board will have to borrow from the bank again.

In view of these conditions, this appeal is made to our Missouri churches to come to the support of our Missouri state work.

The appeal is urgent, the situation is critical. The state convention at Carrollton declared for a largely increased offering from our churches, and directed the board to enlarge the work. But the appeal of the convention has failed to enlist the churches as it should, and the board will be compelled to retrench. It is impossible to support the men now employed in the different fields unless the contributions from the churches are largely increased.

Brethren, take note of the situation, and respond speedily and generously to the work of Christ in this state—the work that God has so signally blessed through its long history of self-denial and toil in his name. Do not postpone this matter. It is urgent. Send your offerings to T. A. Abbott, Century Bldg., Kansas City. J. J. MORGAN, Treas.

The Life of John Smith.

We have just issued from the press a new edition of "Life of John Smith" from the original plates, having purchased the copyright and original plates years ago. The new edition is on good paper and well bound in cloth, containing nearly 600 pages, and will be sold for 60 cents. This edition is printed from plates of the only copyrighted "Life of John Smith" on the market, or that can be put on the market, all others being counterfeits of the baser sort. You will make no mistake in ordering such a book at such a price, and money will be refunded to anyone thinking otherwise.

Christian Endeavor Hotel, World's Fair, St. Louis



Located at 6600 Oakland Avenue, on the south side of the Exposition, within 100 feet of an entrance gate to the Fair Grounds, and on Market Street car line that runs from the Union Station direct to the hotel without change. It is a mammoth structure, covering five acres, three stories in height, with accommodations for 3,000 people daily. Every room is an outside room, well lighted and well ventilated, and comfortably furnished. There are wide verandas, a large rotunda, offices, parlors, numerous baths, concessionary rooms, United States postoffice, a lunch counter, restaurant, and a dining-room with a seating capacity for 1,500 people. It is free from saloons, billiard halls and kindred associations. It is endorsed by the clergy, World's Fair officials, bankers and merchants in St. Louis, as well as having the approval of the Christian Endeavorers. Rev. John L. Brandt, Secretary of the Hotel Company, is identified with the Christian Church and well known throughout the brotherhood. It will be the home and headquarters for many delegates to the National Convention of the Christian Church. Judging by present bookings there will be fully 1,500 of the delegates stop at the hotel, including many representative men of the brotherhood. The street cars that pass the hotel run within a short distance of the Coliseum where the National Convention will be held. When you come to St. Louis to see the greatest Exposition in the history of the world and attend in all probabilities the largest National Convention of the Christian Church in the history of the world you will surely stop at the Christian Endeavor Hotel, which is one of the largest and best equipped hostelries in the world. We promise you a safe, convenient, comfortable and happy home in the midst of congenial associations and surroundings. Rates, European plan $1.00 and $1.25 per day. Meals, breakfast 35 cents, noonday lunch 25 cents, evening dinner 40 cents; or you can dine in the restaurant and pay for what you order.

Address for full particulars, **CHRISTIAN ENDEAVOR HOTEL, St. Louis, Mo.**

Los Angeles Letter.

California Wants the Convention.

On the second Lord's day in September the writer began his fifteenth year as pastor of the First church of this city. In the fourteen years he has preached 1,125 sermons in the same pulpit and 1,369 persons have been added to the membership of the congregation. The fourteenth year has reached high water mark, 138 members were added to the church at the regular services. Nearly all the money for a $3,500 pipe organ was raised in cash and pledges. The Magnolia avenue church was organized and presented with a lot by the church, which, together with other missionary offerings, represents about $3,500 for missions by the First church during the present pastor's fourteenth year of service. This has surpassed all previous records and is a proof that long pastorates are often successful. We thank God and take courage.

While the First church holds on through a long series of years to one pastor, other churches in the city have joined the procession of changing. The first Lord's day in August saw three vacant pulpits supplied. J. N. Smith, an old war horse in our history, entered upon the pastorate of the East Los Angeles church. W. S. Meyers, a new man on the coast, succeeded E. S. Conner in the pulpit of the east Eighth street church, while Walter Martin, of Iowa, is the first pastor of the recently organized church on Boyle Heights. Each of these men is a distinct addition to our forces in Los Angeles.

The Long Beach convention was a record breaker in several important respects. So much money for missions was never pledged at a previous convention. The secretary's annual report was never so good. Our plans for the new year include, besides helping churches to sustain pastors as in previous years, the establishment of new churches at Monrovia, El Monte, San Dimas and Fullerton. Our eyes are upon two or three new and useful men for the work we have projected. Our religious growth in southern California keeps pace with our phenomenal growth in other directions.

The church building fever is still abroad in the land. Long Beach dedicated a magnificent building during the sittings of our convention. The Central church of this city, so long ministered to by Bro. D. A. Wagner, has entered a new sanctuary provided by their pastor. This is the third church edifice in Los Angeles owned by a private individual. Riverside plans to re-open an old building, which has been removed to a new and more eligible location and which has been so enlarged as to be practically new, the first Lord's day in October. This is largely the result of Brother Ringo's work in that orange growing city. Our church buildings are growing in number and value.

A large number of Disciples from Southern California is in the East visiting the World's Fair and friends of former years. Many of them will attend the St. Louis convention and add to the numbers and enthusiasm of that great gathering of the followers of our Lord. A number of our preachers will be among the throng.

A delegation of workers will be in the convention in the interest of San Francisco, 1905, for our national convention. All the other great religious bodies have held their convention on the coast in recent years and with great enthusiasm and success, and there is no legitimate reason why we too should not have our great annual gathering by the Golden Gate. We now challenge the attention of the convention to our wishes and our confident expectation. We shall count upon a solid front from the secretaries of our various missionary organizations in line for San Francisco, 1905. Come prepared, brethren, to yield to our earnest entreaties that you shall send the coast such a blessing as only our general convention could bring.

A. C. SMITHER.

Los Angeles, Cal.

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Northern California Notes.

Our pulpits are filling up rapidly now. Every one offering as much as $600 is now in touch with men who may become pastors. This is gratifying.

The Stockton church has extended a call to Bruce Brown, of Chicago, but we have not heard whether he accepts or not.

Bro. W. Bedall, of Havensville, Kan., came to Acampo and captured the good people, and they in turn have captured him. Brother Bedall looked the country over, including our Christian colony orchard, and then said he felt like the Queen of Sheba when she visited Solomon: "That Dargitz had not told the half in favor of that colony proposition that he might have told." That's a good fault. I plead guilty.

Several families are on their way and some have already landed and bought lots. All are delighted.

The churches at Vallejo and Irvington have extended a call for one-half time each to Bro. J. S. Hawkins, from Corona, who expects to come north and take some postgraduate work in our Berkeley Bible seminary.

Bro. G. E. Williams has accepted a unanimous call to the Pacific Grove church, and is on the ground at work.

The Santa Cruz church raised its entire debt of $400, Sept. 11, and its full apportionment for church extension at the same time. Bro. R. N. Davis has done an excellent work there, and is on his way east at this writing to attend the Fair and our national convention.

Bro. Geo. F. Ragan begins a meeting at Vacaville for J. E. Denton, Oct. 2.

D. W. Honn, state missionary, went to Hydesville, Sept. 16, to hold a meeting and the fort until we can send a missionary pastor there.

R. L. McHatton began a meeting Sept. 18, at Warm Springs, for the veteran J. H. McCollough.

W. Henry Warren began his work at Paso Robles, Sept. 18.

Dr. Geo. Greenwell has resigned as missionary at Tenth avenue, this city, his increasing medical practice calling for his time. L. E. Scott, formerly of the Central church of St. Paul, has been secured to fill his place. This building is being pushed to completion, and we hope to have things booming there by Christmas.

Twenty-fourth street house is also being rapidly finished. You see we are getting ready to do something out here, and to put best foot foremost at the time of our national convention in 1905.

Arrangements are about completed to enlist the assistance of eight or ten of our live preachers in campaigning for our state mission day, so that we may reach all the churches in October with a state mission address.

We are looking for good things.

J. P. DARGITZ, Cor. Sec.

63 Flood Bldg., San Francisco, Cal.



Kentucky University Notes.

The opening week of this scholastic year presages an unusually good year in the different colleges of Kentucky University. President Jenkins said of the first chapel services in the college of liberal arts that he had not seen such a good crowd present since he had been connected with the university. Since the first day the matriculation has continued to increase, until the close of the first week showed a very gratifying increase over last year.

What is true of the college of liberal arts is likewise true of the college of the Bible and of Hamilton college. At the end of the first week there are as many students in the college of the Bible as were matriculated during the whole session of year before last, and a large increase over the first week of last year. And though $25,000 has been expended at Hamilton since last spring in enlarging the buildings and otherwise affording better facilities for the accommodation of more students, the college is already filled from cellar to garret. These things bespeak a good year in all departments of the old university and are well pleasing to the many friends of the institution.

In the faculties are to be seen several new faces, and some old ones are missed. Dr. H. L. Calhoun, who left Harvard University last spring with the degree of Ph. D., will teach Hebrew, ancient civil history and public speaking in the college of the Bible. He has already endeared himself to the student body by his kindly words and his scholarly bearing.

In the academy the work of Prof. Milton Elliott, who recently resigned to take the principalship of the Dudley high school of this city, has been taken up by Prof. M. L. Hurst, of Texas, and Prof. W. A. Crowley, recently of William-Jewell College in Missouri. The work of Professor Selin, who has taken charge of a private school in Cynthiana, Ky., is now being done by Professor Foster, who has also just come from Harvard. In the department of natural science, Professor Porter, instead of Professor Black, assists Professor Fairhurst and teaches in Hamilton.

It will be a source of pleasure to all friends of the college of the Bible, and especially to all former students who have been so fortunate as to be in his classes, to know that Prof. I. B. Grubbs is able to resume his work in Exegesis and Christian doctrine and polity. For several weeks last spring Professor Grubbs had to give up his class work on account of ill health, and at the close of school it was feared that he would never be well again. This fear was increased when it was learned that Professor Grubbs would have to undergo a severe surgical operation which would result in the loss of one eye. His vitality was such, however, that he endured the great suffering and is again in his accustomed place, looking stronger and better than for several years.

Lexington, Ky., Sept. 17.

Illinois Christian Educational Association.

This association is organized in the interest of Eureka College. Anyone is made a life member of the association on the payment of $25. In the recent state convention held at Champaign the association reported the amount of $4,271 paid in during the past year. L. H. Coleman, of Springfield, has started another $3,000 proposition by pledging $100 asking for 29 others to join him in this good work. The college was well represented on the state program by R. F. Thrapp, of Jacksonville, and J. H. Gilliland, of Bloomington, who gave special addresses. The interests of Eureka College were presented by Brother Thrapp under the subject of "The College of the Present." The thought of the address was, what Eureka ought to be now to meet the demands of the church and our interests in Illinois. It was a fine presentation of the educational interests of Illinois as related to our church work in the state.

Brother Gilliland's subject was, "The Church in its Relation to Education." The speaker was at his best, and gave the convention a rousing address. The college will, no doubt, be benefited by this fine defense of the rightful claim of the college on the churches of the state.

Eureka College has a more hopeful outlook now than it has had for a number of years. The endowment is gradually growing, the number of students is increasing and the standard of the school is being raised to the equal of the best colleges in the country. Illinois people especially should patronize it.

Danville, Ill. J. H. SMART.

The Seventh Annual Convention of the Indian Territory Christian Missionary Society.

Tishomingo, the capital of the Chickasaw nation, was the scene of the greatest convention ever held in the history of our work in the Indian Territory. It lasted three days, Sept. 13, 14 and 15. There were more delegates in attendance than ever before, and each report showed remarkable gains all along the line. The amount of money raised for missionary purposes during the year, far exceeded the expectations of all, and the evangelistic reports were very encouraging indeed. Meetings have been in progress almost continuously, and no country has proven a riper harvest for the gospel than Indian Territory. One of the best features of the convention was a stirring address on Foreign Missions by J. H. Crutcher. Mrs. Mary Graham, of Topeka, Kan., representing the C. W. B. M., and Miss Mary F. Lawson, traveling secretary of the Y. P. S. C. E. for Oklahoma, were present, and by their addresses, contributed much toward the success of the convention. Although our present corresponding secretary, Brother Hawkins, has been with us only seven and one half months, he has proven a power in the work, and is making the influence of our brotherhood felt throughout the territory.

Resolutions were adopted, heartily endorsing the movement to keep the Indian Territory in the prohibition column, and all were urged to attend the South Mc Alester convention held for this purpose. Attorney S. B. Dawes, of Muskogee, president of the convention, delivered an able address on Prohibition Statehood. Having experienced the delight of living under the strictest prohibition laws in the United States, we are spoiled down here, and do not want to accept anything else.

The new board of directors of the Indian Territory Christian Missionary Society, consists of the following members: Randolph Cook, of Vinita, president; F. H. Groom, Weleetka, recording secretary; J. B. Martin, Holdenville, treasurer; W. T. Mc Connell, Holdenville, auditor; W. S. Ambrose, South Mc Alester; S. R. Hawkins, South Mc Alester; W. T. Birge, Kiowa; J. H. Crutcher, Muskogee, and J. T. Sadler, Tishomingo.

The next convention will be held in Weleetka, beginning the last Tuesday in August, 1905. F. H. GROOM.

Weleetka, I. T.

If your lamp-chimneys break, say MACBETH to your grocer—loud!

He knows.

You need to know how to manage your lamps to have comfort with them at small cost. Better read my Index; I send it free.

MACBETH, Pittsburgh.

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Yours respectfully,

J. P. LOWRY,
Chorister Christian Church.

Gibson City, Ill., Jan. 20, 1904.

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Institute of Social Science and Arts.

A new training school has been organized in connection with the University College of the University of Chicago for the purpose of training for philanthropic and social work. Graham Taylor, who is professor of sociology, Chicago Theological Seminary, is director of the institution, and associated with him are a number of eminent specialists in different phases of social work. The purpose of the institution is stated as follows:

"The courses of study and practical training in social and philanthropic work, offered by the university and the specialists co-operating with it, are aimed to meet and increase the demand for efficient helpers, in charitable and reformatory service, both public and private, and in all endeavors to improve industrial, civic, and social conditions and relationships. The intention is not only to provide a basis of general knowledge for intelligent interest and participation in whatever promotes the welfare of the community; but also to offer a more technical preparation for professional and volunteer service in specific lines of organized effort.

"The demand for trained helpers is being widely increased by the extension of the civil service law of merit appointments to public charitable and reformatory institutions, and to city and state inspectorships, and by the growing opportunities and exactions of child-helping agencies, boys' and girls' clubs and probation officers; the management and operation of voluntary philanthropic institutions and the associated charities; the organized movements for civic betterment; the welfare work of industrial establishments, social settlement service, the neighborhood extension of the public schools, and the diversified institutional and educational ministries of the churches and their missions, at home and in foreign fields.

"Training in these directions is offered not only through the instruction of those who are at the head of several specialized agencies and departments of knowledge, but also through courses in University College, the School of Education and its manual training, the Department of Sociology, and all other instruction and library advantages at the university."

Students of this institution will have access to the charitable, correctional and social institutions, both public and private, in Chicago and vicinity, to the laboratories of the university, and to the excellent libraries of the city and university. The institute is open to the following persons:

1. Graduates of high schools, or those giving evidence of equivalent qualifications, who wish to prepare themselves for social, philanthropic and religious work, professionally or as volunteers.

2. Those now engaged in the service or management of such public or private institutions and efforts, who seek to attain higher efficiency and are judged capable of taking the proffered courses.

3. Those duly registered as students in colleges, universities, professional schools, theological and lay seminaries, who apply to take one or more courses or attend the open lectures.

Requirements for tuition and courses of instruction will be furnished on application to Prof. Graham Taylor, Fine Arts Bldg., University of Chicago Office, 203 Michigan Avenue, Chicago, Ill.

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Southeast Iowa Notes.

Arthur Long remains another year at Burlington at an increased salary. He has done a fine work for the Burlington church, and is now planning to plant the cause in West Burlington and on North Hill. Burlington being 22,000 should have a good strong central church and other congregation.

J. M. Bailey has resigned at Ottumwa and will be ready for work elsewhere Dec. 1, 1904. He has been at Ottumwa three years and has done a good work. He is a K. U. graduate and will have no trouble in finding a location. The writer knows he has been offered other places, but Brother Bailey will accept no other than one in which he can do the best work for the Master.

Fairfield is pastorless and they need a good man at once. Brother Adam, I understand, is still there, but not preaching, having gone into the insurance business.

New London is surely a splendid church. Only 75 members but they can pay the right man $750. E. L. Coons, Burlington, is supply until they find a man.

Mt. Pleasant is having additions occasionally by letter and obedience. She expects to hold a good meeting in November.

Henry county Sunday-school convention will meet in the Christian church, Mt. Pleasant, Oct. 6, 7.

Southeast district convention of the I. C. C. met at Keota Sept. 19-21.

Fairfield, Mt. Pleasant and Burlington will send a number to the great convention Oct. 13.

Mt. Pleasant. O. D. MAPLE.

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To delay now is to invite failure. It is only six weeks till the National Convention meets in the city of St. Louis. If you wish a free trip to the National Convention and Fair, and free entertainment while here, write us at once. Just a little work in taking subscriptions for the CHRISTIAN-EVANGELIST. That is all.

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California Gives Happy Farewell to our Missionaries.

On Monday evening, Sept. 19, a large representation of the churches about San Francisco Bay gave a grand reception and send-off to our last band of missionaries for the Orient. Brother Mc Lean had harbingered the event, and due notice was sent to all the contiguous churches. The company we sent away last year met with us at the First church, of which of Bro. Frank Ford is the minister. Since that, the Westside has finished one of the finest buildings in the city, and this place was selected for the present reception. The large auditorium was filled, and Brother White, the minister, was commander of the occasion. Brother Ford was to represent Brother Mc Lean, who always is awarded the honor of introducing the missionaries to the people. This Brother Ford did in real Mc Leanean style.

A number of them made short talks, and each one was warmly greeted. While many of them are young and some on a wedding tour, they will enter their work with the enthusiasm and vigor of youth, and a few years will richly ripen them into years of experience and usefuluess. They presented a good array of workers as they appeared before the people. They and their destinations are: Frank Garrett and wife, of Rose Hill, Iowa (Nankin); J. E. Brown, Rose Hill, Iowa (Nankin); Dr. Edwin Layton and wife, of Chicago (Nankin); W. E. Erskine and wife, of Pittsburg, Pa. (Akita); R. D. McCoy and wife, of Gerlaw, Ill. (Tokio); Chas. Settlemeyer, Des Moines, Iowa (Nankin); D. E. Dannerberg and wife, of New York (Nankin); Miss Clark (Nankin); Miss Lillie Ware, Salem, Oregon (Shanghai).

Dr. Macklin, who is enjoying his furlough, gave many interesting items of history on the Chinese work. The audience joined hands in double rows around the room and in singing "Blest be the Tie" and "God be With You." The sisters of the different churches had prepared an abundance of refreshments. This was the time of general greeting, handshakes and farewells. It was a starlit occasion in San Francisco, and our missionaries were met and sent away in a blaze of electric glory. The great steamer Tokio lay at anchor at the mail dock receiving her precious burden of human souls and anxious hearts, and at 1 P. M. the next day the captain, proud of his ocean queen, gave the signal, the anchor lifted and out she moved, headed for the Golden Gate, as the golden sunset welcomed her out into the deep sea. Teardrops and wavings were soon recorded on memory's page as the homeland faded from view.

J. DURHAM.

Changes.

H. H. Utterback, Greenwood, to Bethany, Neb.

J. L. Hawkins, Lexington, Ky., to South McAlester, I. T.

O. H. Truman, Abilene, to La Crosse, Kan.

J. W. Hopwood, Pound Creek, Okla., to 1219 Campbell St., Kansas City.

W. Henry Smith, Tiffin, Ohio, to Yale Divinity School, New Haven, Conn.

W. T. Clarkson, Stockton, to Lawrence, Kansas.

A. L. McQuary, Neosho, to Aurora, Mo.

R. L. Courtney, Beeville, to Gonzales, Texas.

W. N. Porter, Lamar, to 2220 Olive, Kansas City, Mo.

L. C. Wilson, Elwood, Ind., to Cheneyville, Louisiana.

J. T. Stivers, Knoxville, Ill., to La Junta, Colorado.

O. B. Clark, Eureka, Ill., to Des Moines, Iowa.

W. D. Hudspeth, Paris, Ark., to Hopkinsville, Ky.

J. P. Reed, Hamilton, to Box 387 Lindsay, Ontario.

J. W. Ball, Miltonvale, to Glasgow, Kan.

Clarence Eppard, Earlham, to 1222 28th St., Des Moines, Iowa.

The Bible Sunday.

The Religious Educational Association having chosen September 25 as a day when all ministers are requested to preach on "Bible Study," I make it the occasion to request that they especially urge the study of John's Gospel and Revelation, and I will send free of cost a helpful introduction to the new appreciation of John's place among the apostles and prophets to any minister who will send me his address, asking for "Foot Lights."

Holland, Mich. J. S. HUGHES.

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THE Ladies' Aid Society have homes for World's Fair visitors, 50 cts. to 75 cts. for lodging; one mile from Fair grounds. Write Mrs. G. A. Hoffmann, Maplewood, St. Louis, Mo.

HAVE YOU READ the third edition of "A Christian or Church-Member—Which?" 50 cents will secure it and a Guide to the World's Fair. See advertisement on another page. J. G. M. Luttenberger, 5104 Morgan St., St. Louis, Mo.

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H. T. FULLER, President.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ALABAMA.

Birmingham, Sept. 19.—Mrs. Spiegel and I have just closed a great meeting at Piedmont, with 76 additions. Belt White, of Anniston, assisted. Dr. C. J. Hamilton is minister. There were big audiences throughout, and three conversions last night. Our home was with Brother Alexander and daughter, Sister Harlim. Brother S. P. Spiegel has joined us now, and we are at beautiful Talladega, in a meeting in the great Chautauqua building. No church here and but few members.—O. P. SPIEGEL.

ARKANSAS.

Fayetteville, Sept. 22.—There were two baptisms at the First church last week and two this week.—N. M. RAGLAND.

FLORIDA.

Jacksonville, Sept. 12.—There was one addition to the Church St. Christian church yesterday by letter.—T. HENRY BLENUS.

ILLINOIS.

Rochester, Sept. 19.—I began a revival the third Lord's day in August at Pleasant Hill, Christian county, lasting over four Lord's days. We had 14 additions, eight by baptism, four by statement and two by letter, making 16 added since the first Lord's day in August. The church is in good working order.—MOSES HUGHES.

Murphysboro, Sept. 22.—The first church here will hold a meeting beginning November 13. The pastor, Philip Evans, will do the preaching, assisted by the Saxtons, of Ohio, as singing evangelists. A good meeting is expected.

Toulon, Sept. 19.—Since last report we have had seven additions.—M. S. METZLER.

Galesburg, Sept. 19.—In the six months of our pastorate here, 35 have been added to the church, 26 by letter and statement and nine by baptism. All phases of the work hopeful.—NELSON G. BROWN.

Arrowsmith, Sept. 24.—Just closed a revival at Concord church in Tazewell county, with 25 added in two weeks. Begin at Bellflower, Ill., to-morrow.—EVANGELIST J. BENNETT.

INDIANA.

Gas City.—The Christian church is engaged in an evangelistic campaign under the leadership of Evangelist G. A. L. Romig. A full house greets him every night, and interest in the meeting increases daily.—EVANGELIST R. E. STEVENS.

Elwood, Sept. 22.—Last Sunday was a very good day among us. A young lady teacher at the close of the evening service concluded to obey Christ.—L. C. HOWE.

Jeffersonville, Sep. 20.—On last Sunday at my appointment at Bunker Hill, in Washington county, a husband and wife were immersed by me. The good cause is looking up at this church.—F. E. ANDREWS.

INDIAN TERRITORY.

Chickasha, Sept. 15.—Brother Waugh closed his four weeks' effort here last night, and returned home to Long View, Texas, to visit a day with his family and then return to begin a protracted effort at Ardmore. He created a great stir in our city, being a very able defender of the faith. The immediate results were fifty baptisms; six from the Baptists (one a preacher of good report), two from the M. E., 27 by relation. The church is strengthened and much good seed has been sown. Brother Boen will continue the meeting over Lord's day.—J. SPRINGER.

KANSAS.

Fort Scott, Sept. 19.—We had four additions here yesterday—two young ladies by baptism and a U. B. preacher and his wife.—J. A. MCKENZIE.

Augusta, Sept. 19.—The pastor, Brother Rhoads, and myself closed a three weeks' meeting with his church at La Monte, Mo., with 26 added: 20 baptisms, four by letter and statement and two reclaimed. I began here yesterday with Brother Chapman. There is a fine prospect for a good meeting.—A. W. SHAFFER, singer.

Winchester, Sept. 19.—W. H. Embry, with myself assisting, closed a two weeks' meeting at Buckner, Mo., Sept. 11, with 2 additions. I came on here Sept. 12 to help the pastor, J. B. Mayfield, in a meeting which he began Sept. 5. Two were added by letter the first week and two made the confession last night. The interest is good and audiences large.—BERT I. BENTLEY, singer.

Gas City, Sept. 23.—Fifty-seven added in our meeting here to date.—LAWRENCE AND EDWARD WRIGHT, general evangelists.

KENTUCKY.

Midway, Sept. 15.—I held two meetings during August. The first at Alton, Anderson county, Ky., which resulted in 12 additions, and the second with my "old home church" in Gilboa, in Louisa county, Va., with 18 additions. M. J. Ross is minister of the former congregation and D. E. Hanna of the latter. Both gave valuable assistance in these meetings.—GEO. W. KEMPER.

MISSOURI.

Joplin, Sept. 23.—We are closing the third week of a fine meeting with Harlow and Ridenour as helpers. The audiences have been large, the interest splendid, and there have been 68 additions. We will continue for a while yet. The church is being much strengthened and the new converts confirmed in "the faith."—W. F. TURNER.

Mountain Grove, Sept. 20.—We closed a ten days' meeting at Mount Zion school house in Texas county with six additions—five by baptism and one from the Baptists. One lady, nearly 70 years old, who had been a lifelong M. E., was baptized. Her husband, who is 79 years old, came. We preached at Cedarville Sunday where we held one meeting in July. Had three additions, two of the most prominent members of the M. E. church united; also one from the Baptists. The prospect for more additions to that new congregation is very encouraging.—E. W. YOCUM.

Wyaconda.—Our meeting closed with eight additions—seven baptisms.—GEO. H. NICOL, evangelist, Dallas City, Ill.

Memphis, Sept. 22.—Meeting four days old, House crowded. Three confessions last night, seven added to date.—NICOSON & SAXTONS.

Springfield, Sept. 20.—The meeting closed at Billings last night with 13 added—nine confessions, four otherwise.—JOSEPH GAYLOR.

Harrisonville, Sept. 19.—Our meeting here, with Bro. D. D. Boyle preaching, is one week old. We have large audiences and splendid interest. Four were added last night—three were by primary obedience and one by statement. We hope and pray for a great meeting.—G. E. PREWITT.

Calhoun, Sept. 20.—I am in a good meeting at Eldorado church in Pettis county. The meeting is eight days old, with seven confessions and interest growing. This is one of my regular preaching points.—W. H. SCOTT.

Mokane, Sept. 19.—I am in a very good meeting here with fine audiences and six additions to date.—JESSE T. CRAIG.

New Franklin.—Eighteen days' meeting closed at Lisbon for Howard county board. Results: Confessions and baptisms, 70, otherwise from Baptists, Antis, M. E.'s, etc., 48. Organized a new church of 118 members. We need two Christian preachers to live in Fayette and serve Howard county churches; salary $800 to $1,200.—ARTHUR N. LINDSEY.

Cameron, Sept. 24.—On Sunday, Sept. 18, W. Newton Briney, of Paris, Mo., closed a short series of evangelistic meetings here which resulted in much good to the church. The visible results were seven accessions to the church—four by confession and baptism and three by letter.—RICHARD W. WALLACE, pastor.

Kansas City, Sept. 22.—Just closed one of the best meetings that the church at Long Branch, twelve miles northeast of St. Joseph, has had for several years. Two weeks of earnest work resulted in 24 confessions, one from the Baptists and four by statement—29 additions in all.—W. A. NICKELL.

New Franklin, Sept. 24.—Five conversions and baptisms here last week; one at Higbee.—A. N. LINDSEY.



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NEBRASKA.

Plattsmouth, Sept. 22.—W. L. Harris, evangelist, is holding a rousing meeting for us here. It is impossible to get the people into the church, many being turned away. There were 13 confessions in four nights. We expect a great meeting.

NEW YORK.

Pompey, Sept. 22.—We began a meeting Sept. 18, Evangelist Stephen J. Corey conducting the same. Nine confessions last night. Growing interest; attendance increasing.—R. C. SMITH, preacher.

OHIO.

Cleveland, Dunham Ave., Sept. 20.—Four were added here last Sunday; three confessions and one from the Baptists. The Bible-school attendance was 402.—M. J. GRABLE.

Collinwood, Sept. 23.—One confession last Lord's day and one added by statement.—D. R. KING.

Garrettsville, Sept. 24.—Closed a three weeks' meeting Thursday night with 14 additions; 12 by confession, 2 by letter. The outlook is good for a profitable fall and winter campaign.—GARRY L. COOK, minister, Hiram, O.

OKLAHOMA.

Shawnee, Sept. 13.—I have been holding a few days' good meeting at Tecumseh. We are to build a $20,000 house of worship here. —G. SNELL.

Mutual, Sept. 19.—I am in a meeting here assisting Brother Matchett. One has been baptized and two have taken membership.—THOMAS J. EASTERWOOD.

TEXAS.

Corsicana, Sept. 19.—I baptized twenty Wednesday evening, our part of the fruits of a union meeting just held at the State home.—J. F. QUISENBERRY.

Midland, Sept. 19.—The Haddock-Stanley meeting is booming, with the tabernacle crowded at each service. We have had about ten additions to date. Talmage Stanley has organized a chorus of thirty voices.—VOLNEY JOHNSON.

VIRGINIA.

Richmond, Sept. 16.—I have held three short meetings this spring and summer with 175 additions to the church. I soon begin my third year at the Marshall street church, Richmond, with a bright outlook for the future.—B. H. MELTON.

MARRIAGES.

DIVELBISS—GILLILAND.—Near Lancaster, Iowa, Sept. 21, 1904, C. H. Strawn officiating, Mr. S. Ed Divelbiss, of Keota, Iowa, to Miss Elsie Gilliland.

DONTAZ—ORME.—At the home of Elder Morris Orme, Sept. 20, by N. R. Dale, of New Albany, Ind., Robert C. Dontaz, of Labanon, Ky., to Miss Georgia M. Orme, of New Albany, Ind.

WILLIAMS—WALTON.—At the home of the pastor, Sept. 14, 1904, Mr. J. P. Williams, of Willow Springs, Mo., and Miss Mollie E. Walton, of Fort Scott, Kan., J. A. McKenzie, officiating.

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the mouey with the copy.

DAWSON.

Georgia A. McCann Dawson was born in Fayette county, Kentucky, August 28, 1839, and died in Plattsburg, Mo., August 13, 1904. The father of the deceased, Pleasant McCann, removed to Missouri in 1840, and located in Monroe county, near Paris. Sister Dawson became a Christian at eleven years of age. She was baptized by Elder A. Wilson. She was married to George W. Dawson, June 17, 1856, and soon thereafter came with him to make her permanent home in Clinton county, near Plattsburg. Their beautiful country home was a favorite resort and Christian welcome for our people. Of this marriage were born seven children, Mollie (deceased), Clarinda P., Alice (deceased), Lee, Belle, Cary and James. Her sister, Mrs. J. S. Bryan, lives in Plattsburg, and her brother, Robert D. McCann, the eldest of twelve children, lives at Paris, now in the 82d year of his age. Sister Dawson's life was characterized by so many Christian virtues that an extended notice of them would prove valuable not only to her personal friends and her family, but to the church as an exemplification of what the Master means by his words, "Let your light so shine before men that they may see your good works and glorify your father who is in heaven." Loyal to the church, she was faithful to all its demands of service; given to hospitality, the stranger was welcomed and, it may be, an angel entertained unawares; meek and gentle in her manner, she won the hearts of the multitude; generous and charitable, she remembered the poor and was substantially known in the missionary enterprises of the church; a true wife and devoted mother, she crowned her husband with love and honor, and her children with a golden example and with admonition above price. Few women in this community had so many friends; few, if any, will be more missed from the regular calls of the church.

The funeral services were conducted by J. P. Pinkerton, pastor, assisted by T. H. Capp, after which the body was taken from the church to our beautiful Green Lawn cemetery and laid to rest. E.

STOTSER.

Hannah Stotser, wife of John Stotser, died Sept. 15, 1904, at the homestead near Robertson, at the advanced age of 85 years and six months. She was born in Marion county, O., but with her husband came to Iowa in 1856. She was a charter member of the Robertson church and a faithful follower of Jesus for more than 50 years. The funeral was conducted by the pastor at the Robertson church in the presence of a great concourse of friends and relatives. She leaves six daughters and one son, and nearly 80 grand and great grandchildren. She was a true mother in Israel. She has entered into "the rest that remaineth for the people of God."

CARL C. DAVIS.

SWAN.

Milo J. Swan was born in Morgan county, Ill., Nov. 21, 1842, departed this life Sept. 12, 1904. He was a faithful member of the Christian church for many years. He served through the war. The funeral was conducted in the Christian church by the pastor, assisted by the pastor of the Presbyterian church. The remains were laid to rest in the soldiers' cemetery under the burial rites of the G. A. R.

J. A. MCKENZIE.

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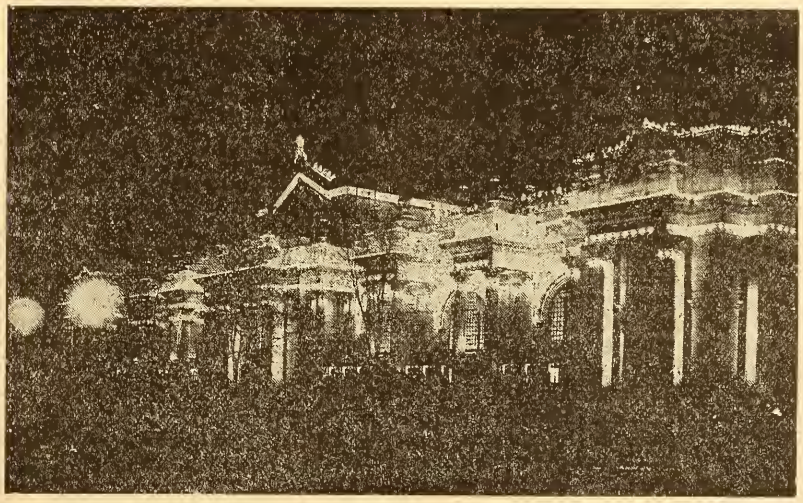
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Round the World at the World's Fair

By Walter Williams

At St. Louis geography has been rearranged. Upon the Exposition site the map of the world is re-made. Separate the nations on an atlas of the globe as in a dissected chart, drop the separate pieces indiscriminately upon twelve hundred acres of hill, plain, and valley, and the result is a jumble of strange and familiar countries, a veritable universal exposition.

China, most venerable of governments, already ancient when the world called old was new, is side by side with Cuba, youngest, save Panama, of sovereign states. India is across the avenue from Brazil; Patagonian giants have for near neighbors the fur-clad Eskimos. The Exposition railway has stations, within brief circuit, at Egypt, Japan, Holland, Siam, Germany, Morocco, Alaska, Ceylon, and



PALACE OF ELECTRICITY AT NIGHT.

the walled city of Manila. The ends of the earth are here. In the central city of the Middle West—French-founded, Spanish-governed, German-settled, American—queer peoples, the hairy Ainus, who are the aborigines of Japan, the Zunis of Mexico, the Pigmies of Central Africa, and twoscore races as much out-of-the-way, have been assembled with the younger and better-known peoples. The transcontinental transportation lines traverse not so many countries as the Intramural Railway constructed within the boundaries of the Louisiana Purchase Exposition. With the people are many of the curious or more conventional products of their hands and brains.

East India is off the world's main-traveled roads. It lies near the spring from which the waters of progress began their westward course. If the human race had its cradle in the Himalayas, it has come to man's estate and to do man's work many miles toward the sunset. East India shows contrast by its situation, in St. Louis, near Canada—two widely-separated and diverse sections of the broad British Empire meeting on an Exposition site over which no British flag ever floated in symbol of sovereignty. For further striking contrast, East India has for exhibit a Hindu temple within a Moslem mosque. In any other land this outward mixing of religions would be an anachronism. Tear the visible religious topcoat from many a man, and there is found for inner covering a faith far different, but secretly held. East India puts in well-executed replica the outer trappings of the two creeds most widely followed within the Indian Empire. Square, with four buttressing minarets, dazzlingly white save for the weathered-copper color of the domes and the brown of the teak doors, is the reproduction, faithful in most minute particular, of the mosque of Itimad ud-Daulah at Agra. No Mohammedan architect-artist may place upon the buildings which he plans representations of living creatures without violating the commandments of the Prophet of Allah. The Indian mosque is orthodox in architectural design and decoration. Within and without, the ornamental figures are mere geometric lines fashioned into shape unlike any living thing. A roof as flat as a hand's palm, typically Oriental, with dome like an inverted bowl, the sky in miniature, crowns the Moslem mosque. The Hindu temple is within, rising gracefully from the center of the inner court. The East Indian handworker puts to shame the machine-made products of Western and more strenuous lands. Sixty-five artisans labored assiduously for two years upon the temple. The original, built of white marble, and sacred to the worship of the Hindu sect of Jain, stands at Palitana, Central India. The reproduction, thirty-five feet in height and twenty feet in circumference at the base, is one-eighth the size of the original. The temple, inner chamber, colonnade, and porch, all exposed surfaces, are adorned with intricate carvings. These carvings, being of all manner of living creatures, contrast sharply with the stern, geometric lines of the Moslem architecture. The medallion flower of Mahadeva, the god to whom the temple is dedicated, is upon the scarlet flag which waves from the pagoda-like spire, and is frequently found in the carvings. At the spiral stairways, solemn, white-robed, turbaned Hindus keep constant watch and ward. East Indian men-at-arms, clad in brilliant beads and armor, guard the mosque, while wild and plaintive music is heard from natives of East Indian towns.

From the heart of the Himalayas to the barren basaltic plains of Patagonia, is scarce a stone's throw at St. Louis. Giants from the tip end of South America are encamped, in their houses of hide, at the Exposition. A chief of the Tehuelches and a number of his more or less loyal subjects are making their home here. The Tehuelche is, man for man and woman for woman, the tallest tribe known to ethnologists. He averages over six feet in height and has the frame of an athlete. Among the North American Indians the women do the work. It is not so among the more chivalric Tehuelches. The Patagonian woman, despite the fact that she is as tall and muscular as her husband—or possibly because she is—works only where she so desires, and hunts and fishes at her pleasure. The Patagonian's chief exhibit, aside from his own personality, is of the hide of the guanaco, from which he secures food, raiment, and house-covering. His dinner, dress, and the roof are furnished by the same animal. He eats its flesh, he makes his not ungraceful garments from its skin, and with other portions of the same creature's hide, sewn together and stretched from poles, he builds a dwelling. The Patagonian giants have no giants' houses. The dwellings, easily transported from place to place, are small and of the rudest description. Hunting the rhea, the so-called ostrich of South America, is their favorite occupation; the bola has supplanted the bow as their chief weapon; and horse-meat is the daintiest dish upon their bill of fare.

The Republic of Brazil lays emphasis in its exhibits upon the prod-

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ucts of its forests and its fields. The rubber-tree, with sticky, milk-white sap, and the coffee-tree, with snow-like flowers above the dark-green leaves, are conspicuous. The Victoria water-lily, which sleeps by day upon the broad bosom of the Amazon and wakes at night under the tropic moon, has petals that will bear a man's weight, and a perfume that intoxicates one like wine. Odder and still stranger is the piassaba, a tree which grows ropes. It is unique among trees and is found in the lowlands along the great Amazon River. The specimens shown are from eight to nine feet in height and eight inches in diameter. The trunk resembles that of a well-ripened banana-stalk. The object of the main stem is to support a tough, fibrous, grassy substance. From this tree, grass ropes are made, with scarcely any skill required for their manufacture, so nearly complete does the factory of Mother Nature herself supply the rope. Large ocean vessels, as well as the small fishing-craft plying upon the Amazon River, are equipped with the product of the piassaba. Brooms and brushes are made from the same material, which wears in any weather, unhurt by pelting rain or bleaching sun. The piassaba is only one of the many trees which Brazil shows as representing the forestry of this land larger than continental United States. Hard woods of various kinds are found, including one that dulls a steel edge, and also woods so soft that they can be dented through bark and pith by the touch of a child's finger. Coffee from tree to cup is the exhibit by which Brazil sets largest store. Each coffee-tree produces different grades of bean, the wide, rich, flat-sided bean at the top and the grades of less value growing lower down. The coffee-separator culls the beans in almost human work of separation. If on wheels, the machine would resemble at a short distance a thresher in the grain-fields of more Northern lands.

A prince of royal blood, his Imperial Highness Pu Lun, has appeared at St. Louis as the personal representative of the Emperor of China, his uncle. As fitting with a commissioner so high in rank, the displays sent from this awakening nation are many, gorgeous, and comprehensive. They are in charge of a most intelligent and scholarly graduate of Yale, Mr. Wong-Kai-Kah. At previous expositions China has been represented along purely commercial lines. Now is shown the heart of China—its poetry and art, its science and education, its industry and home life. Tientsin, Newchwang, Ningpo, Canton, Amoy, Han-kau, and twenty other ports of China, have exhibits. The portrait of the Dowager Empress An, painted by an American woman, Miss Kate Carl, the only portrait ever made of her Majesty and held sacred in China, is shown as a special mark of favor to the United States. Peking sends a city gate and part of the wall scaled by the American troops in the relief of the foreign legations during the Boxer troubles. From Hangchau come four thousand fans of varying make and meaning, a display of marvelous mechanism, and an encyclopedia o the philosophy of fans. Fu-chau's lacquered ware, ivory images from Hupeh, Ningpo's inlaid work, partly set forth the luxurious side of Chinese furnishing, while the commercial and industrial is shown in exhibits from these and other cities. The Chinese National Pavilion is a reproduction of the summer home of Prince Pu Lun. The framework was constructed by American workmen, but the intricate carving and the final artistic touches are from the skilled hands of Chinese artisans specially imported for the purpose. A curiously joined idol, held in high reverence for nearly a thousand years, confronts the visitor to the Chinese section in—appropriately—the Palace of Liberal Arts. The idol, entirely of bronze and decorated with red lacquer, the making of which is a lost art, was installed in a famous Peking temple, according to authentic record, in A. D. 1404. Some years ago the temple was destroyed, and to secure funds for rebuilding it the idol was pawned. By this means the god, one of the few relics of the ancient days, has come to do duty as an object for sight-seers to gaze upon in this age in a distant land. The idol, with eleven heads and twenty-four arms, is many gods in one.

Older even than China, the oldest existing nation, are the cliff-dwellings of southwestern United States, homes of a race whose very name has perished from the earth. Explorers, puzzling through the Mancos and Casa Verde canons of Arizona and New Mexico, have found the houses of this strange people in the wildest and most inaccessible of the mountain-sides. Did the Cliff-dwellers antedate the Pyramids of Egypt? Were they of blood relation to the early inhabitants of the land where the Nile is god? Some students are prepared to answer both questions affirmatively and to give what is to them abundant proof. The pottery from their long-wrecked homes suggests Egypt, and the few inscriptions found have similar suggestion. Mummies, bodies wrapped in cloth, feathers from the breast of the turkey, and the all-useful yucca-grass, have been dug from burial-places among the cliffs, and, in bone and hair much unlike the Indian of to-day, have a hint of resemblance to a more Oriental type. If the Cliff-dwellers left any descendants, however remote, they are doubtless the Moki and Zuni Indians, who, resembling them in habits and appearance, are their closest kinsmen. At St. Louis have been reproduced the dwellings from the canons, with relics found in the abandoned houses. To lend a touch of life to the weird scene, where houses have apparently been flung against precipitous walls of rock as pictured homes upon stage canvas, have been placed Zuni and Moki Indians in native costume. They work at pottery-making, blanket-weaving,

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Notice is hereby given that the annual meeting of the stockholders of the Christian Publishing Company will be held at the company's office, 1522 Locust St., St. Louis, Mo., on Tuesday, Oct. 4, 1904, at 10 o'clock a. m., for the election of directors, and for the transaction of such other business as may legally come before said meeting.

J. H. GARRISON, Pres.
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St. Louis, Sept. 1, 1904.

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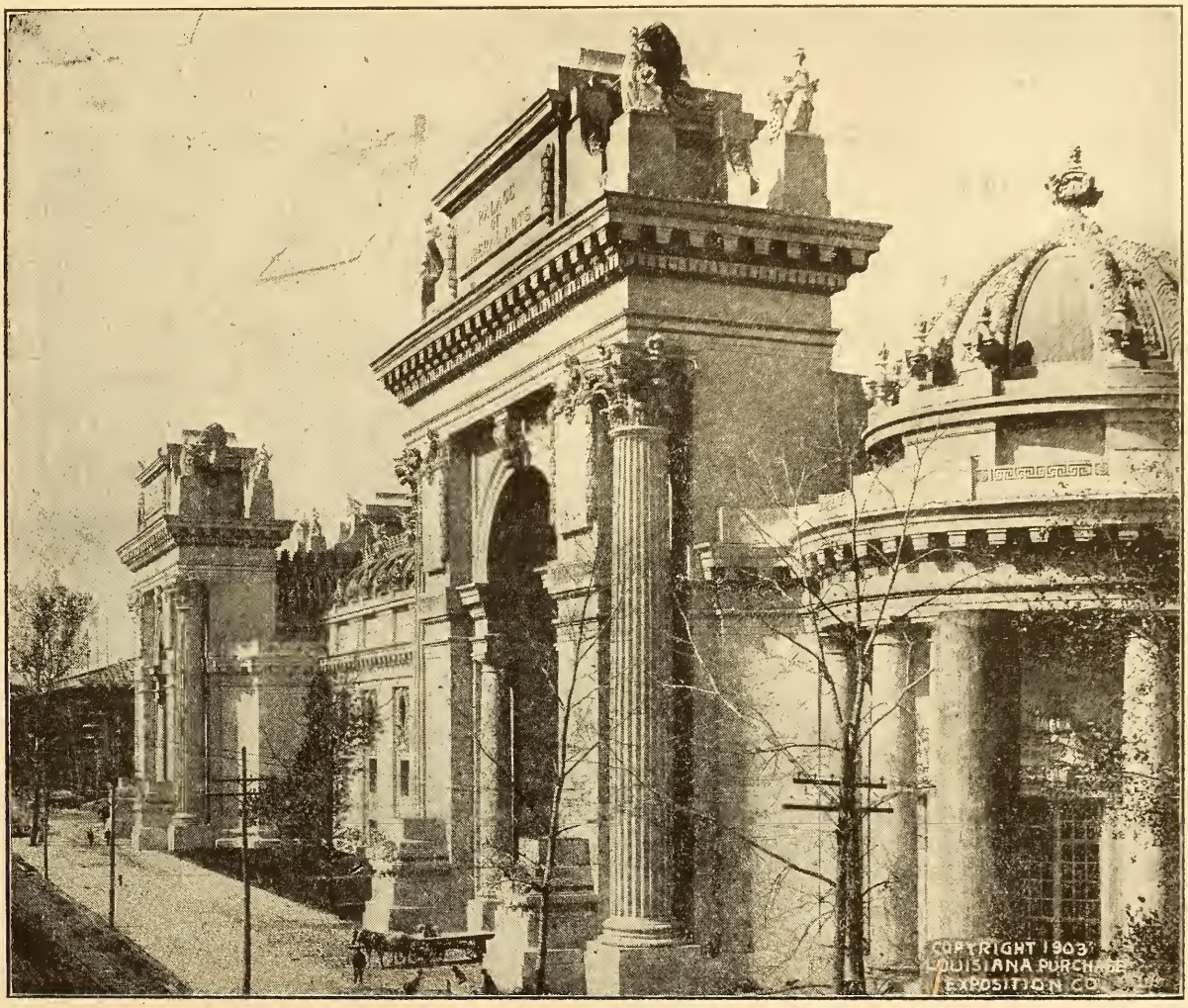
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basket-making, silver-smelting, and other primitive occupations. Thus the mode of life of the Cliff-dwellers is exhibited in an environment such as this ancient people had. The members of these tribes are of stronger build, handsomer, and of brighter color than the ordinary North American Indian, from whom they hold themselves aloof with dignity.

From the Arctic regions come the Eskimos, dressed in skins and furs. From Central Africa are brought for ethnological exhibit representatives of various tribes of which little is known even by the most learned students. The Eskimo children are a merry lot, less stolid than their parents, and entering with zest into the play of their new and temporary home. Their massive dogs take kindly, too, to a less strenuous life than they have enjoyed in Labrador and British Columbia, whence they come. The members of one sturdy African tribe, disdaining the usual simple breech-clout of their savage neighbors, deck themselves with peculiar pride in garments made of thatch and looking not unlike attenuated door-mats.

The North American Indian, as he yet survives, has tents pitched upon the Exposition site near to the stone buildings which will be permanent memorials of the fair, extremes of American life and civilization in close juxtaposition. The fierce Geronimo, the gentler Chief Joseph, and a score of other Indian chieftains of high rank, are found, with many members of their tribes. Homes and habits are shown as the red man, in the exhibit of the United States government at St. Louis, makes his last stand. The Wichitas have grass lodges, framed like a huge beehive, covered with soil, and built entirely by the women of the tribe, supervised in true barbaric custom by the men. The Sioux, the swiftest of the plainsmen, live in tepees fashioned from sticks and skins, easily movable and admirably suited for a night's residence of a nomadic people. The Hopi Indians from Arizona, by the side of their wigwams of painted skin, grow corn of the same uncrossed variety that the early settlers in America knew as maize. Picturesque tepees, varying with the tribe, accommodate Washoes, Navajos, Pimas, Cheyennes, Crows, Flatheads, Diggers, Comanches, Apaches, and a dozen others, forming an impressive exhibit in ethnology. On a high plateau overlooking the lowlands of the Indian camps, the United States government has built a model modern Indian school, where is told in graphic fashion by industrial and educational display the result of training the children of the tribes.—*From the Century Magazine, September.*



AN ENTRANCE TO LIBERAL ARTS BUILDING.

The Small Town Sees the World.

By Ernest Poole.

"Good gracious, Nathan, what will we see first?"

They had just come in by the main entrance, a whole family from the Sunny South, a tall, brown-faced, gray-bearded colonel, his pretty wife, and four young southerners, the oldest sixteen and the youngest seven.

"Look, Paw, look ovah yondah!" cried Sweet Sixteen, as she started toward a booth near by.

"Marie, come heah," said the stern papa. "Do yew realize, young lady, that this heah faiah is twelve hundred and forty acres? The first thing you know, yew'll get run away with." Marie glanced excitedly at the moving masculine masses. The colonel marshaled his forces around him. "I've been projecting with this heah book" —he opened a guidebook and adjusted his glasses—"we's a-goin' to see forty-four states"—he made a slow, impressive pause, looking over the rims of his glasses—"fifty foreign countries, includin' the Philippine Exhibits, costing one million dollahs. Now, wait till I see what we take in first. Hem! We's goin' to heah the largest o'gan on u'th with ten thousand pipes, floral clock, minute hand weighing twenty-five hundred pounds, sugah exhibit from cane to caramel,

the ancient Mexican city of Mitla, Olympic Games of ancient Greece, seating capacity twenty-seven thousand, important lectures on radium and wireless telegraphy, reception in the Tennessee State building, five acres of solid paintings, Hale's fire fighters. Ah, theah we are! Theah's the place," and they started off for sight No. 1.

I went to the big free information bureau at the Administration building and got in line with press people of all kinds and sizes. I was behind a lady correspondent of the Weekly Star, Goodnight, Texas. A few minutes later I showed the press agent the list of my southern colonel's sights to be seen. He laughed. "That list will do for them all," he said. "The exposition is taken in like a big country circus. They come for four days, do all the big buildings, and take in the Pike." Here he was interrupted by the wife of a country editor in Illinois who came with a letter to have "courtesies extended."

. . . . . .

I went to the Fine Arts building. As I was going in, a short, jerky, little, self-made man came out and sat down hard. I took a seat beside him. His face wore an expression of great disgust. I nodded toward the entrance. "Good show?" I asked. He spat upon the pavement. "It don't take hold at all," he cried. "I know what art the people want; guess I ought to; I'm here for the bill posters' convention, an' you bet I know my business. Half of this stuff don't look real. The people want real pictures, the kind that take hold and make you think." As I rose to go he said: "I advise you to go to the German exhibit and see the nineteen death scenes, they are all real. Just watch how the crowd is eatin' them alive."

I went to Germany. The man was right. Nineteen death scenes of the most real and terrible kind, and the great American people was crowding eagerly around. Just beside one huge death scene I found a well known modern painting, a drinking scene of the Franco-Prussian war. It is the kind that makes a man thirsty. But I waited in vain for any one to give it attention. The death scene was "real and the kind that takes hold."

. . . . . .

"Look at that chap over there!" A man stood over on one side of the aisle staring at an imitation block of solid gold, representing the bulk of this precious metal mined in America in the past fifty years. The man's eyes showed how far away his mind had flown. We talked with him later.

"Yes, I've been workin' in the mines fer thirty years. It don't seem as if you could get it all in that one block," he said.

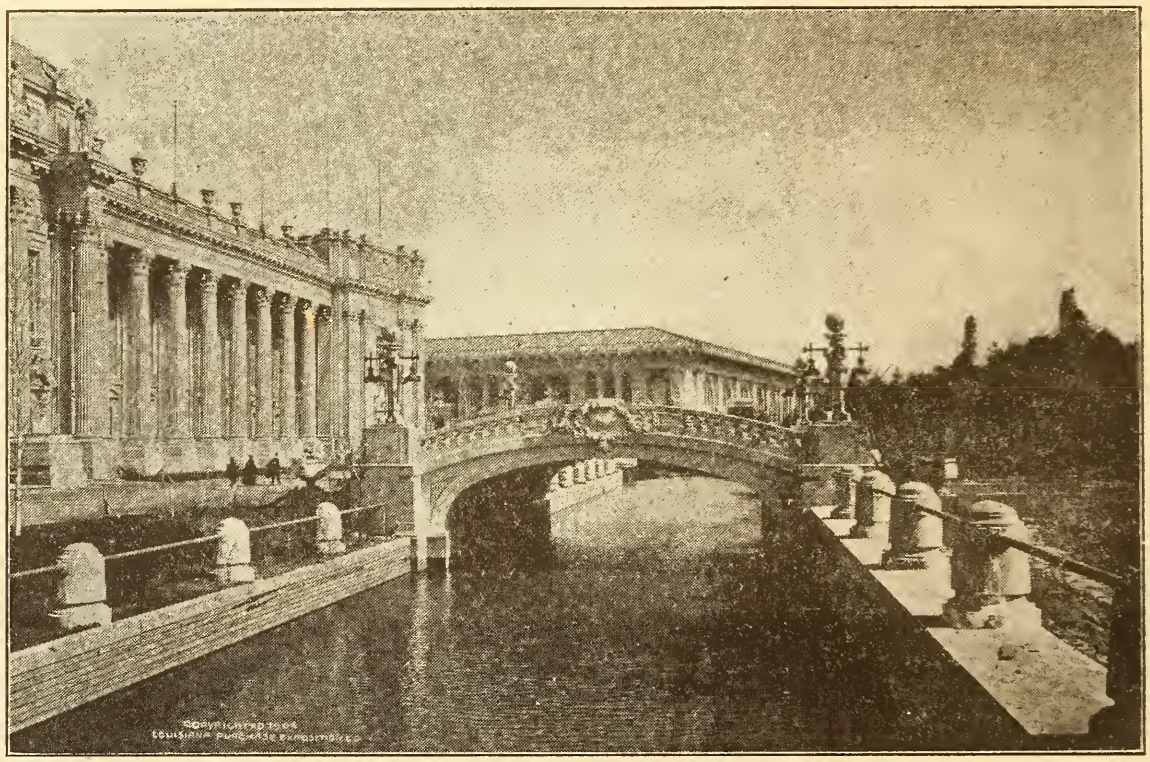
In the Machinery, Electricity and Agricultural buildings you can find scores of such men, silent and absorbed, gazing at their specialties; but the great masses of the people you will see straggling slowly up the broad aisles, glancing only casually to right and left, and getting a general idea of what they do not know. The Government building interests them most. The "clich-ch-ch" of the wireless telegraph instrument quickly draws a serious, attentive crowd. One morning I edged into this crowd beside a girl with sharp eyes and nose and chin, who was saying, "Now, another crowd is come. I've waded through three crowds and I can't see it yet. I can't see why something don't get in the way and stop the message." Here a good-natured man remarked: "Say, Miss, let him do the talking. Suppose you don't know it all. We don't want to run the thing ourselves. All we want is what few general ideas can be got without sweatin'." The exhibitor looked gratefully at the speaker, and sharpened his pencil wearily and began, "Now, the waves go this way"—and the lecture was started, while the intermittent clich-ch-ch attracted a still larger crowd.

Out of the tumult rose another voice giving a private lecture. I turned and saw a man of fifty, with white pointed beard, keen gray eyes and sharp chin, who was haranguing his family briskly. "Remember that point? Good. We read it up in the Scientific American. Now look up there. That's the top riggin'. See? Good! Now"—he gave a quick, clear explanation while his boy of fourteen and his admiring wife both listened intently, and his two girls giggled to one side. "Got it? Good! Now come on." I followed. The man eyed his note-book. "Lighthouses," he suddenly exclaimed. "Here's something you've never seen before. Hey, there, girls. That is a lighthouse on the ocean." He turned to the exhibitor. "How far can it throw a light?" "Forty miles!" triumphantly. "He says forty miles. Good! Think of it! Forty miles on a pitch black night!" He was throwing vitality, interest and enthusiasm into the entire group.

Just then a big, heavy-faced man shuffled by wearily with his wife, glanced at the light and murmured, "Engin' headlight."

"No, sir," indignantly cried the brisk man, "that is a lighthouse."

"Is that so?" said the heavy man



LOOKING EAST FROM ELECTRICITY BUILDING.

with a faint glimmer of interest. "Jane, that's a lighthouse. Now let's get lunch."

"Good!" cried the brisk man, "didn't think he knew enough to eat!"

The brisk man talked so well that the exhibitor asked him what his business was. "Banker, small town in Oklahoma, but on the move. Sir, I don't believe in keeping small just because your town is." He did not. His range was amazing. But such strenuous enthusiasm is rare. The great masses of visitors move far more slowly.

. . . . . .

The state buildings draw great crowds in the heat of the day. One hot noon hour I was advised by a large, solemn-faced acquaintance to see the Missouri building. "I've been through the whole forty-four," he said, "an' Missouri caps them all." I went. In the lofty dome hall hundreds of people were sitting. In the gallery above, a noted church soloist was singing "Annie Laurie." In the hall behind, a popular lecture was soon to begin and people were drifting in to get front seats. Others wandered through the model drawing-rooms, smoking-rooms and libraries. Some were excitedly talking with friends newly met from the town adjoining their own. And the old song went on, and the crowd leaned back and enjoyed it. After all, it is a vacation they came for. Why make it a strenuous cramming process? A universal education may be there, but the great masses of visitors are picking it up in bits here and there.

Toward the close of one warm, fatiguing day I was sitting on a bench in the shade, when a tall, brown-faced man approached slowly, coat on arm and hat in hand. He sat down with a sigh of relief. Then he took out a list and began checking off the sights to be seen. I glanced down the list. "It looks as if you had done the Fair up in good shape," I remarked. "I have," he answered, feelingly, "an' I'm about through. Let's see." He ran his finger down the line. "A cheese weighin' two tons an' Queen Victoria's Jubilee presents; that's all's left. My wife at home likes queens," he added.

With so much respectable family amusement, all free, and so much of an education likewise to be obtained without charge, the crowd is slow and cautious about entering the pay shows on the Pike. Stroll up that broad and glittering way on a summer's night and you will find it a moving sea of faces, enjoying each other, enjoying the brilliant lights, enjoying the free sample shows by the entrances. But to pay and go in to one of the exhibitions is something to be shrewdly thought out. One night I stood in a crowd of fifty in front of "Paris." The "barker" was doing his most impassioned work. The crowd seemed profoundly affected. The "barker" concluded with, "Now all in!" and marched to the entrance as though leading a procession. I bought a ticket and came back.

"How soon does the show begin?" I asked. His face lighted.

"You're just in the nick of time," he cried. "The orchestra is off already."

"Hold on," I said, "I've bought my ticket. What I want to know is, can I take in another show and get back in time for this?"

"How long do you want?"

"Twenty minutes."

"Go ahead," said the barker.

A half hour later when the show, which was truly excellent, was ended, I came out and sat down behind the barker on the platform. A new crowd had gathered. "Now watch the faces while I talk," said the barker. I did. For five hot minutes he pleaded and argued and fired his witticisms. Fifty faces seemed profoundly affected. The speech rose to a grand climax. "Now, all in before it's too late! We're all going in!" The barker marched triumphantly away. So did the crowd. He turned and dashed his hat on the boards. "Where is the sporting element in the American people? And why aren't they here?" he cried. The American people had moved on and were looking into the entrance of "Hereafter." He watched them for a moment.

"They seem to have the money all right," I ventured.

"Sure of it!" he cried. "But here's the trouble, they-don't-know-how-to-spend-it!"

In many ways they do not. In some ways the Exposition is teaching them how. For it brings hundreds of thousands together, and their wives. Their wives watch other wives. The higher standards of living are watched and remembered. The small town is brought for four days face to face with a thousand other towns. Social intercourse is developed. In the Inside Inn about mealtime you can see five thousand people watching each other, enjoying each other; twenty-five hundred sit beside each other in the dining-hall. They hear each other through bedroom partitions. They have their children with them, and these children wear clothes which all mothers watch with interest.—*From the World To-Day, September.*



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10 copies,	1 mo.,	$ .15	3 mos.,	$ .30	1 yr.,	$1.00
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WEEKLY.

1. The Little Ones, for the Little Folks, with Beautiful Colored Pictures in every number. In clubs of not less than five copies, 25 cents a copy per year—6 1-4 cents per quarter.

2. The Young Evangelist, for the pupils of the Intermediate Department, with bright Pictures, Lessons and Entertaining Stories. In clubs of not less than ten copies to one address, 32 cents per year—8 cents per quarter.

3. The Round Table, for the Boys and Girls who are a little too old for *The Young Evangelist*, and who have a taste for bright, entertaining stories and practical information. Price, single copy, one year, 50 cents; in clubs of ten or more, 36 cents—9 cents per quarter.

4. Our Young Folks, a large 16-page Illustrated Weekly, nearly four times as large as the ordinary Sunday-school paper, for Sunday-school Teachers, Advanced Pupils, Christian Endeavorers, and in fact for all Working Members of the Christian Church, with a well-sustained department also for the Home Circle, adapted to the wants of the whole family. Single copy, 75 cents per year; in clubs of ten or more, 50 cents—12½ cents per quarter.

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Upon request we will send free samples of the above supplies to any school not at present using them.

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With the Children

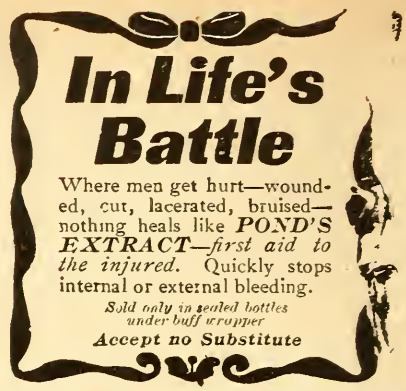
The Advance Society.

I live at Plattsburg, Mo. I'm not saying it's the best place to live, or a place that cares whether I live there or not. I'm not claiming that it's not a narrow-minded, unprogressive, weedy little town with the standard of wealth as its standard of excellence. I'm not claiming or saying anything about it except that here I live. Again, I am not the Christian Publishing Company. Maybe I wish I were, and maybe I don't. Maybe the Christian Publishing Company would be a better thing and get along better if I were it; maybe not. But this is my point: if you wish to write me a letter, or send me money, or ask me a question, don't address your envelope to the Christian Publishing Company, St. Louis, Mo. It puts them to the trouble of forwarding the same to Plattsburg, Mo. Sometimes they have to clap on an extra stamp. I have had inquiries about the Red Box Clew in Spanish. I'll tell you about it. Down in Monterey, Mexico, we have a mission, and there they publish a weekly with a page or two in English and the rest in Spanish. It costs only 25 cents a year, and this money goes to keep up the mission. In this weekly the Red Box Clew is coming out in Spanish under the name, "El Hilo de Cajita de Colorada." I understand *Hilo* means Clew, and has nothing to do with playing cards. By the way, Sister Alderman, whose husband died at Monterey while serving the Cause there as a missionary, was in Plattsburg a few weeks ago, and visited us—not the Christian Publishing Company at St. Louis. Her little daughter, Helen Moses Alderman, was with her, and sang us a song in Spanish while we listened and looked wise. They are going back to the Mexican mission this fall, and I would like for you to send them your good wishes. Brother Alderman taught in the college with us at Albany (when I say "us" I don't refer to myself alone, as some public writers do, as if they thought themselves a whole brass band, but to my father and mother as well). He was such a good man, mild and kind, and always busy for those who needed help, and getting very little for it, too—I wish you could have known him. A life of great usefulness seemed to open out for him in Mexico where he established the weekly paper I spoke of, the *Via de Paz*. But the yellow fever came, and he died, a Christian soldier standing on the firing line in a strange country, among strange people. There, hardly yet in the prime of life, he was buried, with his greatest ambitions unrealized. People have such different views of success! Now I say, What a successful life! He strove for great things, and died still striving. Some will point at some old gentleman who has done little for anybody else, and has done harm to himself by making himself rich, and they will say, "There is a successful man!" Well, of course every rich man is successful in a sense, for he succeeds in keeping a whole lot of dollars out of the hands of people who would rather have them than not. But a life spent among ignorant foreigners, seeking to turn them to a true knowledge of Christ, and suddenly cut short by death, has a gleam of grandeur which dollars cannot reflect.

And we can all be missionaries. Here is our orphan Charlie, to whom you can be as one going to a strange country to carry the tidings of great joy. What are you doing for him? Haven't you a dime or more or less which you would like to invest in him? Don't you think a few cents for his sake will bring more returns than candy and chewing gum? If everybody who reads this would send a dime for Charlie! But they won't; everybody never acts that way. Harry Buckley, Lawrenceburg, Ky.: "I enclose one dollar for little Charlie. I thought the children were doing a good work in supporting little Joe, but I think they are doing a still better thing in befriending a motherless cripple. I pray that he may live to be a Christian gentleman." (Then he says some very nice things about the Green Witch; he likes both Marget and Flora, and thinks they may develop into true women. This is the third dollar Harry has sent.) Harriet R. McCausland, Coffeyville, Kan.: "I am sick in bed and mamma is writing this letter for me. I am going to tell her what to say. I send 26 cents in stamps to pay back some you have used for the orphan. I am a little girl 10 years old. My birthday is Nov. 24. I have no brothers or sisters. Next Christmas, if I have any money to buy gifts, I am going to remember our orphan. Mamma and I send our first report. Papa kept the rules eight weeks, then was called from home and had to miss his reading. I think from the way you write, you must be very much like my papa and he is the best man in the world. I think the Advance Society a fine thing. I know you love the children, and I love you." (And such love ought to make me better as it makes me happier. By the way, did I ever print this letter before? Seems like I did, but I'm not sure. I don't care. I like it.) Mr. and Mrs. L. B. Pickerill, De Land, Ill.: "We have watched with interest the steady growth of the Advance Society. The work of caring for an orphan is an especially admirable one and the influences flowing from this will surely bless many hearts and homes. Enclosed find one dollar for Charlie." T. Grace Hord, Grayson, Mo.: "I find keeping the Advance Society rules very helpful. For history, I like to read biographies. Tennyson is one of my favorite poets. I am enjoying the beautiful days we are having. It is nine o'clock and bed-time, so I will close." (I generally close up, myself, about that time.) Vessie Porter, Hiawatha, Kan.: "I will write you a letter now, while I am in the notion. I was 14 in July; I am 5 and 1-2 feet high. Were you named after John C. Breckenridge, the vice-president? (Yes; he was named first.) "Our hens go to sitting without trouble; we have fifteen sitting now." (This was written in March; probably there have been some chickens hatched ere now; if not, the eggs should be thrown pretty far away.) "We live three miles north of town. I am writing this at school, so don't blame me if my letter doesn't suit you!" (Must I blame the school? I should like very much to know whom to blame. Please let me know.) "We have an organ at our school. Please play me a tune." (Well, I'll play you "Hiawatha.") "I guess I will close, for I have no more to say. Don't put this in the paper, for it would spoil the whole page, Swamp-Root and all." (As the Swamp-Root is all gone, we venture to print the letter.)

Lucy C. Williams, Lincolnville, Kans.: "I have wanted to send something for the dear little Advance Society orphan, but like many whose hearts are full, my purse is small. However, about the 7th of this month (August) the Disciples of Christ had a basket meeting in a most beautiful grove. We have no church and seldom hear one of our own brethren preach. We were very happy. At the close, we asked for a free will offering for the orphan, and the result was $4.25. And I am so glad to send the same to you with our blessing and our prayers for the continued success of the grand work. I have two boys of my own who are always interested in 'With the Children,' and they are Christian boys, thank God. I am a lover of children and have taught the primary class in Sunday-school for years. And so I say again, God bless the work of the Advance Society." (And we say, God bless you and your boys.)

New Honor List: Mamie Bayless, Mulkeytown, Ill. (6th quarter); Edna Bear, Iberia, Mo. (4th and 5th); Mabel G. Damarell, Walnut, Kan. (7th); Mrs. F. A. Potts, Chattanooga, Tenn. (13th); M. J. O'Dell, Lebanon, Mo. (8th). Well, I went to the Fair, but as I didn't know long enough in advance when I should go, there couldn't be that great reunion we used to talk about. I saw only one person wearing the Advance Society gold pin; Jean Chambers, of Richwood, Ky. I spent the day with her and saw her other times. We had lots of fun together, and ate together and got rained on together, and even that was better than being rained on alone.



Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

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Business Notes.

Those revised New Testaments, not Standard American, at 7 cents for limp, 15 cents for cloth and 35 cents for Long Primer type, continue in demand.

❁

E. A. Long, Memphis, Tenn., orders the second shipment of Normal Instructor this time, No. 2, The Book. At 15 cents each, postpaid, or $1.50 per dozen, postpaid, these Normal Instructors cannot be surpassed for Normal classes made up of your teachers and senior pupils. Now is the time for such work.

❁

We are out of some of the "bargain" books offered the last two weeks, but can furnish most of them and at surprising prices, too, as is evident in last week's Business Notes.

❁

More than a thousand Popular Hymns No. 2, and Living Praise were sent out this last week, many of them going to other lands and the "islands of the seas." In three bindings: limp, $2.00 per dozen, boards $2.50 per dozen, and cloth $3.00 per dozen, not prepaid.

❁

—We have a few hundred Tidings of Salvation, in manilla, 75 cents per dozen; in boards, $1.00 per dozen, prepaid. A singing evangelist examined these books last week and pronounced them the best at the price that he ever saw and decided to use them in his work this fall and winter.

❁

—Another friend, in much surprise, after examining the $1.00 Life of Elder John Smith, asks, How can you sell such a book for such price? Well, never mind how we do it. Only for a limited time, it is yours at 60 cents.

❁

We continue all our Y. P. S. C. E. supplies right along and hold ourselves in readiness to fill any and all orders sent in.

❁

The Harmony of the New Testament, by James W. Shearer, is one of the very best books of its kind, and is just off the press. Price $1.50 is not an over charge when you see the book, for it is of superior merit in its line.

❁

Another new book, of which we will have more to say next week, is "The Scriptural Foundation for Christian Liberality," by R. H. Lampkin. In closing his Introduction, Dr. Garrison says: "I commend this little book to all who wish to meet the full measure of their obligations to God."

❁

The wise teacher will see that the young ladies or gentlemen under them have put into their hands such books for light reading as "King Saul," or "In the Days of Jehu," or "Esther," or "Elijah," in connection with the present Bible school lessons, and any of them will be sent you at 75 cents each. "Tidings of Salvation" must go out this fall, as we are determined not to carry them over notwithstanding their excellence as gospel song books, so we offer them at $1.00 per dozen prepaid, boards, 85 cents for manilla.

❁

For the fall and winter campaign, you will be wise in organizing your teachers into good energetic normal classes using the Normal Instructor by W. W. Dowling, than which there is nothing better, nor cheaper at 15 cents each part. The Book, the Christ, the Church, the Land, the Institutions, the People, are class books, but are full of interest as well as profitable instruction, and at only 15 cents each.

The Beginner's Course

THE ORIGIN.

The Beginner's Course of Bible Studies originated in the desire of Primary Superintendents and Teachers for a short series of simple lessons for the Youngest Learners. The International Lesson Committee appointed a sub-committee to outline a

I. PROVISIONAL COURSE.

It was directed that this course should cover one year, the plan to be subject to the approval of the next session of the International Convention. The Committee did its work promptly and well. The Christian Publishing Company immediately took up the work and published the course in four parts, under the title of

1. The Beginner's Quarterly, edited by W. W. Dowling and Miss Jennie C. Taylor. The publication met with a favorable reception, and was promptly introduced into many schools.

2. The Easy Book.—The material of the four quarterlies, with other valuable matter, was also issued in book form under this title, making a handsome little volume of permanent value.

II. THE EXPANDED COURSE.

The International Convention, which met in Denver in the summer of 1902, approved the steps taken, and authorized the Lesson Committee to outline an Expanded Course, covering two years and making it a part of the Regular International Series. This work has been satisfactorily completed. This course is no improvement on the Provisional Course, only that it covers two years instead of one. Many of the lessons of the Provisional Course will be found in the Expanded Course, chiefly in the first year. The lessons are furnished in two forms:

1. The Beginner's Quarterly.—The material for the first year (Vol. I.: Nos. 1, 2, 3, 4) was prepared by W. W. Dowling and Jennie C. Taylor, and for the second year (Vol. II.: Nos. 1, 2, 3, 4) by W. W. Dowling and Alice M. Duckworth.

2. The Lesson Guide.—This is a booklet in board covers, in two volumes. Volume I. contains all the material found in the quarterlies of the first year, with additional matter, and Volume II. the material of the quarterlies of the second year, with other valuable features.

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THE
CHRISTIAN-EVANGELIST
A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLI. No. 40. October 6, 1904. $1.50 A Year

SUNDAY NIGHT.

Rest him, O Father! Thou did'st send him forth
With great and gracious messages of love;
But Thy ambassador is weary now,
Worn with the weight of his high embassy.
Now care for him as Thou hast cared for us
In sending him; and cause him to lie down
In Thy fresh pastures, by Thy streams of peace.
Let Thy left hand be now beneath his head,
And Thine upholding right encircle him,
And, underneath, the Everlasting arms
Be felt in full support. So let him rest,
Hushed like a little child, without one care,
And so give Thy beloved sleep to-night.

Rest him, dear Master! He hath poured for us
The wine of joy, and we have been refreshed.
Now fill his chalice, give him sweet new draughts
Of life and love with Thine own hand; be Thou
His ministrant to-night; draw very near
In all Thy tenderness and all Thy power.
O speak to him! Thou knowest how to speak
A word in season to Thy weary one,
And he is weary now. Thou lovest him—
Let Thy disciple lean upon Thy breast
And, leaning, gain new strength to rise and shine.

—Frances Ridley Havergal.

CHRISTIAN PUBLISHING CO. ST. LOUIS, MO.

The Christian-Evangelist

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What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

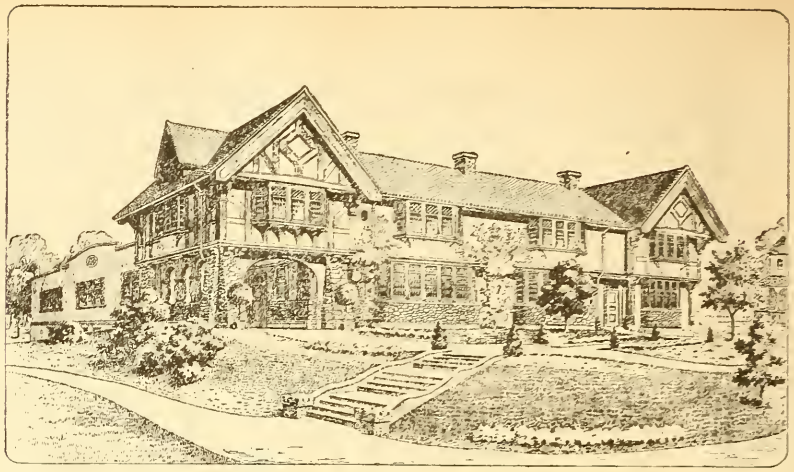
For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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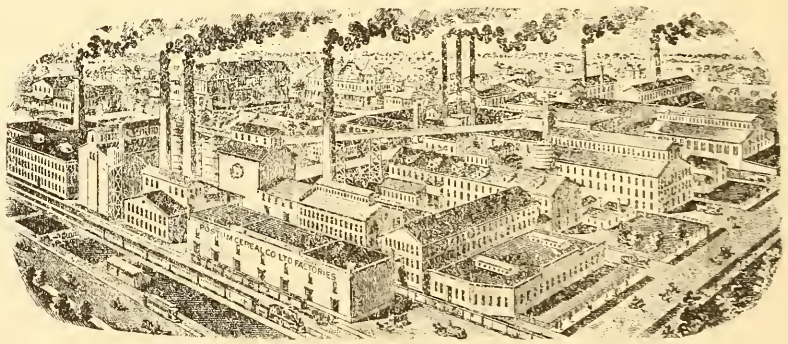


Where Postum Advertising is Done.

Out at Battle Creek, Mich., among the trees, flowers and green lawns is a most unique building devoted entirely to advertising. It is occupied by the Grandin Advertising Agency Ltd., which handles among other accounts, the advertising of the Postum Cereal Co. Ltd., aggregating in round figures one million dollars a year, perhaps the largest appropriation of any one concern in the world.

Prominent newspaper and magazine publishers and their special representatives in large number from New York, Chicago and various parts of the country attended the formal opening of this building, and a banquet last evening at the Post Tavern as guests of C. W. Post.

The publishers inspected the 14 or 15 factory buildings of this father of the prepared food industry with especial interest, for it has grown to its present colossal proportions in a trifle less than nine years, a marked example of the power of good and continuous advertising of articles of pronounced merit.



Pure Food Factories that make Postum and Grape-Nuts.

Talk on Advertising by C. W. Post to Publishers at Banquet at Battle Creek.

In his address to Publishers at the Battle Creek banquet Mr. Post likened the growth of a modern commercial enterprise to the growth of an apple-tree. Good seed, plenty of work and water are needed, but the tree will not bear apples without sunshine.

The sunshine to the commercial plant is publicity secured by advertising.

It is impossible even with the heaviest advertising to make a success unless the article has merit of a high order. Merit is the good tree and sunshine makes the apples grow. A good salesman who knows how to talk with his pen can present the logic, argument and salesman ability to thousands of customers at one time through the columns of the newspaper, a strong contrast to the old fashioned way of talking to one customer at a time.

He spoke of the esteem of the advertiser, for a publisher that takes especial interest in making the advertising announcements attractive. Advertisements should contain truthful information of interest and value to readers. The Postum methods have made Battle Creek famous all over the world and about doubled the population.

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THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLI. October 6, 1904 No. 40

Current Events.

The President for Peace.

President Roosevelt, who has the reputation of being a man of war, has promised the Interparliamentary Peace Union that he will, at an early date, invite the governments of the world to send delegates to a second ecumenical peace conference, similar to the one which convened at the Hague five years ago at the call of the Czar. While he did not definitely state when the call will be issued, it is believed that he will not wait for the conclusion of the present hostilities between Russia and Japan, but will issue the call at an early date. There are many matters which were left unfinished by the Hague conference, and others which were not taken up at all. In spite of the wars which have been in progress during the half decade since the peace conference of 1899, and perhaps even on account of them, there has been a distinct advance of sentiment within this period in favor of arbitration, and the powers might now feel disposed to commit themselves more positively to a program of peace than they did at the Hague conference.

❁

A Liquor League.

If "imitation is the sincerest flattery," the liquor forces of Indiana have paid a high compliment to the Anti-Saloon League of that state. The organizations of retail liquor-dealers have found their movements repeatedly blocked by the Anti-Saloon League and some of them are planning to copy its organization in the hope of meeting its inroads. A representative of the National Retail Liquor Dealers' Protective League has been sent to Indiana to study the situation and organize the forces. This representative says: "The truth of the matter is, the saloon men have come to realize that the Anti-Saloon League has a more effective scheme of organization and operation than the saloon men have had. Two-thirds of the saloons of Indiana are outside the cities, and it is these men whom we must get into active co-operation with the city men, in order that the liquor men of the state may effectively cope with the advances made by the Anti-Saloon League." It is always interesting and encouraging when the forces of darkness begin to copy the methods of the forces of light. The Anti-Saloon League is not necessarily the *only* method of fighting the saloon, but it is *one* way which is proving highly effective.

❁

Lafcadio Hearn.

The necrology for the week must include the name of a gifted and peculiar man, Lafcadio Hearn. He was a man of many countries. Born on an island in the Ægean Sea, his father an Irishman and his mother a Greek, he was early orphaned and passed his boyhood as a street gamin in Smyrna. He picked up English, as he picked up many languages, with slight effort and remarkable accuracy. He smuggled his way across the Atlantic, did journalistic odd-jobs in New York, drifted west and south by easy stages until he reached New Orleans, and there first began to do newspaper work which was taken seriously. He was beginning to be appreciated when a sudden notion struck him to go to Japan. There was no reason, but the far distance beckoned and he went the next day. Again his wonderful gift of language came into play. He was not a boaster, but he told a friend that in five months he could speak the language better than the average intelligent Japanese. He became professor of English in the university at Tokio, was naturalized as a Japanese citizen, and married a Japanese wife. The many books which he wrote were transcriptions of the weird and picturesque phases of oriental life and thought—Japanese literature in English.

❁

Snoring or Thinking.

There has recently been published an interesting letter which Mr. Kipling has written to the French author of a book about England. The book does not give unstinted praise to the island-empire, and Mr. Kipling, whose patriotism leaves him open-eyed to his country's faults, thinks that the Frenchman has done even more than ample justice to England. On one point, he says:

> From the point of view of an inhabitant, I am specially delighted with the homage you pay to the energy of the race. Some of us today are troubled with doubts on this point. There exists—and I congratulate myself that you have not discovered it—an England which, ruined by excess of prosperity, sleeps, and because it snores loudly imagines it is thinking.

We quote this not for its truth or falsity as a characterization of commercial England, but for any possible suggestion which it may contain for us in America. It may be—may it not?—that there is an America which mistakes loud snoring for an evidence of abounding vitality and extraordinary activity. To snore is, as we all know, to perform a certain natural and necessary bodily function—that of breathing—but to do it with unnecessary and disturbing noise. Snoring is, to be sure, proof positive that the individual is not defunct, but the volume of noise is no index of the quantity or quality of useful activity which he is capable of. It is possible for a nation to make a tremendous amount of noise over the performance of certain natural functions, such as commerce and manufacture, and at the same time to show no signs of a healthy intellectual or spiritual life. It is possible for a people (or a person) to breath stertorously the air of business and finance, while asleep to all the higher interests and values which constitute the real work and meaning of life. Mr. Kipling thinks England is in that condition—deceived by the very excess of her prosperity and mistaking the noise of its material ongoings for an evidence of real vitality. Perhaps there are types of society and of civilization nearer home which are similarly afflicted.

❁

The Investigator is Dead.

There are some nine hundred religious periodicals published in America. The number of professedly agnostic or infidel publications must be very small seeing that we cannot find them classed in our newspaper directory. Probably very few throughout the country ever heard of The Investigator, though some older Christians may call to mind a paper founded in Boston seventy or more years ago to put the Christian religion to rout. At that time there were about a dozen religious periodicals published. To-day the religious press alone reaches as many people as there are infidels and secularists and people opposed to the churches in the country. That fact is a comment on the propaganda of The Investigator. Its originator, Abner Kneeland, was a bitter hater of the Bible. Leaving his paper to fight the New England churches he went out to the west with the idea of spreading his views among its communities in their formation. Settling near Keokuk, Ia., in the forties he was a

dominant power in all that region, his paper being the one most widely circulated. But the saddle-bag preachers' victory was certain in the end, though long delayed. Kneeland is dead; Ingersoll is dead. And now The Investigator is dead! We will not gloat over its decease or attempt to rival its language. The infidel and the scientist demand facts. Here is a fact. After seventy years of Investigator opposition the output from the religious presses is a thousandfold what it was in the days of Kneeland.

❁

A Hole in the Earth.

While Lieutenant Peary is busy with plans for reaching the North Pole the president of the section of engineering in the late meeting of the British Association thinks it is much more important to have a deep hole pierced into the earth. About one mile is the deepest this old world has been penetrated and to go to the depth of ten or twelve miles, which this scientist desires, would certainly prove a great engineering feat. But there would be none of the halo of the aurora borealis and the icebergs that gathers around the explorer of Polar seas. The estimated expense of digging a shaft even two miles from the surface is two millions and a half dollars, while it would take ten years for the performance of the work. To go down twelve miles would cost twenty-five million dollars and would require eighty-five years. The exact benefit to humanity is not quite clear, but possibly a new source of heat might be discovered.

❁

Senator Hoar.

George Frisbie Hoar, senior senator from Massachusetts, died at his home in Worcester, Mass., on Friday, Sept. 30, at the age of 78 years. Senator Hoar was a statesman of character and conscience. There are not many public men who have been so long and so conspicuously before the public eye, in whose actions there can be traced, not only no dishonorable motive, but no noticeable deviations from strict rectitude by reason of partisan influences or insensitiveness to fine points of honor. This is not to say that he made no mistakes. The anti-imperialism crusade to which he attached himself was, in our judgment, a very grave mistake, but it was the mistake of a good man, unalterably devoted to his ideals of liberty and justice, and willing to break with his party, his constituency or anyone else rather than go against his conscience. Senator Hoar was a Harvard graduate in the class of 1846. Entering politics, he rose through both houses of his own state legislature, served three terms in the House of Representatives, during the last of which he was a member of the electoral commission of 1876, and was at the time of his death in the midst of his fifth term in the United States senate, having been a member of that body continuously for twenty-seven years.

What the Brewers Say.

Bishop Potter's recent action in officiating at the opening of an alleged moral and high-class saloon known as the "Subway Tavern" in New York, has called forth the almost unanimous disapproval of the people who are known as the advocates of temperance and the foes of the liquor business, including the church people and the religious press. We do not for a moment doubt the sincerity of the bishop's belief that his course is really in the interest of temperance. But the remarkable thing about it is that almost the only ones who seem to agree with him are those who are most directly interested in the promotion of intemperance. While all the preachers and reformers and religious papers have been against him, he has had warm praise from the brewers and distillers. The following, for example, is the comment of The American Brewer, a liquor trade journal published in New York:

> By his presence at the opening of the "Subway Tavern," a model saloon for the promotion of temperance, the Reverend Bishop Henry C. Potter has rendered the cause of sobriety a great service. His speech on that occasion has furthermore shown this noble clergyman in his true greatness. We have repeatedly had occasion to express our high admiration for Bishop Potter for the manly stand he has taken regarding excise matters in general and the question of Sunday opening in particular. This new proof of his tolerance and liberal views must endear the reverend gentleman to the heart of every advocate of true temperance.

Of course the distillers and brewers and saloonkeepers may be the true friends of temperance and the religious people its real enemies. We think not, but shall not stop to argue the point here. But it is interesting to note who are the people who approve these schemes to establish "respectable saloons"—always the people who have liquor to sell. And that crowd is bad company for a bishop.

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An Up-to-date Pope.

Pope Pius X. is neither a recluse nor disposed to be altogether chained by present circumstances nor past traditions. As to whether a newspaper story that he occasionally smokes and therefore refused to enforce a more stringent rule against the practice on the part of the clergy, be true or not, we do know that he is democratic in his tendencies, and we are not surprised if he has invited his secretary to sit with him at table, an unheard-of departure from the rigid etiquette of the papal court. It is now reported that he is to own an automobile. It will not be a "red devil," for white and gold are to be its colors, but doubtless the old Vatican habitues will the more urge that Satan fashioneth himself into an angel of light. When a pontiff will trust himself thus far on the road to modernity in temporal things, we may hope that there may come to him a broader spiritual vision than has been manifested by his predecessors.

"Religion the Remedy."

A congress looking towards the peace of the nations assembled in St. Louis a few weeks ago. This week another Peace Congress is in session at Boston. Secretary Hay made a fine opening speech, from which we quote a striking portion:

> To acknowledge the existence of an evil is not to support or approve it; but the facts must be faced.
>
> Human history is one long desolate story of bloodshed. All the arts unite in the apparent conspiracy to give precedence to the glory of arms. Demosthenes and Pericles adjured the Athenians by the memory of their battles. Horace boasted that he had been a soldier, non sine gloria.
>
> Even Milton, in that sublime sonnet where he said, "Peace hath her victories no less than those of war," also mentioned among the godly trophies of Cromwell, "Darwen stream, with blood of Scots imbrued." In almost every sermon and hymn we hear in our churches the imagery of war and battle is used. We are charged to fight the good fight of faith; we are to sail through bloody seas to win the prize. The Christian soldier is constantly marshaled to war. Not only in our habits and customs, but in our daily speech and in our inmost thoughts we are beset by the obsession of conflict and mutual destruction. It is like the law of sin in the members to which the greatest of the apostles refers: "Who shall deliver us from the body of this death?"
>
> I am speaking to those who recognize the lamentable state of things, and who yet do not accept it or submit to it, and who hope that through the shadow of this night we shall sweep into a younger day. How is this great deliverance to be accomplished?
>
> We have all recently read that wonderful sermon on war by Count Tolstoi, in which a spirit of marvelous lucidity and fire, absolutely detached from geographical or political conditions, speaks the word as it has been given him to speak it, and as no other living man could have done. As you read, with an aching heart, his terrible arraignment of war, feeling that as a man you are partly responsible for all human atrocities, you wait with impatience for the remedy he shall propose, and you find it is—religion. Yes, that is the remedy. If all would do right, nobody would do wrong—nothing is plainer. It is counsel of perfection, satisfactory to prophets and saints, to be reached in God's good time.
>
> But you are here to consult together to see whether the generation now alive may not do something to hasten the coming of the acceptable day, the appearance on earth of the beatific vision. If we cannot at once make peace and good will the universal rule and practice of nations, what can we do to approximate this condition? What measures can we now take which may lead us at least a little distance toward the wished-for goal?

Mr. Hay, in his concluding remarks assured the congress of the government's pacific intentions. "The noblest of all the beatitudes," he said, "is the consecration promised the peacemakers. Even if in our time we may not win the wreath of olive; even if we may not hear the golden clamor of the trumpets celebrating the reign of universal and enduring peace, it is something to have desired it, to have worked for it in the measure of our forces. And if you now reap no visible guerdon of your labors, the peace of God that passes understanding will be your all-sufficient reward."

The Preacher and His Message.

In his address before the International Congress of Arts and Sciences, Dr. Strong, President of the American Institute for Social Service, a man whose wide acquaintance with the ministers of the different religious bodies, ought to qualify him to speak on the subject, stated that the ministers of to-day seem largely to have lost their message. He related a conversation between a number of ministers, all of whom agreed that if they had their life to live over, they would not enter the ministry and that they would not encourage their sons to enter that calling. 'Many preachers," he said, "preach because they have to say something, and not because they have something to say."

This experience and this sort of feeling are so different from what we ordinarily come in contact with, that we cannot avoid the conviction that there are certain influences at work in the religious circles, in which Dr. Strong moves, that are little known and felt among the churches of this reformation. Or, to state it differently, there would seem to be certain elements of virility, of optimism, and of aggressiveness, among the Disciples of Christ, which have not found their way, to any great extent, into the older religious bodies, whose main strength is in the East. We have never heard a minister among us express regret that he had devoted his life to the work of the ministry, and we think there are very few who do not feel that they have a definite message for the world to-day. If this experience among us is peculiar to us, the fact itself is very interesting and suggestive. That it is shared more or less by our religious neighbors with whom we are in closest contact, we are glad to believe.

God pity the man who stands in the pulpit to-day, looking out over the upturned faces of his people who are care-worn, anxious, burdened, with unutterable yearnings for something better than they have found in life, and who feels he has no message for them! It is impossible to believe that such an one has really been called to the ministry. His heart cannot have been touched with the compassion which moved the heart of Christ, as He looked upon the multitudes, nor has he learned, at the feet of the Master, the secret of life and of happiness. The Gospel is the divine panacea for all the moral and spiritual ills which afflict our poor humanity. It contains a remedy for our discontent, for our worry, for our selfishness, for our heart-aches, our disappointments, our sorrows, and our sins. Blind is the man, and dull and unresponsive is his heart, who does not see in the Gospel of Christ the divine remedy for our human ills.

We heard a sermon, last Lord's day, on the words, "Perfect Through Suffering," which fell like a balm on the hearts of the great congregation. The preacher had a message for his people. He divined their needs and brought forth out of the Gospel that which would minister to those needs. That is the work of the Chistian ministry. Every preacher might well shut himself up alone with God, occasionally, and every time he preaches, indeed, and ask his heart the question, "What message have I for the people?" It may be a message of comfort, a message of warning, a message of instruction in practical Christian duties, a message on the way of entrance into Christ's discipleship, but in every case it must be a *divine* message, coming from God and adapted to the needs of those to whom the minister is to speak.

God forbid that the time should ever come when our ministers shall cease to feel that they have a message from God for the people, and that their work in the pulpit should become purely perfunctory! Should it ever come, it will be the infallible sign that our work is done, so far as we can be used for its accomplishment, and that we must give place to others, who are able to discern, both the will of God and the needs of the people.

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A Perennial Campaign.

We are now in the midst of a political campaign in which the issue is whether the Republican or the Democratic party shall administer the government for the next four years. While the campaign has excited no very high degree of interest so far, the issue presented occupies the first place in the thought and interest of a great many people. Judging from the past, we are warranted in saying that many of the party issues which are prominent in this campaign will be out of date four years hence. We would by no means belittle the importance of a presidential campaign. It would be an evil omen if the people should lose interest in the question as to who should administer the government, and what policies should control its administration. It is easy, however, to mistake mere partisan zeal for patriotism, although patriotism must, for the most part, during the present organization of things, work through party channels. It is one thing, however, to work through a party for high patriotic purposes, and quite another thing to make the party an end in itself, and to lose sight of the object to be accomplished by it.

What we wish to call attention to, however, is the fact that, as Christians, we are carrying on a campaign against the forces of evil which is perennial in its nature. True, the form of these evils changes from time to time, and the method of antagonizing them must also change, but the essential principles involved remain the same from age to age. It is truth against error; righteousness against unrighteousness; unselfishness against selfishness; the spiritual against the carnal; in a word, the kingdom of God against the kingdom of darkness. These were the great issues in Abraham's time, in Moses' time, in Paul's time, in Luther's time, and in our time. These, too, will be the great issues for those who are to come after us. Of course with the coming of Christ into the world and the establishment of His spiritual reign over men, the issues have been much more clearly defined, and the forces of righteousness have been greatly augmented. He brought to the world a fuller revelation of God's character and purposes, and of man's duty and responsibility. This is why Christianity is rapidly becoming the universal religion, and is rallying together an increasing host from day to day, and from year to year, for the conquest of the earth.

If, then, in this Christian campaign we have Jesus Christ for our victorious Leader, the great principles of truth and righteousness as our weapons, and the end to be accomplished the regeneration of the earth, so as to bring in "the new heaven and the new earth, wherein dwelleth righteousness," what manner of people ought we to be, in all holiness of life and consecration of means and energy, who have enlisted in this campaign, under such a Leader, with such weapons, defensive and offensive, and with such a glorious object in view? These considerations ought to fill us with a sense of the dignity of our high calling in Christ Jesus, and inspire us to walk worthy of Him who has called us into fellowship with Himself in this perennial campaign for the redemption of the earth.

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Editor's Easy Chair.

If one can steal an hour away from the strenuous life we are now living in St. Louis, he can hardly spend it to better advantage than to stroll leisurely through the Fine Arts building at the World's Fair. The "Easy Chair" has just enjoyed this luxury. We were not in a mood to enjoy the larger and more pretentious works of art, but sought out some of the smaller and less showy pictures which would give us little touches of real life. In art as in literature, that which is the truest expression of life appeals most strongly to us, and lives longer. Here is a little picture in the corner entitled "An Autumn Day." There is a winding lane with an old-fashioned fence of split rails on either side leading up to a farm-house, glimpses of which you can see in a grove of trees at the end of the lane. The cows are coming home with distended udders, and the milkmaid awaits their coming. Over in the pasture there is a clump of trees whose leaves have reddened with the autumnal frosts. Underneath the branches of these trees there is a vista bounded by blue hills in the distance.

The white clouds floating in the sky are touched with the golden tints of the westering sun. The picture breathes the atmosphere of peace and quiet contentment. It is such a scene as we have all looked upon, and as one studies it in its detail, he is likely to identify it with some particular place which he has known in his boyhood, and, it may be, the old homestead. A picture of this kind is like a window in one's room through which he looks upon the larger world without. It is in the power of a little piece of canvas like this to transport one far away from present times and surroundings to the scenes and associations of the long ago and to call up memories of the half-forgotten past.

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Here is another picture of a somewhat different type, yet it is one that catches the fancy and quickens the imagination. It is "Summer Eve in Sweden." Embosomed within the dark hills, on which the evening shadows have fallen, is a clear stream, just a short bend in a river, that is soon lost from view behind the hills. The stream is touched faintly with the parting beams of the sun, and above the distant mountains there is a rich golden sky blending into the blue of the far-away mountain peaks. There is no sign of human life. It is the solemn stillness of the summer evening in the mountains. We would like it better if there were only a cabin on the mountain side, with the blue smoke ascending from its chimney to indicate the presence of some human soul to admire the beauty and tranquillity of th escene. There is a sternness and coldness about the picture which we associate with the far north. One may prefer the warmth and the glow of the scenes farther south, but it is certainly worth while to take this cheap excursion into far-away Sweden to see how nature looks there under the magic touch of a summer evening. There is something of the same advantage in looking upon these foreign pictures that one gets from foreign travel. It acquaints one with the scenery, the houses and the customs of the people of other countries, and reminds us of what we are likely to forget in our provincialism, that we have no monopoly in this country of all that is beautiful in nature and in art. We are glad that this is so, and that the bountiful Father of us all has distributed throughout all the earth both the beautiful and the useful for the benefit of His children.

❁

Here, on a little bit of canvas in one of the foreign exhibits, is a "touch of nature which makes the whole world kin." It is evening. An aged couple are standing down by the gate in front of an old-fashioned mansion, gazing wistfully at a young man, strong and vigorous, in his working habit, who is carrying in his arms a beautiful, golden-haired little girl. They are taking their departure. As you see the look of yearning love upon the faces of the aged couple, the whole scene is interpreted to you. They are grandfather and grandmother, who have had a visit from their son and his little child. They have come down to the gate to bid them good-bye, and while the stalwart son smiles his "good-evening" to his aged parents, the little granddaughter looks wistfully back as if she would gladly tarry longer. One's heart seems to warm up as he looks at the familiar scene, and as he realizes that, everywhere and in all lands, there exist the same common ties and human affections. Near by this is a bronze figure of a blacksmith who has laid aside his leather apron in a moment of leisure, and, seated upon his anvil, is holding reverently in his arms a large open Bible like "the old family Bible that lay on the stand," which he is intently reading. His sleeves are still rolled up, and his strong, sinewy arms proclaim his calling. But on his honest face there is a look of reverence, as if the humble toiler really believed that God was speaking to him through the Sacred Volume. Is it not this simple faith that has made all that is desirable and best in our Christian civilization? As long as the masses of the people, of any nation, read the Bible with simple faith and reverence, that nation is likely to stand as a mighty bulwark for liberty and for the rights of man.

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There were pictures, in some of the rooms, of great battles, and there were paintings and statues of great warriors; but we passed these by with only a glance. So also with the great paintings of kings and queens, with their courts and their splendid retinues. Somehow these do not appeal to us to-day. But down in an obscure corner, is a little picture that faithfully portrays a phase of life that touches the heart. It is a plain room, a home of the very poor. An aged woman with a faded plaid shawl wrapped about her, sits with her elbow upon her knee and her chin supported by her hand, with a look of utter dejection upon her wan face. Beside her upon a plain cot lies a girl of perhaps twelve years, whose pale face, shrunken form and lusterless eyes, show that her young life is fast ebbing away. The signs of poverty and friendlessness are all about. It is just such a home as Jesus would have visited when he was here on earth. How gently he would have taken this poor girl by the hand and restored her to health! And how comfortingly he would have spoken to the poor, friendless mother, as he provided for their immediate wants! Such pictures serve to remind us of the other side of life, which many of us seldom see, and to stir our hearts with compassion for the sick and friendless poor. Jesus is not here in the flesh now, but his disciples are here and to them he has said: "Inasmuch as ye have done it unto the least of these, ye have done it unto me." And so we end our stroll through the galleries of art, thanking the artists for the glimpses of nature and of life they have furnished us with their brushes, and with a deeper love for humanity and a tenderer feeling of compassion for all its sorrow and suffering.

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Notes and Comments.

The Canadian Baptist quotes from the Toronto News the statement that "the union of the Baptists and Free Baptists of Nova Scotia has virtually been effected by the Baptist convention at Truro recently." At that convention a committee appointed to confer with the Free Baptists presented a basis of union. After a modification of this basis, by the striking out of a paragraph concerning the doctrine of perseverance, and another concerning "close" communion, the report was unanimously adopted. It looks as if our Canadian neighbors succeed better in getting together than we Americans. If the movement for union between the Free Baptists and the Disciples of Christ in this country succeeds, there ought to be no great obstacle in the way of union with the Canadian Baptists, on the principle that "things which are equal to the same thing are equal to each other."

❁

We are not the only people, it seems, who are laying stress just now on the subject of evangelization. At a recent meeting of about four hundred Baptists in attendance at the General Conference of Christian Workers at Northfield, Mass., a call was issued for a "Baptist Evangelistic Convention, to be held in St. Louis some time in May, 1905, to be composed of delegates from all Baptist churches, societies and organizations, in the United States and in Canada, the object of which shall be to foster the spirit of evangelization and discuss the best methods for most effectively carrying on evangelistic work." At the last General Conference of the Methodist Episcopal church a bureau of evangelization was formed much after the manner of our board of evangelization, which was formed at Detroit in October previous. We have already spoken of what the Presbyterians, on a very large scale, are doing in the same direction. This common impulse, coming to the church universal, to evangelize the people of our own and other lands must be of God. We dare not be disobedient to the heavenly vision.

❁

The meeting of the thirteenth International Peace Congress, which has been holding its sessions during the present week, must be distinguished from the Interparliamentary Congress for Arbitration which recently met in

St. Louis. This latter body is composed of the active members of the legislative bodies of the various constitutional governments of the world; while the former is composed of delegates from various peace societies of Europe and the United States. Both are aiming at the same end, but are working along different lines. Just now while the bloody war of the East is in progress and its awful horrors are fresh in the minds of the people, is a good time to voice the sentiment of peace, and to urge the principle of international arbitration. Our great national convention which convenes in this city next week, should express its sentiment in a ringing resolution in behalf of arbitration as against the sword as a means of settling national difficulties. Let us not leave it to the Quakers alone to express the sentiment of the church in behalf of "Peace on earth and good will among men."

❁

The Advance (Chicago) is moved to remark as follows:

That whatever the letters of acceptance may say or may not say, the one great issue before the American people is that of predatory combinations.

That in the matter of religious freedom the liberty to run down hill is not specially valuable.

That independence of the conditions of success is not what our forefathers struggled for.

That it is what a minister believes, not what he does not believe, that gives him power in the pulpit.

That the problem of problems is how to lead men to repentance and to faith in the Savior of the world.

That taking sin out of the human heart is better than philosophizing it out of the human mind.

❁

In an editorial, on "The Great Convention," in the Christian Century, it says of the coming St. Louis Convention:

The danger is that the large attendance will be so scattered and lacking in consecutive interest as to neutralize, to a considerable degree, the helpful results of the occasion. In these circumstances the duty of all our people is clear, and each should so plan that his conduct may be of the greatest possible value to the meeting.

The danger is, no doubt, as stated by the Century, but if the delegates heed the suggestion of our contemporary to make the convention first and give everything else a subordinate place, there will be no trouble. Those who may be seen strolling about the city or through the World's Fair, during the sessions of the convention, will be advertising the fact that the convention has a secondary place in their regard. We want our friends to see the Fair, but they should arrange to do this either before or after the convention.

❁

How true a word is this, and how much needed, from our esteemed Chicago contemporary, the Standard:

The Christian world does not lay sufficient stress upon the importance of having "the mind of Christ." Of course we all agree in declaring that the possession of our Lord's spirit is essential to worthy discipleship, but in our living we all do largely give the lie to our declarations. Many a man whose theology is of unquestioned antiquity and in absolute agreement with the historic symbols, does not hesitate to be unjust in his judgments. To a brother who differs from him he assigns motives and purposes that exist only in his own excited imagination. He fails utterly of any fair valuation of the worth or the work of the brother who will not pronounce his shibboleth. This spirit is not confined to the conservative. The so-called liberal is often more narrow and unfair than the man whom he condemns. The fact is that judging righteous judgment is about the most difficult task that the Christian has to perform. When we have come to the place where we can credit the man whom we dislike with all the virtues which he really possesses, we have traveled far along the road which Jesus has laid out as the highway of his disciples. When we can talk about the man who differs from us radically in theology without depreciating his character or misrepresenting his work, the grace of God has done much for us.

❁

We notice our Baptist exchanges are paying splendid tributes to the late Dr. George C. Lorimer. He was indeed a preacher of ability and of power, whose death may truly be lamented. Dr. P. S. Henson, writing in the Standard of Chicago concerning him, says:

"Endowed as he was by nature with the dramatic instinct he betook himself in his teens to the theater where doubtless in time he would have won distinction. But Providence intended him for a grander theater than that on which he at first appeared. For soon after arriving in America he became a Christian, and then to the original aspiration of genius there was added the inspiration of religion, and he straightway set himself to the work of preparation for the ministry of the gospel, to which all his noble faculties were henceforth to be devoted, and in which his splendid dramatic genius was to have wider sweep, and deal with sublimer themes than in any ordinary playhouse. His role was to be in that transcendent 'Passion Play' whose hero is the Son of God, whose heroine is the church of God, a poor Cinderella redeemed from sin by the blood of him who loved her and gave himself for her, whose stage is this little planet on which we have our temporary dwelling place, but whose spectators consist of all the rational intelligences of the universe."

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The Western Christian Advocate, referring to the great Sunday-school host, has the following:

"The report compiled and just issued by W. J. Semelroth, of St. Louis, chief secretary for the World's Fourth Sunday-school convention, held at Jerusalem in April of this year, shows a total of 260,905 Protestant Sabbath-schools, 2,214,757 teachers and 23,442,998 scholars in Europe, Asia, Africa, North and South America, and the islands of the seas.

"The United States leads with 139,817 Sunday-schools, 1,419,807 teachers and 11,493,591 enrolled scholars. England and Wales come next, with a total membership of little more than half that number, while Greece, the lowest on the list, has only four schools, seven teachers and 180 scholars.

"What a mighty army for God and the betterment of the race do these figures show! We can hardly compute its significance. Surely there is no room for pessimism and despair when we weigh adequately and reflect upon the incalculable moral and spiritual good which is being accomplished, week by week, by the Sunday-schools of the world. Save the boys and girls, and you save humanity."

The only dark side to this picture is the fact that there are so many millions of children outside of the influences of the Sunday-school and of the church. How these can be reached, enrolled and taught of God, is the great problem for the church.

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The international Sunday rest congress meets in connection with the World's Fair in this city on Oct. 11, and will continue four days. Eminent speakers from both hemispheres will be present and deliver addresses. The leading principles of this congress have been stated as follows:

"1. We hold the Sabbath, or weekly rest-day, to have been founded by the Creator in the beginning; embodied in a commandment of the Decalogue; recognized and confirmed by the Lord Jesus Christ; and finally, to have appeared in the Lord's day of the Christian church.

"We aim to promote among Christians the sense of its divine purpose, and to secure its conscientious observance, hoping thereby to overcome the influences which now threaten to destroy this blessed rest-day.

"2. While the state cannot and should not enforce or interfere with the religious observance of Sunday, yet the weekly rest-day exists also as a civil institution, maintained by law and custom and vitally related to the well-being of individuals and of society, and to the stability of free institutions.

"We aim to promote among all classes such a true understanding of its value to themselves, to their families and to the state as will lead them to resist whatever tends to deprive them of it, and to sustain the just laws which protect their right to it.

"For this congress, which will be held at St. Louis, Oct. 11-14, 1904, we invite the sympathy and co-operation and, if practicable, the attendance of all who are desirous of promoting the proper observance of Sunday on either or both grounds named above."

It is not always that the principles relating to the weekly rest-day are stated so wisely and in a way to command the general assent of all religious people. It is difficult to overestimate the value of this day to the maintenance of our Christian civilization. This congress deserves the sympathy and co-operation of all the friends of the church, of the state, of social order and of our Christian civilization.

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Among the many "campaigns" a new one is worthy of mention. We have heard of "hen parties" and even of hen-pecking campaigns. But some good Methodist deaconesses are reported to have inaugurated a "hen campaign." Every farmer's wife is begged to turn over to the work of the deaconesses the proceeds of one hen and her brood. Now, if President Roosevelt could just get all those hens together and give them a talk that they could understand, what a lot of eggs there would be and how the price of fried chicken would go down at the Fair.

The Ultimate Problem* By Henry Churchill King

In spite of much practical skepticism problems like the following, all looking in one direction, are, I suppose, becoming increasingly clear to the consciousness of men: An intelligent love works not only no ill to its neighbor, but works only and continuously good; the law of complete righteousness, as Christ affirms, is summed up in love; our supreme national need, as Colorado and many another scene of strife have recently borne witness, is willingness simply to follow the Golden Rule; it is impossible that any enduring civilization should be built upon fear; on the contrary, the goal of history is a rational ethical democracy—the civilization of the brotherly men: so, too, the life of God is love, and religion is the sharing of that life; our highest conception of the life of heaven, even, is that of a life of ministering love.

If these propositions are true, then for individual and for national life, for character and for social service, for ethics and for religion, for the earthly life and for the eternal outlook, the ultimate problem for every man is simply the problem of learning to live the life of a genuine, intelligent, thoroughgoing love.

We are here in our earthly life, primarily, to learn the spirit of true brotherliness. No deeper, no more difficult, no more significant task anywhere confronts us, for the true final examination in any education for life has just one question: how much does a person mean to you, have you learned really to be a good friend?

All this one might believe, and yet be entirely hopeless in view of it. It too often seems to us men that the one thing we can not do is to rise to an impartial and unselfish love of men. What is the actual practical way out of the suspicion, and meanness, and envy, and jealousy, and malice, and slander, and hate, and lust, into friendship and brotherly kindness? Who can show it? Who can make us able to tread it?

In that great group of his teachings which we call the Sermon on the Mount, Christ faced just this problem for all men, and his vigorous grappling with the *how* of love mightily concerns us all. After defining the elements of true love in the beatitudes he goes on to use with men, more or less definitely, four great motives to the loving life. He appeals first to the principles of the unity of the spiritual life, second, to his own thought of fulfillment, third to the fact that God is Father, and fourth, that every man is a brother. Are these motives adequate, have they real power to save to the genuinely friendly life? Let us not hesitate to see the matter through, for to these motives, at least, we are practically shut up. There are none greater; though superficially they are not new, and are all often denied.

First Christ appeals again and again to that principle, which is one of the main contentions of modern psychology, the unity of our life. Both the keeping and the transgression of the law, in Christ's thought, tend to a consistent unity. No part of the life can go up or down alone. Good or evil cherished anywhere tends to permeate the whole. There is no possible stopping of this inner consequence. Every sin is thus its own worst punishment—it tends to reproduce its kind; so, too, every bit of righteousness is its own best reward. When, then, our ideals and aims are at their lowest, when we can hardly conceive that God is Father or that man is brother, then still we can say: "Let me not die; my life is a unit, and love is life and hate is death; let me learn to love for my very life's sake." Upon this principle of the unity of our love, then, the ineradicable and insatiable love of life itself drives men forward into the love of God and of men.

Every intelligent observer of his own life knows that he can not consciously fall below his best at any point and not invite a moral slump all along the line. He may deny it to himself, but he knows that death is working in him. He may try to make good his lapse here by greater earnestness elsewhere; but the attempt is as vain as it is dishonest. Soon the tone, the atmosphere, the temper, the inner spirit, the being of the man, are affected and his intimate friends notice a change. He seems to be saying the same things, and standing for the same principles; but he simply can not count as once he did, and now even the world begins to see it. Character is sapped, influence is sapped, happiness is sapped. Sowing to the flesh, he reaps of the flesh inevitable corruption. On the other hand, every bit of true love counts. How a single, honest, unselfish kindness to another irradiates the day, and makes every righteous impulse more natural and easy! How certainly the will thoroughly aroused at one point is strengthened at every other point of attack! How surely the seemingly petty duty that we have refused to face, once vigorously grappled, makes new men of us! How inevitably upon the face turned Godward glows the vision of the divine! Sowing to the Spirit, one reaps of the Spirit eternal life. "To make of life one harmonious whole," Bishop Wescott says, "to realize the invisible, to anticipate the transfiguring majesty of the divine presence, is all that is worth living for."

The same principle of unity in the life, thus, leads naturally to emphasis on thoroughness. One must *fill full* the law of righteousness, if he would receive its complete results. As in our thinking all our greatest difficulties come from "terminating investigation prematurely"—refusing to carry to the end the demands of reason—so in our practical living the unsatisfactory results arise from the fact that we have not been in dead earnest with principle of righteousness and life. Christ makes, therefore, the very keynote of his teaching in his Sermon on the Mount this thought of fulfillment. If you would really find your way to righteousness and peace and freedom and life in relation to the man who has wronged you, Christ suggests, do not try to see how *short* a way you can go in reconciliation, but how *far* you can go.

If one is in dead earnest, then, in the fulfilling of the law, he will be driven back to deal with the inner spirit of his life, determined to plant there the true spirit of love to which the command always looks. And the supreme motives that must lie back of every such positive method of dealing with the inner spirit of selfishness are to be found only in Christ's faith in God as Father, and man as brother.

There is involved in Christ's repeated reference to "Thy Father," a close and personal appeal. God's forgiving love for us, Christ seems to say, must send us in shame and humility to our brother. And the thought of God as the loving Father means, also, that we cannot share the life of the Father without love. The thought of God as Father, as living love, means also that love is the very life of God, and that therefore, once more, love is life; that hate, consequently, can give no blessing; that it only lessens our power to love and to be loved. And it gives besides no real victory over the other. This can be only obtained by the victory over yourself in the attainment of a better spirit, in turning the other's hate into love, in at least making sure that in his very heart, so far as he knows you, he has reason to respect you and to believe in you.

And still we shall hardly come into a real love of another, unless we can believe that, in some way, he deserves our love. If I am to love men I must believe (1) that the life of every man is knit up indissolubly with my own; (2) that he is like me; (3) that in some true sense he is a child of God; then I cannot wish to kill, or hate, or despise, or condemn him. To real enlargement of life there is one sole way—through the giving of ourselves in loving self-sacrifice to others. He who refuses to take this way only "tightens his chains in a struggle to be free"; he builds for himself a prison whose walls press in upon him ever

(*Continued on page 1284.*)

* Outline of an address delivered in St. Louis by the President of Oberlin College.

A Tribute to a Noble Man By W. T. Moore

The recent death of Dr. Geo. C. Lorimer lays upon me the task of saying a word with respect to the life and character of that brilliant preacher and writer. I had the pleasure of an intimate acquaintance with him for a number of years, and I can, therefore, bear testimony from personal experience as to the noble qualities which he possessed. I note the following as sufficient for my present purpose:

1. He was a Baptist, but he was not a sectarian. He rather leaned to denominationalism because he believed this was the road to the greatest efficiency. He held to a view, which is quite common among many broad and anti-sectarian religionists. He believed that a generous rivalry of denominations is helpful to vigorous action on the part of each. His notion was that these denominations, standing for some special phase of religious truth, serve to emphasize that particular phase in a way that gives it prominence, whereas, without the denomination, this view would probably occupy a very insignificant place, if, indeed, it did not become entirely lost.

Of course, I do not agree with this view; and on more than one occasion tried to convince Dr. Lorimer that probably the very emphasis which he desired on particular truths was fatal to the harmonious development of the Christian religion. Too much emphasis is sometimes worse than none at all, and certainly any emphasis which serves to divide the people of God must be seriously questioned. However, I have stated the matter just as he was accustomed to stating it when he was called to justify his denominational position. But, withal, he was entirely free from a sectarian spirit. He took the greatest delight in the progress of the churches, no matter by what name they were called.

2. He was a great preacher, though not a great theologian. He was an educated man, but not specially scholarly. In the technical details of theology he was certainly not very gifted, but in broad generalizations, in which we include the philosophy of things and the historic standpoint from which these things should be considered, he had few, if any, equals in the American pulpit. He was a master in reading the signs of the times and in appropriating all the lessons of the day to the solution of religious problems. He was not, properly speaking, an expository preacher. His sermons were usually topical. But he did not condescend to the low business of preaching to the press rather than to his audiences. He gave constant attention to the needs of his people, and his preaching was an exposition of these needs rather than of passages of Scripture.

At times he was truly eloquent, though his voice was constantly against him. He allowed his voice to control him instead of controlling his voice. A preacher should use every gift that God has bestowed upon him while delivering his message, but he should never allow any part of himself or anything belonging to his equipment to completely subordinate that control over the whole plan and delivery of the sermon which we usually denominate will power. The preacher's voice is a great factor in the delivery of his message, but like all good things, his voice may become vicious when used improperly, or when it is allowed to take supreme control of the speaker.

3. Dr. Lorimer was a voracious reader, but he knew how to read. He had that happy faculty which the bee shows in extracting honey from the flower. It does not go over the whole flower to find the honey; but seems to know instinctively where the honey is located and, therefore, wastes no time in securing it. Dr. Lorimer read many books, and yet he read very few from cover to cover. In these days such a task is impossible, if one wishes to keep abreast of the literature of the times. He must be able to find the honey without wading through the whole book. Wise reading is an art. Whoever has not learned it cannot keep up with the literature of the day. This art ought to enable a well educated man to appropriate the best of all the important new books without reading one-twentieth of the pages. He must learn to analyze, he must come to understand what necessarily follows from a particular statement. He must know this as well as the author, and when he does, he need not trouble about the author's effort to convince him. He should be able to turn the pages of a book and find all the salient points in the shortest possible time.

This was precisely Dr. Lorimer's method. He read newspapers, periodicals and books under the influence of this method of finding the honey, and consequently his reading was up-to-date, and by this means he kept himself abreast of the day in which he lived. He could spend an hour in a public library, and then carry away with him gallons of literary honey while others would busy themselves with the flower or with the honeycomb.

4. He had a high sense of humor, but this was never allowed to run riot. His sermons, as well as his conversations in the social circle, were brightened by the sunshine of wit and humor. Well do I remember a little incident, at his own dinner table while he lived in Boston, which fitly illustrates his anti-sectarianism and his hearty enjoyment of a bit of fun, even at his own expense. I had been preaching for him in the great music hall where he then held his services. This was packed to its utmost capacity, and at the close a number of his members came forward and expressed their thanks for the sermon which I had delivered. Commenting upon this fact at the dinner table, Dr. Lorimer remarked that my preaching for him and the commendations which my sermon had received went far to show what progress had been made in the direction of Christian union. He said that when he was pastor of the 4th and Walnut street Baptist church of Louisville, Ky., he was accustomed to visit the surrounding towns during the week, "preaching and slaying his thousand Campbellite Philistines," and, said he, "I never was happier in those days than when I came in on Saturday evening from this slaughter." At this point I quietly and somewhat mischievously replied by saying, "Doctor, did it ever occur to you, at that time, that *you were using precisely the same weapon that Samson used when he slew his thousand Philistines?*" The joke was so apparent, and so applicable, that the Doctor simply gave himself up to almost uproarious laughter, while his wife, who is a charming Kentucky lady, assured me that Dr. Lorimer would never hear the last of that bit of fun.

This incident reminds me that Dr. Lorimer was intensely interested in every tendency toward union between the Baptists and the Disciples. Though a denominationalist, as I have already intimated, he believed that denominations should be confined to certain families, and that all the members of a special family should stand together. He believed that there was no vital difference between Baptists and Disciples; that they practically stood for the same things, and that, therefore, they ought to work heartily together.

5. One of Dr. Lorimer's greatest literary achievements was the editing of the "People's Bible History." This was published in both America and England in 1895. The general introduction was written by the Hon. W. E. Gladstone, while its contributors were generally distinguished specialists in the particular parts assigned to them. During the preparation of this volume I had much conference with Dr. Lorimer, as he had placed in my hands the securing of several of the European contributors. It was through my earnest efforts that Dr. Gladstone, Professor Sayce, Dr. Joseph Ager Beet and others were secured as contributors.

During the publication of this great work, and afterwards, Dr. Lorimer was frequently in London and I had ample opportunity to judge of his literary faculty, and when subjected to the most trying test I always found this faculty to be of a very high order.

(*Continued on page 1284.*)

The Gospel in the Garden of Eden

By W. H. Rogers

I.—Cherubim and Seraphim.

The terms cherubim and seraphim may not improperly be used interchangeably—the one including the other. The term cherub signifies a shining one. Seraph signifies a burning one. On the mercy seat, at either end, was a cherub of one piece with the mercy seat, and of the same gold which overlaid the mercy seat.

The cherubim, the plural of cherub, spread out their wings on high as they face each other and face the mercy seat—fit symbol of the people of God, who are ever looking to the mercy seat for their righteousness, and toward each other for love and sympathy. As the mercy seat and the cherubim were of one unbroken piece, so our righteousness is one with the righteousness of Christ, who is made righteousness for us. And the cherubim spread out their wings on high, thus signifying the exalted mission of God's redeemed ones to fly to the ends of the earth with the story of redemption, that their own precious heritage may become the heritage of all men.

In Isaiah, 6th chapter, the prophet gets a glimpse of the seraphim shining with the light of God, which reveals to the prophet his sin and the sin of the people among whom he dwells: "I am a man of unclean lips, and I dwell among a people of unclean lips"; but the same seraphim that are shining with a light so bright as to reveal sin, are also burning with a love that purges sin. One of the seraphim flies with a live coal, hot from the altar of God's love, and touches the unclean lips, and the sin is purged. Cleanse a man's lips and you cleanse him all over. Clean speech indicates a clean heart.

The seraphim are the embodiment of light and love: light revealing to the sinner his sin, and love winning the sinner from his sin.

The true Christian character is the embodiment of both purity and warmth—or rather let me say purity and passion: the purity, in the presence of which the sin seems so heinous that conviction is the result; and the passion, in the possession of which the sinner seems so precious that conversion comes about.

The cherubim are light reflectors, the seraphim are heat dispensers; the former revealing sin, the latter purging sin. Purity without passion is lacking. Purity at 20 degrees below zero will never convert the world. If people follow badness rather than goodness, it is not always because badness is actually preferred to goodness, but because the badness is warm and the goodness is cold.

John the Baptist was both cherubic and seraphic in his preaching; he was a burning and a shining light. The passion of Paul's heart mingled with the purity of Paul's life, so that he said to the Corinthian brethren: "I will gladly spend and be spent, though the more abundantly I love you, the less I be loved."

Phillips Brooks tells us of the personality of his Master being pressed upon Peter by the miraculous draught of fishes. "And then Peter breaks out, prostrate at Jesus' knees, 'Depart from me,' he cries, 'for I am a sinful man, oh, Lord!' Despondency, almost despair, a deep sight into his own heart, a bitter sense of contrast with the nature which the touch of miracle, like a flash of lightning, had made clear to him—all this is in those passionate, hurried words. But what comes next? 'When they had brought their ships to land, they forsook all and followed him: Peter and all the rest. Not only all the rest, but Peter!

"With the imploring cry, 'Depart,' yet on his lips, he follows him whom he had begged to go away.

"It was the power of love overwhelming the sense of unworthiness, and filling him with hope.

"It was the noble, beautiful inconsequence and inconsistency of a great nature, all in tumult, which never felt the attraction of holiness so irresistibly as when it seemed altogether beyond his reach, and never so knew how unholy he was as at the very moment when the power of holiness was making him its slave and chaining him a willing follower and servant to the feet of the Holy One."

He who dwells in light unapproachable, yet comes down to us in love ineffable, and the light that shines forth from the cherubim as well as the heat that emanates from seraphim are the result of Christ dwelling in their midst. Thou that dwellest between the cherubim, shine forth. Psalm 80:1. Ye are the light of the world.

The 18th Psalm represents humanity in great distress, and God greatly exercised on account thereof.

Suffering humanity calls, and the sympathizing God hears and comes. God comes first in the person of Jesus Christ, but God comes often afterwards in the person of one of Christ's great devoted followers. And he comes with great haste. He rides on a cherub. Yea, he does fly. Africa groans with the slave traffic, and God flies to her help! He rides on a cherub in the person of the immortal Livingstone. The New Hebrides moan with the horrors of cannibalism, and God rides swiftly to their relief! He rode upon a cherub, and did fly! It was John G. Paton. China is somnolent with the sleep of ages, her heart as well as her feet compressed. God rides on a cherub! He flies; and when J. Hudson Taylor talks to the Chinaman of the love of Christ, his heart warms, his eyes open and there is freedom for their feet as they walk in the commandments of God.

The Lord reigneth, let the people tremble; he sitteth between the cherubim, let the earth be moved. Psalm 99:1. Note carefully: He sitteth between the cherubim. When God gets some such established attitude among his people as is indicated by his sitting in their midst, the earth will be moved as it was moved on the day of Pentecost, when God came in the person of the Holy Spirit. Every great movement in behalf of civil or religious liberty, every great reform, all advances in civilization, all movements on mission fields, have been the outcome of God sitting between the cherubim.

It is amnesty that stands out most prominently in the Garden of Eden story rather than banishment.

No sooner have our first parents banished themselves by their sin than God flashes upon their blurred eyesight a vision of restoration, a welcome to a better paradise, bright with the light of the cherubim, reflecting their Redeemer's purity; warm with the love of the seraphim, radiating their Savior's tenderest grace.

Overpowered by Satan, they go out, and their glimpse backward toward the garden is greeted with a vision of the seed of the woman, the Lord, strong and mighty, to bruise their oppressor, the devil.

And not only a vision of Christ, but a vision of Christ's redeemed ones associated with him in the person of the cherubim, thus to bring the welcome home to alien hearts with a brighter light and a tenderer love. The flaming sword is simply God's word embodied in God's people, whose ministers are a flaming fire facing every way, east, west, north, south, teaching all nations, preaching the Gospel to every creature, for we are all one in Christ Jesus, regardless of tribe, nation, race.

The flaming sword is not to keep everybody out, but to win everybody back. The Gospel is the only guard about the tree of life, and Christ's ministers are appointed to declare the terms of salvation.

No sooner, therefore, is man gone forth through disobedience than a way to return is provided, and God seems to say, "Come back! Come back! I am lonely without you." "Father, I will that those whom thou hast given me be with me where I am!"

Swampscott-by-the-Sea.

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Whenever you can feel assured that you have been the means of creating within one human heart an aspiration, a noble resolution, or a generous impulse, know that you are a "worker together with God."

The English Primate As Seen from the Dome

By F. D. Power

His grace, the occupant of the chair of Augustine, the Right Honorable and Most Reverend Thomas Randall Davidson, Archbishop of Canterbury and Primate of England, first peer of the realm and ranking next to the princes of the reigning house, has been with us; and 35,000 Washingtonians greeted him in an open air meeting on Sunday afternoon, Sept. 25. It was a great service in God's out-of-doors on the cathedral grounds in an immense amphitheatre. There were the natural attractions of grass and trees and a charming day; and then a robed procession of clergy and choirs and the full Marine band surpliced, and bishops and chaplains and crosses and crucifer; and above all the primate wearing knickerbockers, and purple robe, and black surplice, and a yoke-like garment of brilliant red in front, and a huge hood of black lined with purple behind, and a chain about his neck with a massive gold cross and a ring on his finger; and many other unusual things which the people delight to look upon. One would think from the newspaper accounts that the chief things about the archbishop were his knickerbockers, his robes, and his 75,000 dollar salary, but he is evidently a strong and gracious man as well.

His "salutation" to the people, given "from a full heart in the holy name of him whom, amid all our differences, we serve, our living Lord and Savior Jesus Christ," seemed to me, as I listened to it, a very fitting word.

"It is not a little thing to me to be allowed in that name to greet you here—here at the very pivot and center of a national life which for 130 years has had 'liberty' as its watchword, and for more than forty years has everywhere striven to make the word good. A vision rises before our eyes to-day whereunto this thing, with all that it implies, may grow. It has been given to us English-speaking folk, in the manifold development of our storied life, to realize in practice more fully than other men the true meaning of liberty—the liberty wherewith Christ hath made us free. Be it ours to recognize that such knowledge is in itself not a heritage only, but a splendid and sacred trust. The trust must be determinedly and daily used; used amid all the changes and chances of life, to the glory of God and the immeasurable good of men. For that reason we want here, where the heart of your great nation throbs and sends its pulses through the whole, to keep raised overhead the banner of him who has taught us these things, our Master, Jesus Christ.

"The principles he set forth are ours because they are his. He taught us that a man's life consisteth not in the abundance of the things which he possesseth; he taught us that society exists for the sake of the men and women who constitute society; he taught us that surrender even of individual rights for the sake of Christ is nobler than defense of privilege.

"'We must be here to work,
And men who work can only work for men,
And, not to work in vain, must comprehend
Humanity, and so work humanely,
And raise men's bodies still by raising souls.'

"These are ideals, but they are Christ's ideals, and therefore they can come true. We mean, please God, that they shall. We from across the sea join hands with you in the endeavor to translate them into accomplished fact; fact, not fancy. What we are aiming at and striving after is a plain thing—the bettering of people's lives, to make men purer and men manlier. To uplift the weak and wayward, and to trample under foot what is selfish and impure. To make certain that every one of Christ's children shall learn to know the greatness of his heritage, and shall have an ideal before him, an ennobling ideal of worship and of work. Christ charges us with that; we are trusted to work for him among those for whom he died. No other period of Christendom can compare with ours in the possibilities which are set within our reach. No other part of Christendom, as I firmly believe, can do for the world what we, on either side of the sea, can do for it if we only will. God give us grace to answer to that inspiring call."

This was all. The archbishop uses notes, but did not refer to them. He has a fine presence, a large head and wide and expressive mouth, and speaks with a clear strong voice which was easily heard and with little English accent. The story is told that when Bishop of Exeter his stentorian utterance won for him the admiration of a Devonshire farmer who declared: "I du love the beshup 'cos he hollers proper." Certain it is his voice rang out over his big audience and every sentence was understood. Is it that British speakers practice the rising inflection at the end of their sentences, while our American orators allow their voices to drop with their periods?

The primate is an interesting figure. Think of a preacher with a yearly stipend of $75,000 and two great palaces for his homes! Then he is the kingmaker, for he crowns and anoints his majesty. He has a hundred and forty-nine "livings" in his gift, and the power to confer degrees in divinity, law, and medicine. He pontificates in gorgeous garments. His scarlet convocation robes are brilliant with embroidery and insignia, and on his head he wears a quaint miter handed down since the days of Thomas a Becket. Four chaplains and two train bearers clad in violet or scarlet cassocks and zuchettos accompany him at services and his crucifer goes before him. We do not read of these things in the Acts of apostles, but their "successors" seem to regard them as essential.

The archbishop is a Scotchman, born in Edinburgh, April 7, 1848, of middle class parents, educated at Harrow, and then Trinity college, Oxford. Graduating in 1871, he was ordained in 1874, and served as a curate in Dratford, Kent. He received appointment as private secretary and chaplain to Archbishop Tait, and married his daughter Edith; and when Benson succeeded Tait he retained Davidson as his private secretary. The queen appointed him one of her honorary chaplains; and in 1883 he was made Dean of Windsor and the queen's domestic chaplain. In 1891, he became Bishop of Rochester and in 1895 was transferred to the See of Winchester. His appointment as primate came Jan. 17, 1903, to succeed Dr. Frederick Temple.

He is a very different man from his predecessor. Doctor Temple was a harsh man, almost a radical. Of him it was said: "We have no polished pillars in our Temple." The present archbishop is quiet, conservative, serene, broad-minded, yet forceful. He is regarded as a wise administrator. In the midst of favors showered on him by royalty he is equally well known and beloved by the poor. "Our Bishop" he was affectionately called in Winchester by all classes and creeds. He was tendered the primacy when Benson's death made it vacant, but ill health prevented him from accepting the office at that time; and when Doctor Temple passed away the king offered the high office to his mother's trusted adviser and friend.

Canterbury is a place of great interest to the visitor to the mother country. Song and legend gather about the spot. Canterbury tales, and Canterbury pilgrimages, and Tabard Inn, and Thomas a Becket, and the Lambeth Palace, and the archbishops all the way from Augustine down, have had a high place in English history. We "canter" to-day in memory of the easy pace of those same pilgrims that Chaucer tells about in the 16th century, and a fish story is still "a Canterbury." Here was "the first English Christian city," and its cathedral, consecrated in 1130, "the earliest monument of the English union of church and state." Doctor Davidson is the 95th in the line of archbishops. It is a notable roll. Some have been famous, some infamous, and some unknown to fame. There was Augustine who baptized Ethelbert and his 10,000 Saxons in 597; and then Laurentius, and then Mellitus; and in the line such names appear as Anselm, and Thomas a Becket, murdered at the altar of the great church, and Langton who divided the Bible into chapters, and Reginald Pole, and William Laud, and Thomas Cranmer and John Tillotson—names better known many of them than those of England's kings.

The visit of the primate will no doubt be useful. The meeting here was announced in the interest of "Church Unity," and it will help at least to emphasize the oneness existing between the Anglican church and her American daughter; and conducted as it was, in the best of Christian spirit, it could not fail to promote the tendency to a closer fellowship existing to-day among all believers.

Washington, D. C.

In Wild Wales By Wm. Durban

My old friend, Dr. W. T. Moore, once said after a visit to the Principality, "Wales is the prettiest country in the world," and I have often heard him when he resided in London admonishing American travelers in the British Isles on no account to miss a tour in Cambria. Once more for a little interval of repose and refreshment I am wandering in the dear little land of mountains, of waterfalls, of craggy coasts, of bards, of harpers, of free churches, of rich guttural Celtic vocables and of the most wonderful Sunday-schools in the world.

An Eisteddfod.

The attractive little town of Rhyl, in which these lines are written, is a seaside resort thirty miles west of the city of Chester, where we meet for our annual conference next week, and eighteen miles farther westward along the coast of North Wales, the majestic mountain promontory called the Great Orme's Head runs out grandly into the ocean, with the romantic little town called Llanduduo nestling in a bay at its rocky feet. So that Rhyl, with its fine sea front, its long, glistening beach of sand, its background of mountains, is a beauty spot on the Welsh Riviera that naturally grows in popular favor. And here, during the last week, remarkable scenes have been enacted, for the festival of music, poetry and national Celtic demonstration called the Eisteddfod has this year been celebrated. The occasion is always picturesquely impressive. It is a relic of ancient British customs. The remnants of the early British race inhabit Wales, the highlands of Luefland and Cornwall and their old traditions are cherished with impassioned fervor. The purpose of the annual Eisteddfod is to keep alive the Celtic fire. Impassioned oratory is read. Choirs come from all parts of the principality to compete for prizes, bards recite original poems and the prize winner is enthroned in a Bardic chair and honored with some high-sounding Bardic title. The Arch-Druid of Wales, clad in his white robes, is the central figure at the week's gatherings. Bands of harpers perform in the old classic Celtic style. My own verdict is that the Welsh people and the Russians are the best singers in the world. These two nations are pre-eminently endowed with natural musical taste and talent. I have listened to Welsh traveling choirs in London and elsewhere, and have pronounced them matchless, except that a Slav choir from the church of even a poor Russian village would fairly equal them. Indeed, for superb beauty of voices the Russian peasantry are incomparable; while in perfection of blended choral tunes the miners and farmers of Wales, by practice through ages, in sympathy with the music of their cascades and their mountain breezes, stand unrivaled.

Welsh Sunday-Schools.

Gallant little Wales is the last stronghold of Puritanism. The religion of the Principality is unique indeed. It presents phenomenal aspects. Can anything seem more incongruous than a combination of Calvinism and Methodism? Why, through all the rest of the United Kingdom it would be impossible to find a Methodist who would not be the implacable opponent of the Calvinistic type of theology. Yet in every town and well-nigh every village of North Wales there is a flourishing chapel inscribed "Coloiniaid Methodaid," which means "Calvinistic Methodist." Welshmen have always thought for themselves. They have adopted no secondhand reformation. Wales has been the sphere of most original religious movements. It is the home of universal antagonism to the alien, dominant, and by law established Anglican church. If Wales had its way it would disestablish and disendow the church of England within its own borders to-morrow. The Sunday-schools of Wales are its glory and its pride. They are attended not merely by children but equally by adults of all ages. In every village you may see old men and women every Sunday afternoon going to be taught, as they have gone all their lives, to the Sunday-school. And this fact accounts for the fact that Wales is the great stronghold of the British Empire.

A Glorious Riviera.

But I am here resting. This is for the moment my Pentwater. I take the latest work on theology (of which I purpose saying something in these columns shortly) in order to read it on the beach. But there I lie listening to what old Homer called the "polyphloisboid thalassa"; and that "multi-wave-voiced sea" absorbs my attention with its cadences of the billows, its melodies of the breezes, its harmonies of the deeps. The breath of the vast northern Atlantic, laden with ozone, revitalizes one's system. These waves have raced down from the Hebrides, past the Isle of Man, washing Staffa and Iona, booming about the Giant's Causeway in north Ireland, waking the echoes on Lancashire's shores, dashing against the cormorant and penguin haunted cliffs of Anglesey and of Puffin Island, till at last their force is spent on these yellow sands at my feet. What are the wild waves saying? As I seek to interpret the voices of infinitude and eternity my volume of theology lies neglected and Nature in her most captivating aspect at one and the same time soothes and solemnizes my soul. The little holiday will be over all too soon, but the memories of the *dolce far nieute* will long protract the sense of enchantment.

The Ultimate Problem.

Continued from page 1280.

more narrowly, until they form, indeed, his final shroud. And no outward trappings of culture will affect the result in the slightest degree.

These four principles, which are Christ's great motives to living—His secret of life—all spring from one faith—God our Father. They all look to one spirit—love. And they are enough, and alone enough, for the largest life. Upon all these points, as we go out among men, we find much practical infidelity, but these principles, nevertheless, are a definite and intended challenge of the perpetual counsels of prudential selfishness, a clearly conscious insistence that you look deeply enough into life to see what its real sources are. Only by the actual contagion of life can you come into the real possession of the love of Christ. The fire must be caught from heart to heart, and ultimately it must be caught from the Central Fire. And only One Crystal Life can focus upon you that Central Fire. "Remember Jesus Christ."

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A Tribute to a Noble Man.

(*Continued from page 1281.*)

6. He was socially one of the most agreeable men I ever knew. His own home was a model in that particular equipment which makes the home-place smile benignantly. There was sunshine everywhere. His own cordial manner, as well as the gentle but efficient supervision of his excellent wife, gave to his home attractions which can always be felt but cannot be described.

7. He was a man of God. While his wide reading and generous sympathies brought him into contact with the great world about him and made him a cosmopolitan in the whole width of his character, at the same time everything was subordinated to the interests of the religion which he professed, and even his literary labors had little charm for him if they did not contribute to his pulpit power. He was first and last a religious man, and his religious character may be summed up in the one word *Christian*.

Columbia, Mo.

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There lived at the court of Alexander the Great a famous philosopher who was very poor, and who was compelled to go to his sovereign and ask for relief. Alexander told him to go to his treasurer and he would receive whatever he wanted. The philosopher at once went and asked the treasurer for fifty thousand dollars. The treasurer refused to pay the sum and took the request to the king, saying that he thought it unreasonable and exorbitant. "Pay the money at once!" cried Alexander. "I am delighted to see that he has such a large idea of my wealth and my generosity." God also likes to be honored with large requests.

NOTE.—The following article has been widely published and is one of the most remarkable illustrations of the value of careful marshaling and analysis of facts in presenting a subject to the public.

LEVELERS

The Mission of Whiskey, Tobacco and Coffee.

The Creator made all things, we believe.

If so, He must have made these.

We know what He made food and water for, and air and sunshine, but why Whiskey, Tobacco and Coffee?

They are here sure enough and each performing its work.

There must be some great plan behind it all; the thoughtful man seeks to understand something of that plan and thereby to judge these articles for their true worth.

Let us not say "bad" or "good" without taking testimony.

There are times and conditions when it certainly seems to the casual observer that these stimulant narcotics are real blessings.

Right there is the ambush that conceals a "killing" enemy.

One can slip into the habit of either whiskey, tobacco or coffee easy enough, but to "untangle" is often a fearful struggle.

It seems plain that there are circumstances when the narcotic effect of these poisons is for the moment beneficial, but the fearful argument against them is that seldom ever does one find a steady user of either whiskey, coffee or tobacco free from disease of some kind.

Certainly powerful elements in their effect on the human race.

It is a matter of daily history, testified to by literally millions of people, that Whiskey, Tobacco and Coffee are smiling, promising, beguiling friends on the start, but always false as hell itself in the end. Once they get firm hold enough to show their strength, they insist upon governing, and drive the victim steadily towards ill health in some form; if permitted to continue to rule, they will not let up until physical and mental ruin sets in.

A man under that spell (and "under the spell" is correct) of any one of these drugs, frequently assures himself and his friends, "Why, I can leave off any time I want to. I did quit for a week just to show I could." It is a sure mark of the slave when one gets to that stage. He wiggled through a week fighting every day to break the spell, was finally whipped and began his slavery all over again.

The slave (Coffee slave as well as Tobacco and Whiskey) daily reviews his condition, sees perfectly plain the steady encroachments of disease, how the nerves get weaker day by day and demand the drug that seems to smile and offer relief for a few minutes and then leave the diseased condition plainer to view than ever and growing worse. Many times the Coffee slave realizes that he is between two fires. He feels bad if he leaves off and a little worse if he drinks and allows the effect to wear off.

So it goes on from day to day. Every night the struggling victim promises himself that he will break the habit and next day when he feels a little bad (as he is quite sure to) breaks, not the habit, but his own resolution. It is nearly always a tough fight, with disaster ahead sure if the habit wins.

There have been hundreds of thousands of people driven to their graves through disease brought on by coffee drinking alone, and it is quite certain that more human misery is caused by coffee and tobacco than by whiskey, for the two first are more widely used, and more hidden and insidious in the effect on nerves, heart and other vital organs, and are thus unsuspected until much of the dangerous work is done.

Now, Reader, what is your opinion as to the real use the Creator has for these things? Take a look at the question from this point of view.

There is a law of Nature and of Nature's God that things slowly evolve from lower planes to higher, a sturdy, steady and dignified advance toward more perfect things in both the Physical and Spiritual world. The ponderous tread of evolutionary development is fixed by the Infinite and will not be quickened out of natural law by any of man's methods.

Therefore we see many illustrations showing how Nature checks too rapid advance. Illinois raises phenomenal crops of corn for two or three years. If she continued to do so every year her farmers would advance in wealth far beyond those of other sections or countries. So Nature interposes a bar every three or four years and brings on a "bad year."

Here we see the leveling influence at work.

A man is prosperous in his business for a number of years and grows rich. Then Nature sets the "leveling influence" at work on him. Some of his investments lose, he becomes luxurious and lazy. Perhaps it is whiskey, tobacco, coffee, women, gambling, or some other form. The intent and purpose is to level him. Keep him from evolving too far ahead of the masses.

A nation becomes prosperous and great like ancient Rome. If no leveling influence set in she would dominate the world perhaps for all time. But Dame Nature sets her army of "levelers" at work. Luxury, overeating and drinking, licentiousness, waste and extravagance indulgences of all kinds, then comes the wreck. Sure, Sure, Sure.

The law of the unit is the law of the mass. Man goes through the same process. Weakness (in childhood), gradual growth of strength, energy, thrift, probity, prosperity, wealth, comfort, ease, relaxation, self-indulgence, luxury, idleness, waste, debauchery, disease, and the wreck follows. The "levelers" are in the bushes along the pathway of every successful man and woman and they bag the majority.

Only now and then can a man stand out against these "levelers" and hold his fortune, fame and health to the end.

So the Creator has use for Whiskey, Tobacco and Coffee to level down the successful ones and those who show signs of being successful, and keep them back in the race, so that the great "field" (the masses) may not be left too far behind.

And yet we must admit that same all wise Creator has placed it in the power of man to stand upright, clothed in the armor of a clean cut steady mind and say unto himself, "I decline to exchange my birthright for a mess of pottage."

"I will not deaden my senses, weaken my grip on affairs and keep myself cheap, common and behind in fortune and fame by drugging with whiskey, tobacco or coffee, life is too short. It is hard enough to win the good things, without any sort of handicap, so a man is certainly a 'fool trader' when he trades strength, health, money, and the good things that come with power, for the half-asleep condition of the 'drugger' with the certainty of sickness and disease ahead."

It is a matter each individual must decide for himself. He can be a leader and semi-god if he will, or he can go along through life a drugged clown, a cheap "hewer of wood or carrier of water."

Certain it is that while the Great Father of us all does not seem to "mind" if some of his children are foolish and stupid, he seems to select others (perhaps those he intends for some special work) and allows them to be threshed and castigated most fearfully by these "levelers."

If a man tries flirting with these levelers awhile, and gets a few slaps as a hint, he had better take the hint or a good solid blow will follow.

When a man tries to live upright, clean, thrifty, sober, and undrugged, manifesting as near as he knows what the Creator intends he should, happiness, health and peace seem to come to him. Does it pay?

This article was written to set people thinking, to rouse the "God within" for every highly organized man and woman has times when they feel a something calling from within for them to press to the front and "be about the Father's business," don't mistake it; the spark of the Infinite is there and it pays in every way, health, happiness, peace, and even worldly prosperity, to break off the habits and strip clean for the work cut out for us.

It has been the business of the writer to provide a practical and easy way for people to break away from the coffee habit and be assured of a return to health and all of the good things that brings, provided the abuse has not gone too far, and even then the

cases where the body has been rebuilt on a basis of strength and health run into the thousands.

It is an easy and comfortable step to stop coffee instantly by having well-made Postum Food Coffee served rich and hot with good cream, for the color and flavor is there, but none of the caffeine or other nerve destroying elements of ordinary coffee.

On the contrary the most powerful rebuilding elements furnished by Nature are in Postum and they quickly set about repairing the damage. Seldom is it more than 2 days after the change is made before the old stomach or bowel troubles or complaints of kidneys, heart, head or nerves show unmistakable evidence of getting better and ten days time changes things wonderfully.

Literally millions of brain-working Americans to-day use Postum, having found the value and common sense in the change.

"Get the famous little book, 'The Road to Wellville,' in each pkg."

C. W. POST.

Sunday-School.

October 16, 1904.

ELISHA AND THE SHUNAMMITE.

2 Kings 4:25-37.

Memory verses, 32-35.

Golden Text.—The gift of God is eternal life through Jesus Christ our Lord.—Rom. 6:23.

The event which furnishes the text for this lesson suggests the contrast between the two great prophets, Elijah and Elisha, as they are depicted in the scanty narratives which have come down to us. To Elijah was given a strenuous task, and strenuously did he perform it. He met the prophets of Baal in deadly conflict and caused their blood to redden the waters of the brook Kishon. He pronounced an awful doom upon Ahab and Jezebel, and made good his threat. He called down fire from heaven to consume the companies of soldiers who were sent against him. He was a man of the lightning and the whirlwind, a non-conformist, a protestant. He was a man of the wilderness rather than of the court. He was not a persuader but a compeller. He was a denouncer, not a diplomat.

Elisha, in contrast, was a man who went among men, not only proclaiming the great message which was the chief reason for the prophetic office, but doing many friendly services for them, cleansing their waters, making their fields fruitful, furnishing an antidote for poisons, healing the sick, helping people out of all manner of petty difficulties. Elijah, mysterious and aloof; Elisha, human and kindly.

The incident in the lesson is one of those cases of Elisha's beneficent activity in a matter of purely personal concern. There lived at the village of Shunem, a village about six miles south of Nazareth, a woman of both character and substance who had entertained the prophet as he passed by on many of his journeys. Not only did she give him a hospitable reception when he came, but, with a still finer courtesy and a degree of hospitality which has become proverbial, she provided a little room, a "prophet's chamber," which was to be his whenever he came. The best of hospitality, after all, is to make the guest feel at home, and this was what, in her oriental way, she did for Elisha.

Her reward was great, out of all proportion to the intrinsic value of the service which she rendered—as is often the case with hospitality. In the first place, a son was given to her in her old age. Then the life of her son was restored through the help of the prophet. Again, she was warned of the approaching famine and was enabled to save herself and her family from it. Finally, after the famine her property was restored to her by a special appeal to the king. So many and various were the rewards of hospitality.

The times and the manner are different now. Sometimes it seems that the gentle art of Christian hospitality is in danger of becoming a lost art—perhaps because it is so open to abuse. But there is still, and doubtless there always will be, room for the exercise of this grace.

After all, the chief value of the Shunammite's act was not that it was a convenience to the man Elisha, but that it aided and forwarded the work which the Lord was doing through him, and the most exact modern parallel to it is found in those acts of generosity by which the Lord's work is advanced and supported both at home and abroad.

Midweek Prayer-Meeting.

October 12, 1904.

PRIDE AND HUMILITY.

"God resisteth the proud, but giveth grace to the humble."—James 4:6.

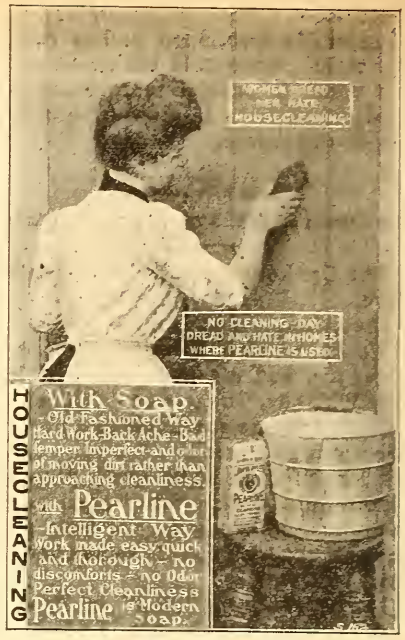
The above is a substantial quotation by the New Testament writer from Prov. 3:34. Both the Old and New Testaments condemn pride and exalt humility. In this the common sense of mankind agrees with the Scriptures, and there is a general feeling of condemnation for the proud and haughty, and universal admiration for the grace of humility.

Resisting God. In the text above it is declared that God resisteth the proud, but this is because the proud resist God. Pride is an over-valuation of oneself. It is self-conceit or self-inflation. It is putting one's own thought and will against the thought and will of God. Along with pride are associated a number of evil companions that destroy character and usefulnesss, such as envy, haughtiness and selfishness. (See Mark 7:21, 22.) No wonder God resisteth the proud, for all such are enemies of God, and walk contrary to his teaching. A little observation among those whom you know will teach you that the proud are not the people whom you care to have as associates, nor are they generally admired.

The Grace of Humility. Humility is one of the most beautiful of all the flowers which grow in the garden of God. It is an element of character which we all admire, whether we possess it ourselves or not. The Scriptures abound in its praise. The greatest characters of history have been noted for this virtue. Moses, Isaiah, Paul, and, in a pre-eminent degree, Jesus Christ himself, were great in their humility. When Jesus would set an example before his disciples he chose a little child and set him in the midst of them and said: "Verily I say unto you, except you turn and become as little children, you shall in no wise enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 18: 3, 4). Humility, then, according to Jesus, is the true road to greatness, because only the humble-hearted will receive God into their lives, who alone can make men great. Peter exhorts his brethren thus: "All of you gird yourselves with humility, to serve one another." And again, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time" (1 Peter 5:5, 6).

Our Example. The servant is not above his master. If we share in Christ's life we must share in his spirit of humility. If we would know what this is let us study profoundly Paul's statement to the Philippians (Phil. 2:5-11). The "mind" to serve and the ability to serve is the true measure of our greatness. And this is humility.

Prayer. Oh, Thou who didst stoop from heaven to earth to lift up the fallen, to strengthen the weak and to save the lost, and didst clothe Thyself in the form of a servant, and wast found in fashion as a man in order that Thou mightest save a sinning and suffering race, endow us with Thy Spirit that we may, with all humbleness of mind, sharing Thy grace, also share with Thee in the service of humanity. For Thy name's sake. Amen.



Low Colonist Rates.

Every day from September 15th to October 15th, 1904, inclusive, the Union Pacific will sell one-way tickets from St. Louis as follows:

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Christian Endeavor.

By H. A. Denton.

October 16.

THE POWER OF PERSONAL INFLUENCE. —John 1:35-39.

For the Leader.

The power of personal influence is a subject that brings up for consideration at very opportune time a burning question for the Young People's Society of Christian Endeavor. It is a burning question, for the only power for good in the world is personal power, personal influence. It is opportune, for the season of revival effort is upon us in the churches. And the Christian Endeavorers are evangelistic in every sense of the term. May our meeting this evening make us more useful to the pastor and the evangelist in the winning of souls for the Master. One society in a church that is preparing for a revival meeting has begun three months beforehand to get ready. They have inaugurated a membership campaign, taking for their motto the following: "Two hundred members by Christmas, and 50 souls saved through our efforts during our coming revival." This motto is lettered upon a strip of muslin, and a copy is stretched across the Endeavor room. The same motto, with the prelude, "This is the work of the Endeavorers," is posted in the auditorium of the church. Can we not inaugurate some forward movement for the coming months?

For the Members.

1. John the Baptist was a strong personality. He exercised that power more wonderfully than any one who lived and worked before him. So great was his personal effort in this direction, Jesus said of him that he was greater than all who had preceded him. He was not a man of culture as the schoolmen would term culture, but his culture of heart was so great that he wielded a power over all classes. Multitudes waited upon his preaching. He is an example for us.

2. There is one trait of John that commends itself to our special notice: he was not jealous. He could see Jesus begin to gather his first disciples and give promise of a far wider influence than he had ever had, and yet there is not the slightest indication of displeasure at the thought. He commends his own disciples to Jesus as the one who is to lead them into further light. When his own disciples would take note of the increase of Jesus and the decrease of John, he turned it aside with the saying that such was the plan—it was all right.

3. There is a prevalent fear that, if we adopt the course of John in electing to take the second place, we shall be lost to view. Many would like to be free from any appearance of jealousy, but they are not willing to be lost to view. They feel that there is nothing wrong in a desire to be seen and known. They are right in the view that there is nothing wrong in the desire to be seen and heard, if they will only see to it that it is an unselfish desire, a desire that does no injury and harbors no bad feeling toward others. Take the case of John: is he any less known because he let unselfishness rule him in his relations with Jesus? No. He is fourfold better known and loved because of it than if he had taken the selfish and smaller course.

4. The use John made of his personal influence in bringing others to an acceptance of the truth is one important application to make in this meeting. What if he had used his personal influence against the truth, as some are doing, and had turned as many away from the way of the right as he directed into this good way? It would have been a work of evil and vice dreadful to contemplate. Why can we not become workers for the expansion of the kingdom, winners of men to the Master's cause, rescuers of men from ruin? That fear in which we stand of our unconverted friend is his ruin and our self-condemnation. Sometimes we hear a theory that it may do harm instead of good to do personal work. We who are not doing any personal work give this thought a warm welcome, for it is a little balm for an aching conscience. There is nothing in it. It is not true. Be a worker. Let your influence be felt.

Quiet Hour Thought.

Have I ever won one single soul to the Master through my personal influence? Dear Lord, help me to do better if I have not.

DAILY READINGS.

M.	Hannah's influence.	1 Sam. 1:21-28.
T.	Daniel's influence.	Dan. 2:46-49.
W.	Nehemiah's influence.	Neh. 5:8-13.
T.	Esther's influence.	Esther 5:1-3.
F.	Stephen's influence.	Acts 22:19, 20.
S.	The town clerk's influence.	Acts 19:35-41.
S.	The power of personal influence.	John 1:35-39.

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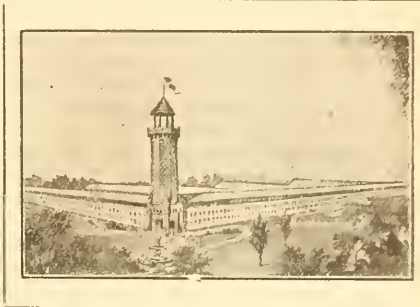
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Our Budget

—And now we are entering upon the last quarter of the year, and a great deal of history will be made during the next three months.

—October brings with it, among other blessings, our great annual convention which convenes this year under extraordinary conditions, and which promises to be of extraordinary interest.

—We are expecting that it will be a very large convention, but we pray that above all things it may be marked by spiritual depth and earnestness, by missionary enthusiasm and by that unity and fellowship which has become characteristic of our great national gatherings. If every one who attends the convention breathes an earnest prayer for the divine guidance and blessing, it cannot fail to be a meeting of great spiritual power, with an inspiring outlook for the future.

—The speakers for the various sessions of the convention may train their vocables with a special view to being heard, for none of the halls in which we meet was intended, primarily, for speaking, but for music. Whether it be the Music Hall, the Coliseum, or the Festival Hall on the World's Fair grounds, it is going to require great stillness on the part of the audience, and a distinct effort on the part of the speakers, if the speeches are to be heard. This is a suggestion for both speakers and hearers—that the former speak clearly, enunciate distinctly, and that the people keep perfectly quiet during the speaking.

—The Christian-Evangelist office now, and for some time past, has a daily stream of visitors, most of whom are readers of the paper. The good things they say about us would make the editors blush, if they did not realize how much the merit of the paper is due to our staff of contributors in the various departments. Our editorial offices are on the third floor of the building, and it is a pretty severe test of the loyalty of our friends to climb the stairs necessary to reach us. There will be a welcome, however, on the first floor for those who cannot reach the third.

—Our last issue contained a large amount of information concerning the forthcoming convention, which we were sure our readers would appreciate, and the echoes which are already coming in confirm us in that opinion. We are anxious that as many as possible may avail themselves of the benefits of this great convention, and we want the whole brotherhood to know what is going on, whether they are here or not.

—A subscriber who tells us he is about to reach his eightieth birthday writes: "I love the sweet spirit of your paper, as well as its great ability; but I regard as impossible the task of reconciling Darwinism and the Bible; one or the other must go." Thanks for the compliment, dear brother, but why the "but" and the phrase which follows it? With all the tasks which the Christian-Evangelist has on its hands, it has never found time nor disposition to undertake to accomplish the reconciliation of Darwinism with the Bible. This lies entirely outside of our field.

—W. H. Bagby has resigned the work at Phoenix, Arizona, and is open for engagement with any church needing a pastor. His address will be Mokane, Mo., for the present.

—W. H. Hale has just recovered from a seven weeks' typhoid fever siege.

—J. B. Lockhart will begin work as pastor of the Unionville, Mo., congregation, Oct. 1.

—The church building at Wheatfield, Ind., has been repaired from top to bottom and is in good shape.

—The brethren at Canton, Ohio, are meeting in the opera house while their new church is being built.

—W. N. Briney, of Paris, having accepted the call to Warrensburg, Mo., began his duties last Lord's day.

—Dr. W. T. Shivel, of Windsor, Mo., made a pleasant call at the Christian-Evangelist office last week.

—The New England convention of the churches of Christ will be held in Everett, Mass., beginning Oct. 6.

—Mr. and Mrs. J. H. Bradford, of Norwood, Mo., were World's Fair visitors and callers at our publishing house last week.

—W. B. Rogers, an article by whom will be found on another page, was installed as pastor of the Swampscott church, Massachusetts, Sept. 29.

—Jesse T. Craig assisted C. A. Lowe in a meeting at Mokane, Mo., on Sept. 12-30. There were 18 additions and Brother Lowe's salary was raised.

—Louis S. Cupp has accepted his church's call at Platte City, Mo., for a fourth year. "I love these people more and more year by year," is his testimony.

—E. R. Childers, who has been spending nine months laboring in Kentucky, has returned to Missouri and is open to engagements in this state. Address him at Troy; Mo.

—A. L. Ward, pastor of the St. James street church, Boston, Mass., reports two additions, one of them Rev. Robert Pegrum, a Congregational minister of high standing.

—E. F. Daugherty has resigned at Danville to accept a call to Wabash, Ind. The Danville congregation has extended a call to E. E. Moorman, of Summitville, and he will accept.

—The meeting at St. Joseph, Mo., with W. A. Moore as evangelist, and Rolla Davis as pastor, has added 67 to the church up to the time of this communication, 16 coming forward on the last day.

—Just as we are going to press we have information from two fine meetings. Brother Turner telegraphs us from Joplin, Mo., that at the Harlow-Ridenour meeting 135 were added to the church in 29 days. The meeting was to last one day longer.

—G. L. Wharton and C. E. Benlehr and wife sailed from New York for India Sept. 30, to engage in missionary work for the Foreign Society. W. P. Bentley and wife sail for China on Saturday, Oct. 8.

—From a local newspaper we gather that the friends at Chicago Heights, Ill., appreciate their pastor, Harry E. Tucker, and his wife. They recently left in the minister's home a useful memento of a pleasant social visit.

—"The Endeavor Society our Source of Supply," will be the theme of a symposium at the C. E. mass meeting on Saturday evening of the convention. W. E. Rambo, of India, J. A. Lord and H. D. Smith are expected to take part.

—Joseph Tisdall has resigned the work at Morgantown, W. Va., and accepted a unanimous call to Perry, O. He begins his duties there Nov. 1. Inquiries about Morgantown should be addressed to S. L. Wildman, Morgantown, W. Va.

—W. J. Hudspeth had a very unusual experience at the close of his work at Paris, Ark. Roscoe Jones, a Sunday-school pupil of Mrs. Hudspeth, accidentally shot himself, dying almost instantly. At the grave the father and older brother confessed Christ and went straight from the funeral to the baptismal pool.

—Last week the Foreign Society received four gifts on the annuity plan, one from Arkansas, one from California, one from Indiana and one from Canada. The last bond issued by the society is numbered 205, which clearly indicates an ever increasing number interested in this businesslike and most excellent plan.

—Mr. and Mrs. E. E. Farris and child have returned from Bolengi, Africa. Brother Farris has had quite a serious illness, due to the terrible Congo climate, but by special care on the voyage home has put enough of the red corpuscles into his blood to enable him to walk around. He spent a few days in St. Louis, on the way to his father's home at Dallas, Texas.

—Alfred Munyon has closed his labors with the church at Marceline, Mo., to take the field as state evangelist. At the regular services during the past eight months there have been 68 additions to that church. Brother Munyon preached for the church at Bucklin one Sunday in the month, and there were 30 additions there. These two churches wish to employ the same pastor.

—Harry G. Hill, our educational secretary, has spent a very busy year. He has recently spoken at Alexandria and Anderson, Ind., also at the Central and Hillside churches in Indianapolis. He is scheduled to present the cause of education at the state conventions of Virginia, West Virginia, Maryland, Delaware and District of Columbia, before the national convention. His address at St. Louis should be heard by every delegate.

—On Lord's day, Sept. 25, Bro. and Sister R. H. Lampkin, of Wolcott, Ind., lost by death their little baby girl Audrey. Brother Lampkin writes: "She was but nine months old, but a sweet and fragrant flower that breathed its fragrance in our home life for a short season. We are glad for the hope of the resurrection and this tie to heavenly things of the Lord our God." Our sympathy is extended to the bereaved parents.

—A new $4,000 house of worship is to be dedicated next Lord's day at Lewis, Kan. B. A. Denny has been invited to lead the services and the retiring pastor, D. R. Dunkelberger who, residing at Kinsley, has preached half time, and the new pastor J. R. Middleton, formerly of Westmoreland, will assist. Sister E. W. Brower says the invitation is extended to all to "bring well-filled baskets, otherwise the little town of Lewis could not care for all expected visitors." Outside sympathizers, too, may contribute so that there may be no debt after dedication day.

—The church at Jewell, Kansas, has just wiped out a debt of $600. This indicates a step forward since B. A. Channer took charge of the church in January. The sixth district, to which this church belongs, is also making progress. There are more preachers in it than there have been for some time past, and they are doing good work. They have planned to hold rallies in each county for the special purpose of advancing state mission work.

—The Circle church at Cleveland, Ohio, had an Indian mission rally the other day. Brother and Sister Wharton were present, he delivering a thrilling address on "Campaigning for Christ." In the closing part he spoke of his return to India and that which constrained him to leave his family here and go back alone to labor for the salvation of the heathen. M. E. Gordon, of Hiram College, who is to return to India next year, also took part in the service. Pastor Edgar D. Jones read a letter from M. D. Adams, the church's "living link" in India. The Christian Endeavor Society has arranged to send out by Brother Wharton a typewriter for the use of Brother Adams, who is suffering from a weakness of eyesight that makes writing difficult.

—We have a good breezy letter from our sunny, optimistic brother, B. B. Tyler, of Denver, Col., whom all our readers, and all the brotherhood, for that matter, know and love.

He says somethings about the work at South Broadway, where he has served as pastor about four years, which we are sure will delight our readers, as it did us: "Everything goes well with us at South Broadway. Large audiences, fine spirit. The old debt down to $5,000 and interest paid to date. About $300 on hand toward another $500. The Sunday-school has fallen below 300 in attendance only twice this summer. Contribution for Board of Church Extension $35. Twenty dollars more pledged. This is good for South Broadway. The church this year pays $158 to state missions. Our contribution to foreign missions $62.43. Our contribution to the G. C. M. S. will be made on children's day this fall. I will begin my fifth year Oct. 23. How time flies! Sunday, Sept. 4, was the 43d anniversary of my ordination. I cannot realize that so many years have been spent in the ministry. Is it a fact that I am growing old? I became reminiscent in my sermon Lord's day morning. This strikes me as a little funny!" No, Brother Tyler is not "growing old." He is not of the kind that grows old. We were going to say, that he would die young, but such men never die. Whether here or yonder, in this world or that, they live, because they share the life of God. God bless him and his good wife, and make them still a blessing to us all for many years!

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Changes.

P. D. Holloway, Elk City, Kan., to Milton, Iowa.

G. A. Hess, Nora Springs, to 205 Blair St., Charles City, Ia.

A. F. Linn, Eugene, Ore., to Woburn, Ill.

W. M. Hollett, Liscomb, to Olin, Ia.

G. D. Jackson, Lindsay, Ky., to Box 358 Deland, Fla.

W. L. Post, Des Moines, to Farlin, Ia.

H. M. Mitchell, Collins, to Des Moines, Ia.

W. E. Nelson, Corpus Christi, to Karnes City, Karnes Co., Texas.

Joseph Lowe, Rushville, Mo., to Leavenworth, Kan.

T. F. Sloan, Topeka, Kan., to 1323 S. Flower St., Los Angeles, Cal.

Charles E. Underwood, Indianapolis, Ind., to Marion, Ind.

M. M. Amunson, Edgerton, O., to 5363 Union Ave., Indianapolis, Ind.

J. Arthur Stout, Windsor, Mo., to 2455 Wabash Ave., Kansas City, Mo.

J. B. Lockhart, Carrollton, Mo., to Unionville, Neb.

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World's Fair Pavilion Fund.

Amount previously acknowledged	$3,524.35
W. F. Alfrey and wife, Little Rock, Ark.	2.00
Wallace C. Payne, Lawrence, Kan.	2.00
H. Schwartz, Elkville, Ill.	1.00
S. Schwartz, Elkville, Ill.	1.00
J. A. Longston, Independence Kan.	5.00
Standard Publishing Co., Cincinnati, Ohio	100.00
S. H. Bartlett, Cleveland, Ohio	50.00
R. H. Lampkin, Wolcott, Ind.	1.00
Mrs. W. H. Tufts, Linneus, Mo.	1.00
M. Donaldson, Kansas City, Mo.	2.00
Unknown friend	1.00
Unknown friend	.25
A subscriber	1.00
Total amount received since last report	$ 167.25
Total amount received up to date	3,691.60
Cost of building	4,108.64
Balance needed to finish paying for the building	417.04

In giving a list of the contributors from our missionary organizations in our last report, the name of the Board of Church Extension was inadvertently omitted as having contributed $300. The amount, however, was included in the footings, so that we are not $300 ahead of the amount published.

May we not hope that in the intervening week, between now and the assembling of our national convention, the brethren will send in a sufficient amount to wipe out this remaining indebtedness, so that there may be no gathering of funds for this purpose when you arrive? Address J. H. Allen, Treasurer, 104 S. Main St., or this office. J. H. Garrison, Chairman.

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The Church Extension Offering.

Comparative statement of receipts for the third week of September:

No. of contributing churches, 1903	229
" " " " 1904	179
Receipts for 1903	$4,161.42
" " 1904	3,968.62

We have fallen behind 50 in the number of contributing churches and $192.80 in receipts. The contributions from individuals were $136 greater last year than this. We have, therefore, fallen behind in our receipts for the third week $328.80, as compared with last year. Up to the evening of the 27th we had gained over the total receipts of last year $10,815.09. The churches should continue the offering diligently throughout October. All remittances should be sent to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

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The Closing of the Books—Receipts.

The Foreign Society closed its books September 30 with a gain in regular receipts of $11,210.08, and a net gain of $1,309.92. There was a loss in annuities and bequests. It is gratifying to know, however, that there was a gain from the churches, Sunday-schools and Endeavor Societies of $17,320.87. These are the chief sources of support. Friends of missions will be glad to know that there was a gain of 90 contributing churches, 222 contributing Sunday-schools and 226 contributing Endeavor Societies, making a total gain of 538 contributing organizations among our people. Seventeen new missionaries were sent out during the year. Altogether it was by far the greatest year in the history of the Foreign Society.

The Church Extension Board's books closed September 30 with a gain over last year of $10,041.46. The new receipts for the year are $53,188.66, which lifts the fund up to $432,-397.21. This means that it needs about $17,600 between now and the national convention in order to reach the $450,000. The churches and individuals could easily reach this amount, because we are a great and rich brotherhood.

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Ministerial Exchange.

E. R. Childers will be open for a pastorate Nov. 1. Address Troy, Mo.

Mrs. Sadie Hamilton, R. No. 3, Des Moines, Ia., is ready to engage as singing evangelist after Oct. 15.

E. W. Brickert, Box 139, San Antonio, Texas, would be pleased to hold a meeting. Can provide a singer. Eight hundred were added to the church under their labors in the past three years.

W. J. Burner, Barry, Ill., wants a singer for a meeting, Nov. 13. Terms and references.

Chas. E. McVay, Benkeman, Neb., owing to a canceled engagement, is open ofr October.

Wanted.—An evangelist to hold a meeting. State terms. Address J. F. Powers, pastor, Lyndon, Kan.

Jas. S. Been and wife, Bethany, Neb., are open for meetings, especially in the south or west.

B. L. Smith and Vernon Stauffer commend highly Miss Ida Mae Hanna, 837 Kenyon Ave., Cincinnati, O., as both in voice and temperament thoroughly fitted for a singing evangelist.

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Special Trains to the Convention.

In addition to those already announced we have received notice of the following:

Indiana.—The main delegation will leave Union Station, Indianapolis, Oct. 13 at 12:30 (noon) via Pennsylvania-Vandalia lines. Tickets sold Sunday—Thursday are good for seven days, at $6.00. Sold every day and good for fifteen days, $9.00. Headquarters, Christian Endeavor Hotel. Write T. J. Legg, 1402 Pleasant, Indianapolis.

Oklahoma.—Disciples planning to go should write immediately to Mrs. J. A. Tabor, Lock Box 702, Ponca City, and enroll for the trip. The party leaves for St. Louis, Oct. 13.

Kansas.—This delegation will convene in Kansas City on the evening of October 13, and take the Wabash for St. Louis at 11 o'clock, arriving at 7:30 the next morning. They will have special chair cars and sleepers. Send your name to W. S. Lowe, Topeka, Kansas, in order that arrangements can be made for proper train service. It is necessary to know how many are going.

Indian Territory.—Tickets from points in the territory can be bought the week before the convention or the week of the convention, but the seven day tickets cannot be bought Friday or Saturday. For all particulars write at once to S. R. Hawkins, South McAlester, I. T.

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Opening of Butler College.

Butler College began its fiftieth annual session on Tuesday, Sept. 27. It was a busy day for the college officials, for the halls were crowded with students both new and old, insomuch that the work of registration was continued until late in the afternoon and extended far into the next day. Up to the present time the registration is twenty-five per cent greater than the total enrollment for the fall term of last year. The new Freshman class is the largest in many years. Several of the recitation rooms have been found too small to accommodate the enlarged classes, and it has been necessary to order a considerable amount of new equipment to meet the needs. A regular college course in Biblical Literature (Life of Christ) taught by the president, has an enrollment of 65 college students. The number of ministerial students shows a gratifying increase.

There are a few changes in the faculty this year. Prof. E. N. Johnson takes the chair of mathematics. He is a graduate and A. M. from Drake, was professor of mathematics and afterward president of Campbell university, and has more recently been connected with the University of Chicago and the University of Kansas. Prof. S. I. Conner will give courses in public speaking, oratory and debate. Prof. E. R. Wingard is director of physical culture, and will have charge of the athletic teams. Prof. Walter P. Jenkins (A. M. Harvard) succeeds Professor Karslake in the department of chemistry.

There are many signs of promise that the year will be a prosperous and profitable one at Butler. W. E. Garrison.

Indianapolis, Oct. 2.

NEWS FROM MANY FIELDS

Illinois Notes.

In my notes of Sept. 8, the place mentioned "Upper Alton," should have been "East St. Louis." There is no church of the Disciples at Alton although I learned that there are a number of our families there. I met the principal of the public schools of Upper Alton who is a most excellent member of the church of Christ. Alton is one of the many cities of Illinois into which we have failed to go for the lack of means and men. At whose door will be laid the responsibility of the souls that perish in Alton, whom we could have saved? Shall I venture an answer? Is it at the feet of some Disciple to whom the Lord has committed his goods, who refused to consecrate part of it to the Lord's work? Is it at the feet of some fond mother unto whom the Lord gave a noble son, whom she persuaded to serve mammon rather than the Lord? Shall the responsibility be found to be mine and Bro. J. Fred Jones, who have not plead as faithfully as we should for men and money with which to push the gospel of salvation into these neglected fields? May the Lord of the harvest give wisdom to his laborers.

Among the new students at Eureka college there are an unusual number of advanced and experienced men who can be of great service to churches in reach of Eureka. Any churches without a preacher would do well to write President Hieronymus to send them a sample.

The church at McLean, organized a year ago by Bro. H. E. Monser and ministered to until recently by J. A. Serena, has bought a lot and expects to build a house of worship before long. Brother Serena, after graduating at Eureka in June, has gone to Harvard to continue his studies and preach for the church at Swampscott, Mass. He is an excellent young man and is succeeded by D. N. Gellett, who has just moved to McLean and has entered his new field with fine prospects.

The church at Waynesville numbers only about 50 members, but they are good people and able to wage an aggressive warfare against sin and ruin. Many of our smaller churches lack a determined, consecrated leadership and a united fellowship in spiritual things. The burdens are sometimes heavy, results apparently meager and discouragements follow, and many, Elijah, like seek the juniper tree and lie down. There are two things which every church should keep in mind, "Save yourselves, and them that hear thee." There is committed to the church great riches in divine things, for the life of the people. Waynesville is keeping up the ordinances of the Lord's house and is seeking a preacher. May the Lord guide to them the right man, and guide them in the great work before them.

Kinney has a good little house of worship and a good company of people, but they are not supporting preaching. Like Waynesville, many have moved away and have left the church weak. The house has been recently repaired and the church is getting ready for aggressive business, which, judging from the number of saloons in the place, and horse racing near by, is much needed. One of the churches best young men, Roscoe Williams, is in Eureka college preparing for the ministry.

Atlanta has one of the most public-spirited, aggressive churches in the state. It numbers 300 members and has S. S. Lappin as minister. It is needless to say that such a combination is alive to all our public enterprises, whether in America or China. It is one of the churches, whose number should be greatly multiplied, which maintains all the departments of activity, takes all the offerings and never fails us when we make special call for extra work. It is now erecting a splendid parsonage and hints at a new church some time in the future, not many years away. This is the home of Sister Tuttle who gave Eureka college, a little while ago, $5,000 for the library, in which our students so much rejoice because they are enabled to find the latest and best on all subjects; also the home of Brother Hieronymus whose generous impulses have touched all our public enterprises and who is one of the Lord's most cheerful givers. The church and its preacher enjoy another distinction and that is that they get the chief cursing when the town goes dry. Upon such a church prosperity constantly flows like a perennial fountain.

The Eminence church, some five miles in the country from Atlanta, was organized, as the Sugar Creek congregation, June 24, 1838. Among the twelve charter members occur such names as Hieronymus, Hawes, Musick, Miller, Stroud, etc., whose kindred still form much of the strength of the church here, and at Atlanta and even at Eureka. Two churches in Kansas were formed chiefly of emigrants from this church. While it has sent out so many, by determined faithful efforts the church still numbers 300 and rejoices in those who have gone out from it to serve the Master elsewhere. Three years ago it erected the best country church that I have seen in the state, at a cost of about $7,000. W. O. Lappin, a younger brother of S. S. Lappin, is the devoted, faithful minister, who, with his excellent wife, gives all his time to this congregation. This is a church of growing liberality and influence, promising a future of great power and usefulness.

J. G. Waggoner.

Eureka, Ill.

Kentucky State Convention.

The attendance at the state convention, which was held last week in Winchester, was large, the annual reports gratifying, and the enthusiasm great. Winchester is a beautiful little city and is an ideal place in which to hold a convention. Hospitality there reigns supreme and as a result everyone had a delightful stay and will look back to the Winchester convention with a great deal of pleasure.

For the first time in many years business men presided over the conventions. W. W. Estill, of Lexington, "wielded the gavel" on Wednesday, and E. S. Jouett, of Winchester, on Thursday. Both made splendid presiding officers. Some excellent addresses were made by business men.

Possibly the busiest man at the convention was Bro. C. J. Armstrong, the energetic pastor of the Winchester church, who was kept constantly "on the go," seeing to the comfort of delegates and visitors. He was ably assisted in this work by Miss Laura Ecton, a faithful member of the Winchester congregation. Both richly deserve the thanks of all present for their untiring labors.

One of the best addresses of the convention was that delivered on Thursday night by W. C. Pearce, of Chicago, on "S. S. Teacher Training." It was a plain, practical and pointed presentation of a very important subject and we feel it will do much good.

It has not yet been decided where the convention will be held next year. The matter was left in the hands of a special committee.

The C. W. B. M. is spending thousands of dollars every year in the mountains of Kentucky, and is doing a splendid work in that section of our state.

H. W. Elliott was re-elected state evangelist and R. M. Hopkins state S. S. evangelist.

The Wednesday and Thursday night sessions of the convention were held in the Winchester opera house—the church not being large enough to hold the crowds.

Miss Nora Collins, from Porto Rico, and Miss Lavinia Oldham, from Japan, made addresses on their special work during the C. W. B. M. convention. It was a delight to hear them.

F. M. Rains represented the Foreign Board, G. B. Ranshaw, the Home Board, and J. T. McGarvey, the Church Exension Board. Each made a short address.

J. W. Graham, of Louisville, made a short but touching appeal for the Orphans' Home on Thursday afternoon and Prof. J. J. Rucker, of Georgetown college, made an earnest appeal on Wednesday afternoon, in behalf of the Anti-Saloon League.

The late Geo. Darsie, of Frankfort, was tenderly remembered many times during the convention. It is hard to think of him as having been taken from among us and that his words of counsel and good cheer will no more be heard in our annual gatherings.

Carey E. Morgan, of Paris, was on the program for an address on Thursday on "The Church and the Children," but was kept away on account of sickness. General regret was expressed on all sides at his absence.

The happiest man at the convention was possibly R. B. Neal, the "everywhere evangelist of Eastern Kentucky." He came, loaded down with a fresh stock of mountain jokes and experiences and with a smile for all. It is certainly a great blessing to have such a disposition as he has—always in a good humor—always happy and jovial. God bless "Bob" Neal and spare his life for many more years of effective work in his vineyard.

A large number of preachers were in attendance, but not as many as attended the Paris convention last year.

The friends of Hazel Green academy will be glad to know that work was begun over a month ago on the $5,000 girls' dormitory and is progressing rapidly. A special offering amounting to about $1,600 was made for this work.

Morehead Academy opened this year with a larger enrollment than any previous year.

The address of Prof. H. L. Calhoun on "Missionary Motives" was timely and helpful and Dr. Irene T. Myers, of Kentucky University, delivered a splendid address on Tuesday afternoon.

All of the C. W. B. M. state officers were re-elected. H. C. Garrison, of Danville, was elected president of the K. C. M. C. for next year, with C. J. Armstrong, of Winchester, vice-president, B. W. Trimble, of Mt. Sterling, secretary, and H. W. Elliott, of Sulphur, treasurer.

The S. S. Convention elected the following officers for the coming year, viz: President, E. S. Jouett, of Winchester; vice-presidents, W. J. Thomas, of Shelbyville, and J. M. B. Birdwhistell, of Lawrenceburg; secretary, H. H. Lloyd, of Lagrange; and treasurer, J. S. Hilton, of Louisville.

The state S. S. treasurer reported all debts paid and a balance of nearly $150 on hand. About $1,500 was received during the past year for the state S. S. work.

Prof. H. L. Calhoun was placed on the ex-

ecutive board of the K. C. M. C. for the ensuing year. He succeeds J. T. Hawkins, who has just accepted a call to the Indian Territory.

The mission band of the Paris church was awarded the banner again this year.

The members of the Kentucky C. W. B. M. deserve the greatest praise for the splendid work they are doing throughout our state. For enthusiasm, faithfulness, and consecration, these good sisters hold first place, and we "men-folks" could well profit by their example. GEO. W. KEMPER.

Midway, Ky.

Kansas Fourth District.

There are 50 churches in the fourth district. About one-fourth of these are without preaching. Consecrated men not looking for snaps can find employment here.

A. P. Sherman, of Eureka, has been ordained to the ministry. He is in every way capable. Hartford has extended him a call for one-half time. The Eureka church is proud to be able to send out such noble young men. We have two others who have the ability to preach. You will perhaps hear from them later.

One of the strongest churches in the district is located at Augusta. G. J. Chapman, the pastor, has the love of the cause at heart, and is not only making a success of his home work, but is doing much toward helping the rural districts. He was instrumental in building the church at Beaumont.

The brethren at Eldorado are enjoying the luxuries of a beautiful new church home, and will entertain the state convention next year. Brother Brown, the pastor, is highly esteemed by both church and world. R. A. Omer is now in a meeting there with bright prospects.

J. Ira Jones, former state evangelist, is doing good work at Burlington.

The beautiful new building at Emporia is under headway. We have not learned date of dedication. On account of State Normal school this is an important point. Brother Parker is pushing things forward in good shape. Their building complete will cost about $20,000.

At Yates Center, J. G. Slick has received into the church in the past few months 100 members, and impressed the brethren with the fact that they needed a new building. So they will have one of the nicest in the state, which will be dedicated in November.

When Duncan McFarlane took the work at Leroy a few years ago our people were worshiping in a delapidated old church building, and were hardly recognized. Now they have a modern house and stand first in the city.

Homer W. Foltz, one of our young preachers, is pastor at Florence. Brother Foltz has accomplished things there that older preachers failed to do. He has the love and respect of his people. The cause will prosper under his guidance.

We are proud of the fact that the fourth district will have four new church buildings, viz., Beaumont, Yates Center, Eldorado and Emporia. The last three named are modern houses and the best in the state.

G. F. BRADFORD, president.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhœa, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 183, Notre Dame, Ind.

Texas Christian University.

The Opening of Another School Year.

Texas Christian University has made the largest opening in its history. Last year the increase in the enrollment was 42 per cent over the previous year, which had been its largest year up to that time, or at least since the removal to Waco. This year, at the present writing, the enrollment is considerably ahead of the enrollment at the corresponding time of last year and students are continuing to come every day. The prospects of the school were never so bright as at the present time. While the patronage is, as might be expected, very largely from Texas, we have quite a good representation from many other states: Louisiana, Arkansas, Missouri, Kansas, Colorado, Indian Territory, Ontario, New Mexico, Mexico, all are represented and we are making a beginning in some of the states further north. We are also beginning to build up an Australian and New Zealand patronage. Three students from these far away countries are already with us and two or three are expected in the near future. The increase of enrollment of ministerial students is especially notable. This is very gratifying to the friends of the institution.

The improvements made upon the buildings during the last two years and the additional buildings erected have added very greatly to our educational facilities. A large and very beautiful girls' home has been erected; a splendid music building known as Townsend memorial Hall has been built, the third story of which was finished off during the past summer. A large heating and lighting plant has been installed, which heats and lights our three large buildings. The fourth story of the main building has been finished off during the past summer, offering facilities for rooming seventy-five additional students. The libraries and laboratories have been considerably improved during the past few months, and the literary faculty strengthened by the addition of four new men, all of them being excellently equipped for their work by special university courses and by successful experience as teachers. The music faculty has also been enlarged. We have the strongest preparatory department that I have ever known. Four teachers are employed, all of them being persons of ample qualifications and large experience. The time of five persons is occupied in our college of music. But I must not fail to speak of our industrial department, by which I mean a regularly organized department, offering work of various kinds to worthy students who have to earn a part of their expenses. We have 13 doing janitor work; we have 14 doing work in diningroom, such as waiting on tables, washing dishes etc.; we have 13 doing work in our newly installed laundry. A few others are employed in care of grounds and other miscellaneous forms of work, and we are adding to this number just as fast as we see our way clear to do so. We hope to introduce other industrial features in the near future.

My long experience in school work convinces me that the most fruitful field that colleges can cultivate lies among the young men and women of our country who are unable to secure an education unless they earn part of their expenses by their work and who are willing to do any kind of honest work that is offered. More than half of the letters of inquiry that I receive from young people who wish to attend school come from this class and they are as desirable a class of students as an institution can have.

The board of trustees, faculty, students and patrons of Texas Christian University are greatly pleased with the present status of our great educational work and they are full of hope for the future. E. V. ZOLLARS, Pres.

A LETTER TO OUR READERS.

"53 COTTAGE ST., MELROSE, MASS.
"DEAR SIR: JAN. 11th, 1904.

"Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed—my strength and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noticed a decided improvement after taking Swamp-Root only a short time.

"I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water to-day and he pronounced it all right and in splendid condition.

"I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers, I am, Very truly yours,

"I. C. RICHARDSON."

You may have a sample bottle of this wonderful remedy, Dr. Kilmer's Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root. If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

The Oklahoma Convention.

The territorial convention of Oklahoma, held at Enid, Sept. 19-22, was the largest and most enthusiastic ever held in Oklahoma Territory.

The report of J. M. Monroe, the corresponding secretary, indicates a membership of 18,000 with 354 church organizations. The territorial board has organized 38 churches during the year and 40 church buildings have been erected. There have been 3,056 days' service, 1,291 sermons, and 1,228 accessions. Eight evangelists and five missionary pastors have been in the work. Six living link evangelists have been in the field and most of the above work has been done by them.

Two of the living link men are supported by the C. W. B. M. Back of the territorial board are the A. C. M. S. and the Church Extension Society, neither of these three boards has turned us down yet. They realize the ripeness of this field. Some sweet day Oklahoma will reciprocate. JAMES M. MONROE.

Oklahoma City, Sept. 25.

The School of the Evangelists: The Poor Boy's Chance.

This institution has been greatly blessed this summer. Our crops are the best in our history. We have actually—little by little—been building for over ten years. School opened Sept. 20, 1904. This school has solved the question of earning an education, and getting it at the same time. A young man can come here, and pay his matriculation fee ($22.50), and stay five years, on his labor, so far as board, tuition, room and plain washing are concerned; or he can get board, tuition, room and plain washing one year for sixty-four dollars and forty cents. We want clean young men or none. Catalogue free.

ASHLEY S. JOHNSON, President.

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The Englewood Church of Christ, Chicago.

Organized September 20, 1885, in an "upper room" on Sixty-third street, near Yale avenue, this congregation has grown from a membership of 10 to some 400 souls; the charter members having been made up of three families: Calkins (5), Palm (3) Caldwell (2); and the first board of trustees consisted of R. D. Calkins, Jonathan Pettet and J. H. Hatcher. The following have served as pastor, in the order named: Henry Cogswell, E. O. Sharpe, Dr. W. A. Belding, B. H. Hayden, N. S. Haynes, E. A. Cantrell and Charles Granville Kindred, just completing his fifth year, whose zealous leadership has largely insured the present flourishing condition of the church. A modest frame chapel, costing, with the lot, about $3,300, was erected on Eggleston avenue (formerly Dickey street), near Sixty-fourth street, and dedicated December, 1887, with Bro. Frank M. Rains officiating. A frame addition in the spring of 1898, at a cost of $3,500, trebled the seating capacity, but the building has always been inadequate to the needs of the church.

From the beginning of his pastorate in October, 1899, Brother Kindred kept our faces steadily set toward acquiring a new church building; and showed us that the end could be attained earlier than we had thought, even with our limited resources, would we but determine, do and give in the name of the Lord. He hurried along the creation of a building fund, himself contributing of his means proportionately with the most liberal givers among us. And so, by the opening of 1902, enthusiasm had reached high tide, January of that year proving a red-letter month for our church, pledges for a building fund being secured to the amount of over $11,500. Our pastor had seen a vision—a new house of worship looming up, and no sooner was it fairly in the way of being realized than another vision filled our brother's soul—a living missionary link in the foreign field. Lillian Chalman stepped from her place in our choir, became Mrs. Bert Shaw and offered herself a sacrifice on China's altar, her life's companion joining her in the consecration. Before the year closed we were, by the grace of God, a living link church in the home field as well, taking as our link Chicago Heights; and thus 1903 became memorable also in the annals of this church. In the summer of that year, by strenuous effort, we got together the sum of $7,500, to secure, as we supposed, a building site on Stewart avenue, corner Sixty-seventh street, only to find an insuperable obstacle in the way of its conveyance to us. But we had the cash in bank, and if ever church or individual experienced the keen pleasure of being able to seize an opportunity, such was our case when, early in the present year, the Cumberland Presbyterians (who had just united with the First Presbyterian society of Englewood) vacated their fine stone church building, a half block north of the coveted lot on the same avenue. This was to become our possession and we to be spared the care and trouble of erecting a new building. Beautifully located, on perhaps the finest avenue of our suburb, the lot is 100 feet front by 175 in depth, and along with the church building proper (erected eight years ago), on the south 60 feet, with a frame parsonage on the north 40 feet, there is attached, in the rear, a commodious frame chapel for Sunday-school uses. Their offer of the property was for less than half they had put into it, and we purchased for $15,000, they taking in part payment our old property, allowing us $3,000 for it. Three months ago we paid in cash $9,000 and assumed an existing mortgage on the parsonage of $3,000. The purchase price included fixtures and furnishings as they stood, the principal items that could be utilized being an outfit of substantial pews and an excellent pipe organ, besides carpetings, which are being used temporarily in the audience room. There remained to be made, in order to meet our requirements, extensive interior improvements, at an estimated expense of five to six thousand dollars, about one-half of which amount went for a complete steam-heating plant. Bro. W. A. Carroll, chairman of committee on remodeling, took the task in hand, and right faithfully was the duty discharged. The auditorium floor is bowled, and the room, with the large and handsome vestibule and the two rooms opening from it to right and left, will provide some 500 sittings. The west wall will lend itself nicely to a gallery, which it is purposed to build so soon as additional seats are in demand. The Sunday-school room, opening into the auditorium, will accommodate several



Charles Granville Kindred.

hundred people on occasion, though the speaker cannot be advantageously heard from that room.

September 18 was fixed upon for dedicating, and Bro. Frank M. Rains, who so successfully dedicated our first lowly chapel, seventeen years before, we were most happy in again securing as master of ceremonies. The evening preceding, he met at the church a portion of our congregation in a brief prayer service, at which he and our optimistic pastor joined in the unqualified prophecy: "We are going to have a great day and a victory to-morrow, and will reach the required $10,000 to clear up all indebtedness." Dedication day was ushered in with a record-breaking storm of thunder and lightning in early morning; and though the sky was overcast all day, there was no more rain, save a shower during evening service.

The auditorium was filled—and an overflow into the Sunday-school room—at each of the three main services. The universal expression was one of pleased surprise at the completeness and beauty of our new home. Led by a chorus of more than a score of voices, the morning service, with the pastor presiding, was participated in by Bro. C. A. Young, of the Christian Century, and Bro. A. J. White, the sermon being delivered by Brother Rains, on "The Kingdom of God." The amount raised was $10,400. This relieved the remaining services of further calls for pledges, save a statement by the pastor that any who were not present in the morning were privileged to have fellowship. Five hundred dollars was thereby added to the above named total, bringing it up to $10,900. The aggregate number of pledges

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The Englewood Church of Christ, Chicago.

was 204. Among the subscribers were visiting brethren, and a number of the pledges came from our churches, as well as members of other churches; but the great bulk came from our own members who had already given to the previous fund, and to the full measure of ability in nearly every instance.

We found ourselves the happy possessors of a—conservatively estimated—$40,000 property, free from debt (or provided for by good pledges), which had cost us barely $21,000. The afternoon service was a neighborhood or platform meeting, the ministers of various denominational churches being present, with Dr. Willard H. Robinson, pastor First Presbyterian church, in the chair; and the address of the hour being by W. O. Shepard, pastor of the First M. E. church, who spoke from the text: "All my springs are in thee." It was such a picturing of dependence upon God, such a faith-confirming, zeal-inspiring exaltation of the Christ and his church and the superlative riches that are in him as can never be forgotten by the listeners. The Lord's supper it was decided best to observe at the night service, and its celebration preceded a second sermon by Brother Rains, whose text was: "Go preach the Gospel to every creature."

Before dismissal our pastor said from the pulpit: "I am the tiredest, happiest man in Englewood," and all could appreciate the utterance; for while many of his flock toiled heroically and sacrificed much to reach the culmination and triumph of dedication day, it was he who stood in the forefront and with sublimest faith, courage, persistence, led the way; nor can too unstinted meed of praise be accorded for his part in all. It may be fittingly recorded just here that Brother Kindred has repeatedly insisted from his pulpit that he was building on the foundation so securely laid by his predecessor of longest pastorate in this church—N. S. Haynes. And his tribute to this good man and able preacher is richly deserved. His inability to leave his Lincoln (Neb.) charge to be with us on our day of rejoicing was much regretted. Following the dedication, one of our city pastors said to the writer: "This is the greatest event yet scored in the history of Chicago Disciples."

We praise God and press on in his service.

Chicago. W. P. KEELER.

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Columbia Notes.

The University of Missouri has opened with an enrollment surpassing that of any previous year. The enrollment is nearly a hundred in advance of that of last year, and last year it was a hundred and twenty in advance of that of any previous year.

The university Y. M. C. A. has the largest enrollment in its history. Above 200 have signed up already for Bible work.

The young ladies of the Y. W. C. A. are active, and on afternoons at 4 o'clock one can hear their voices in Christian hymns ringing through the great corridors of the academic building.

Christian college has opened with her largest attendance, and with every assurance of an exceptional year and a growing future.

The Bible college will open this week in a room temporarily fitted up in the new building. Some new men are here to prepare for the ministry, and many university students express a desire to take Bible work. Prof. Charles M. Sharpe is here with his family, and settled and ready for work. Above forty young people in the Columbia Normal academy have already signed up for the lectures on the life of Jesus, and the class in the auditorium of the church on Sunday mornings promises to be the largest we have ever had.

Pastor Winders was greeted with great audiences yesterday morning and last night. At the night service three young men, students, made the confession, and one came to the church by letter. One of the three has been a student in the Bible college. He is a New Englander, and has found Christ in this far western, so called "Godless," university town. How we wish people would be generous in their judgments till they know the facts! Multitudes of good people would be surprised if they could see the helpful Christian activities that are abroad in Columbia.

W. J. LHAMON.

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OPERATIONS NOT ALWAYS NECESSARY.

Doctors Frequently Mistaken.

"I suffered untold agony with piles for over three years. Two doctors told me nothing but an operation would cure me. I tried different remedies, but nothing did me any good until used Pyramid Pile Cure. I bought six fifty cent boxes at the drug store, and now I can do my work and go out, where before I spent most of my time lying down. I thank God for giving the discoverer the knowledge to make such a cure. I recommend it to all my friends, and if I ever have piles again will certainly use this remarkable remedy. You can use this in any way you wish to make known the wonderful merit of Pyramid Pile Cure." Mrs. Wm. Mucky, 81 Marshall Street, Elizabeth, N. J.

The experience of this lady is that of thousands of others who have been assured that nothing short of an operation would rid them of this distressing complaint. On the face of it, it appears as if too many surgeons operate in order that they may keep their hand in, and lose no portion of their skill; then, again, too many surgeons are anxious to experiment (like the scientific man in Mark Twain's pathetic story of the dog and her little puppy), and do not have proper regard for a patient's physical welfare or condition.

We advise every sufferer to think twice before submitting to an operation for piles, and suggest that those interested write to the Pyramid Drug Co., Marshall, Mich., for their little book on the causes and cure of piles, which is sent free for the asking.

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor. 6th & Olive Sts., St. Louis.

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Wisconsin State Convention.

We were very much disappointed in not seeing Brother Garrison at our Wisconsin convention, but a kind Father gave us other helpers so that we had an excellent meeting. From outside we had A. McLean, Geo. B. Ranshaw, Joel Brown, and Lura V. Thompson. These all remained during most of the convention, and gave us the benefit of their addresses, counsel and spirit.

Besides these were our Wisconsin preachers, viz.: T. H. Goodnight, Willard McCarthy, Julius Stone, Milton Wells, Geo. F. Chandler, Wm. M. Thomas, A. M. Laird, and H. F. Barstow. Brethren Kreidler, King, Sears and Cottrell were not present. Then there were present most of the old missionary workers, among whom are Mettie J. Monroe, J. H. Fisher, J. H. Thurman, E. M. Pease, Ida C. Towne, T. K. Gray and others. Then some newer workers, such as Mrs. T. H. Goodnight, Mrs. E. J. Taylor, etc. Mrs. E. W. Tucker, who has so long been connected with our missionary work in Wisconsin, was unable to be there on account of ill health.

One hundred and thirty-five baptisms were reported, and nearly 100 other additions, as the visible results of our year's work. On the whole the churches have gone forward, yet some have fallen behind.

The Richland Center church, with its energetic pastor, Willard McCarthy, entertained the convention right royally, and all went away feeling that it was good that they had been there. H. F. Barstow, Cor. Sec.

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Empire State Notes.

Bernard P. Smith, of the Columbia avenue church here in Rochester, reports fourteen baptisms during the last few weeks. Two confessed Christ to-night at prayer-meeting and were baptized the same hour.

Wm. E. Adams, of Wellsville, reports some twenty-nine additions in a tent meeting near that place, also nine confessions recently at his regular services.

First church, New York City, B. Q. Denham, pastor, has recently sent away a young man to study for the ministry. Many of our churches will need to do this. We are sadly crippled now with the great need of strong men. The spirit of the times does not seem to be such as to make young men cry out, "Woe is me if I preach not the Gospel." The responsibility for inspiring the boys to enter the ministry lies with the home, the church and the pastor.

A strong preacher has recently been requested to resign from his Brooklyn pastorate because he insists on baptizing people "into Christ" instead of into the church. His congregation is loyal to him, but the extension society, which holds a mortgage on the church property, has forced his resignation. John D. Rockefeller is the prime factor in the extension society. It is rumored that his club has struck the blow. It is bad when Rockefeller manipulates oil and crushes the independent investor, but it is a thousand times worse if he is allowed to dictate a man's theology and strike a blow at the independence of the Christian pulpit. The spirit of mammon is having altogether too much influence with the preacher's message of to-day. We need a host of prophets of God who are not afraid to say, "Thy money perish with thee," when its giver would yoke God and mammon together. If the story of "Standard Oil," by Ida M. Tarbell, in McClure's magazine is true, and also that of "Frenzied Finance," by Thomas W. Lawson, in Everybody's, Rockefeller and his quartette of trust manipulators are as deserving of the felon's cell as was Sam Parks. We need a new Christian conscience in America—a conscience which gold cannot destroy.

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An interesting mass meeting has just been held in one of the large churches here in Rochester. The subject for discussion was "Industrial Missions," and the plan proposed is to make foreign missions self-supporting. There were several strong addresses by missionaries who have carried on this kind of work. It seems to have been eminently successful where properly tried. The plan is to raise funds to establish manufacturing industries for Christian converts in foreign lands, so that the missions can be entirely self-supporting. Not only is it suggested to finance industrial missions in the foreign field, but also to establish distributing stores or houses for the sale of the goods in America. The meeting was one of strong enthusiasm. The plan perfected and made successful would surely be a great aid in the help of all mission boards.

Let the New York churches remember that the offering for state work comes on November 6. Stephen J. Corey.

Rochester.

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Bible Lectures in Texas Christian University.

To All Whom it May Concern:

Dear Brother: It is my purpose to deliver two series of Bible lectures to the students of Texas Christian University. My plan is to have these lectures printed in forms of eight pages each and distributed each week as they are delivered. When the two series are complete they will make two small volumes. The series will be as follows: First a series on "The King of Kings," divided into chapters as follows: The Divinity of Christ: 1. As established from prophecy; 2. As proven by his miracles; 3. As proven by his death and resurrection; 4. As proven by his unique and wonderful personality; 5. As proven by his mental superiority; 6. As proven by his influence and power in the world.

The second division of this series will be "The King and his Competitors." Christ and: 1. Mohammed; 2. Buddha; 3. Brahma; 4. Confucius; 5. Zoroaster.

The third part of this series will consist of a discussion of the King and his ministers. I hope to complete this series by the first of June, 1905. The other series will consist of a revision and enlargement of a volume issued some years ago entitled, "Holy Book and Sacred Day." It will be arranged with special reference to the needs of students and Sunday-school classes. It will consist of an analysis of the Scriptures, showing its divisions, books—character and purposes. I am desirous of putting both these series into printed form, and if I can find a hundred or more persons who will take one or both of these series I can do this. The cost will be approximately one cent per page, sent by mail, postage of course being paid by me. In the two series there will probably be 300 pages, which would make the cost approximately $3 to each person, or $1.50 if only one series was desired. It can be made considerably less if a goodly number desire the lectures. If you desire one or both of these series, drop me a postal at once. I am going to begin the lectures immediately and I must know how many copies to have printed. After you receive the first two or three installments you can send a portion of the amount, and another portion when the series is farther advanced, and the balance at the close.

North Waco, Texas. E. V. Zollars.

Dedication at Sidney, Ill.

Sidney is a growing town on the great Wabash railroad. The house is the best church house in the town, and will make a beautiful place of worship for the Disciples there. On Lord's day, Sept. 25, I dedicated it. The weather was unfavorable, yet the attendance was good and all the services entirely satisfactory. The full amount necessary to pay all debts was raised and the house was given to the Lord with great rejoicing. It was a great pleasure to meet the pastors and members of all the churches at the dedicatory service.

Wabash, Ind. L. L. Carpenter.

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Maryland, Delaware, and the District of Columbia.

We will be off to our state convention at Martinsburg, W. Va., Oct. 4-7. We expect a good delegation to go to St. Louis the next week. We have rented the old Reformed church building in Waynesboro, and expect H. F. Lutz, from Harrisburg, to begin a meeting in October, to continue till we win, with the Lord's help. We also have an option on one of the nicest corner lots for a church to be found in the town. We can occupy it April 1 if we can get enough dollars. Pray for us and send a contribution with your prayers. We will receipt all such.

Waynesboro, Pa. J. A. Hopkins.

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C. W. B. M. in Missouri.

Very encouraging reports are coming from the various district and county conventions that are being held here and there throughout the state. These ought to bear rich fruitage in increased membership and a deepening of the spiritual life of the auxiliary. These conventions are not for entertainment, as so many of our dear sisters seem to think. They are the result of the prayerful effort of some one, and all the auxiliary members should lend their help in all ways possible.

The great national convention is near at hand. What are *you* doing, my sister, for it? Do not say, I can do nothing. You can pray every day for His blessing and His guiding hand on all the efforts that are being made for the success of the gathering. Many will be tempted to spend their time at the Fair; this means that those who attend the sessions have a double responsibility. Your faithful prayers will encourage and sustain the ones who are bearing the heavy burdens. Come to the convention. That will help most of all.

Mrs. Virginia Hedges will give $25 to the still overdrawn general fund. Who will do this much, or better? Let large gifts come at once, so they may be counted on this year's record.

I regret to say that many of our Missouri auxiliaries are delaying the reports being made in full by their slowness in sending in their own report. It keeps back the whole state if even *one* is missing. Now is the time to turn over a new leaf in this respect. Will *you* do it?

Mrs. L. G. Bantz.

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❁

The best Shorthand Schools in this country use the Moran books, and we have for years handled them direct from the author to such schools, enabling us to quote the best terms obtainable to either schools or individuals. We advise you to examine the list in another part of this paper and note the prices.

Kindergarten Gems, one of the best works for the "little tots" that has come from any press, is more appreciated by other Primary Teachers than our own, but we will "catch on" later, possibly, but why not now and in the front rank? We will mail you a copy for $1, feeling sure that "seeing is believing" in this instance, and that you will gladly advertise the work for us among your Primary friends.

❁

One of our pleased customers urges that we say more about the handsome Souvenir offered for one year's subscription to Our Young Folks at 75 cents, or for six months' subscription to the Christian-Evangelist at 75 cents. But we scarcely know how to say more than has been said of either the World's Fair Guide or the Souvenir, so had rather our friends would see them for themselves, offering either or both to you also at 25 cents each.

❁

Bro. E. A. Long, Memphis, Tenn., orders the second lot of Normal Instructors for their class, indicating the growing interest of the class in this profitable and pleasing work; also the popularity of the Instructor. It is but saying truth when we affirm there are no better, and but few as good, Normal Outlines on Bible Books and Institutions than these by W. W. Dowling, and they are put at a price that should make them increase in favor among all schools, and now is the time for organizing. Any one of the seven parts will be sent you for 15 cents, or at $1.50 per dozen, prepaid.

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THE Ladies' Aid Society have homes for World's Fair visitors, 50 cts. to 75 cts. for lodging; one mile from Fair grounds. Write Mrs. G. A. Hoffmann, Maplewood, St. Louis, Mo.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ALABAMA.

Talladega, Sept. 29.—My wife and I are engaged in a good meeting, with large audiences and seven added to-day. We have no congregation here and are using the Chautauqua building.—O. P. Spiegel.

CALIFORNIA.

Oakdale, Sept. 26.—We begin a meeting here Sunday with Sister M. M. Shields, of Fowler, Cal., as musical director and song leader. Our collection for Church Extension amounted to $4.85.—J. D. Hart.

INDIANA.

Elwood, Sept. 30.—I baptized an old man nearly 70 years of age last evening and received two young ladies into the church whom I had recently baptized. One of them is a teacher in our public school and had been a Catholic. Thus do they continue to come from darkness to light.—L. C. Howe.

La Fontaine, Sept. 26.—In a meeting we held at Rock Creek, Huntington county, for Bro. B. M. Blount, there were 28 accessions—16 baptisms, 12 otherwise. Since last report there have been 11 accessions—six baptisms, five otherwise—here at La Fontaine.—V. W. Blair.

Terre Haute, Sept. 26.—Last night two young ladies made the good confession at the Second church.—Leonard V. Barbre.

Wheatfield, Sept. 29.—Our meeting is five days old and we have had seven accessions.—R. M. Marshall.

Indianapolis.—I conducted a tent meeting under the direction of the church union of this city which continued four weeks. The result was the organization of a church, with about 70 members, to be known as the "West Park church." A lot was purchased, upon which a house will be built in the near future.—J. M. Canfield.

Brazil, Sept. 26.—I preached five nights at Berea, 1 1-2 miles southwest of town, and had six confessions. I baptized these, with two others who had confessed under Brother Hodson's preaching. I also had two confessions here. Two others and two by letter not before reported. I should have continued Berea meeting but was too busy with our church debt at home. Berea is a splendid field. Work is taking on new life here in every department since the holidays.—E. L. Day.

ILLINOIS.

Galesburg, Sept. 26.—Five added here yesterday—four by letter and one by confession.—Nelson G. Brown.

Girard, Sept. 26.—E. O. Sharpe, of Carlinville, district evangelist, preached at this place Sunday morning. The church raised $42.75 for state missions.—Arthur M. Roberts.

Bellflower.—We are in a very promising meeting, Evangelist Bennett conducting it.—J. D. Williams, minister.

IOWA.

West Grove, Sept. 26.—Five additions last night.—Thomas H. Popplewell.

Oskaloosa, Sept. 26.—We closed a meeting of 14 days with the church at Indianapolis with seven confessions. Two others took membership, making nine in all. We had Roy O. Youtz, of Des Moines, with us as leader of song and soloist. I am putting in all my time with the churches at Cincinnati and Indianapolis. Large audiences greet me at both places. All departments of church work is in splendid condition at both places. We are talking of a parsonage at Cincinnati.—M. L. Anthony, pastor.

Farlin, Sept. 28.—I am again in the evangelistic field, and am in a meeting here with seven added to date. My address is Corning, Ia.—Samuel Gregg.

Ames, Sept. 29.—In our meeting there have been 15 additions to date.—H. A. Northcutt, evangelist; Le Roy St. John, singer.

Lenox, Sept. 28.—Our meeting began Sept. 4 and continued three weeks. There were six added, and 11 just before the meeting began, so we report six by confession and four by letter since our last report. Bro. G. A. Hendrickson did some very positive and impressive preaching. My health is improving, so I can follow it up with personal work, and others are sure to come. The church is in fine condition.—I. H. Fuller.

KANSAS.

Winchester, Sept. 26.—We are having one of the best meetings I ever attended. The pastor, J. B. Mayfield, is doing very effective work. Twenty-eight have been added by confession and two by statement since my report last week. The meeting will continue indefinitely.—Bert J. Bentley, singer.

Delavan, Sept. 26.—We are in a good meeting. In eleven days there were twenty additions. We will continue indefinitely. Our permanent address is Topeka, Kan.—C. C. Atwood and wife.

Glasco.—I have just closed a two weeks' meeting, with three added—two by letter and one by baptism. Evangelist J. S. Beem, from Lincoln, Mo., did the preaching. Miltonvale and Glasco are on the up grade once more.—J. W. Ball, pastor.

Winchester, Oct. 1.—The meeting still continues with good interest under Bro. J. B. Mayfield's preaching. Forty-seven additions to date. The meeting will continue another week.—Bert I. Bentley, singer.

Herington, Sept. 29.—Three added by letter since last report.—F. M. McHale.

KENTUCKY.

Lexington, Sept. 28.—We closed Elmville meeting last Sunday with 13 added—one restored, one from Methodists, one from Baptists, three transferred, seven baptisms. The church roll was revised. I begin at Sparta Oct. 16, and am open for meetings in Missouri river states after Nov. 1. Address me here.—Wren J. Grinstead.

Willard, Sept. 26.—I joined Bro. F. P. Dogman here Saturday. He is engaged in a series of meetings. He will remain this week. I begin a series of meetings at Vanceburg next Sunday and after that will go to the World's Fair.—R. B. Neal.

Lancaster.—Jno. T. Brown, editor of the Christian Companion, began a meeting at Ruddles Mills and preached for 12 days, and there were, in different ways, 38 added to the saved. The writer continued Saturday and Sunday and there were 18 more, making a total of 56. On the last night there were 12 men who came together. It was the last service which I was to hold with a beloved people for whom I had labored for nearly two years. They are greatly strengthened and are arranging to have a minister located with them. The association with Brother Brown was helpful in every way. He will in the future hold several meetings a year. I began a meeting here at Lancaster with Brother Linder yesterday. Brother McClellan, of Richmond, will do the preaching.—Arthur H. Brooks, evangelist.

Lexington, Sept. 29.—Yesterday I baptized 21 persons in the Kentucky river near Nicho-



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lasville. Two of these had made the confession under the ministry of G. W. Walker, who had preached for me a few days while I had to be away from the meeting. Brother Walker is a splendid preacher and has his headquarters at Lexington. The church at Elm Fork, where the meeting was held, now has a bright future.—James W. Zachary.

MICHIGAN.

Saginaw, Sept. 27.—Kindred and Davis closed a 17 days' meeting with 13 added.—J. S. Raum.

MISSISSIPPI.

Jackson, Sept. 29.—Hebron near Brandon. Five days, and two conversions.—B. F. Manire.

MISSOURI.

Kirksville, Sept. 28.—We have had five confessions in the past week.—G. W. Thompson.

Moundville.—I closed the second week of our meeting with W. G. Hearne, pastor, with 37 added. I was compelled to leave the meeting for other work. He did about half the preaching, as I was compelled to fill my regular appointments.—J. R. Crank.

Bonne Terre, Sept. 25.—Two added, one by baptism and one from the Methodists.—J. M. Luttenberger.

Kansas City, Sept. 26.—I have closed a two weeks' meeting at Mt. Zion, Mo. Bro. C. W. West is pastor. He does not leave much gleaning for the evangelist. We baptized ten as a result of the meeting and three united by letter. I am just beginning at Martinsville, Mo., with Pastor J. T. Alsup. He is a good pastor we captured from Illinois. Two added so far.—T. W. Cottingham.

Warrensburg, Sept. 26.—I closed a meeting yesterday at Richards, assisted by Bro. John Cox, of Melvern, Kan., in the song service, with nine added to the church—six by confession and baptism. It was one of those pleasant meetings where all the homes were open to, and every one interested in, the cause of the church.—A. Sterling.

Marshfield, Sept. 26.—I have been engaged as county evangelist of Webster county for September and October. We engaged in our first meeting at Corinth church, six miles southeast of town. Prejudice is giving way, and the people are being convinced that we believe in something else besides water baptism. I preached last night to a crowded house on "The Name." We have had seven additions up to date. We expect to spend this winter in Missouri in evangelistic work.—Eld. J. P. Haner.

Stanberry, Sept. 28.—B. F. Hill assisted us in a short meeting here. We enjoyed his presence among us. We had 18 additions.—J. E. Davis.

Gorin, Sept. 27.—Our two weeks' meeting closed here Sept. 22 with eight additions—six baptisms and two by statement. N. E. Cory, of Mt. Sterling, Ill., did the preaching. He and his wife spent their vacation with us. Both the church and community were much benefited by his short stay with us.—F. Boyd, pastor.

Kansas City.—There was one added last Lord's day evening by statement.—E. H. Williamson.

Cherry Box, Sept. 23.—We have just closed a three weeks' meeting here with J. W. Davis. There were six confessions and one from the Baptists. This is the eighth protracted meeting I have held for J. W. Davis.—Simpson Ely, Joplin, Mo.

Memphis, Sept. 28.—We are in a fine meeting with 17 additions after meeting ten days old, with the preacher almost laid on the shelf the last three days. But my voice is clearing and I will soon be myself again. The Saxtons are giving us some fine music.—M. J. Nicoson.

Green City, Sept. 26.—The Lockhart and Butler meeting at Green City is eight days old, with 12 additions to date—10 were baptized yesterday. Many were turned away last night.

Libertyville, Sept. 27.—At my regular appointment at this place on third Lord's day Bro. A. Wallace, an officer in the M. E. church, and also a member of the school board here, made the good confession and was baptized by Prof. S. W. Robinson, who is teaching the school here. Owing to weakness after typhoid fever I was unable to do the baptizing. Brother Robinson is succeeding well with the school and has the confidence and respect of every one. He will add much strength to the work here.—W. H. Hale.

Green City, Sept. 30.—The Lockhart-Butler meeting continues, with 19 additions to date (12th day)—14 by primary obedience.—J. B. Lockhart.

Hopkins.—I have been here three months and have had seven additions, one by confession and baptism and others by letter, one from the Methodists and one from the Baptists. We will build a new church.—W. E. Stanley.

Platte City, Sept. 26.—I am in a meeting here with Clarence Dumont Mitchell, of West Virginia. We began yesterday. Louis S. Cupp is minister; he is very popular among the people here.—Chas. E. Mc Vay, singing evangelist.

Avilla, Oct. 1.—I am in a meeting with 28 added to date, 19 by confession and baptism, and nine by letter and statement. Miss Edith Pilly, of Brandon, Iowa, is song leader. W. B. Cochran ministers here.—D. W. Campbell.

Warrensburg, Sept. 30.—I closed a short meeting last night with the church at Lone Jack, Mo., with six confessions and one reclaimed. Have had eight confessions and one reclaimed at Dover since last report.—King Stark.

Carrollton, Oct. 1.—We closed a two weeks' meeting with Cyclone congregation last Thursday evening. There were seven baptisms and four by letter, making a total of 11 united to the congregation. We should be pleased to hear from congregations wanting meetings or regular work.—J. J. Limerick.

Moberly, Sept. 30.—The meetings at Auxvasse were greatly hindered by the rains. We had good audiences toward the last, with six confessions. I am now in a meeting at Jacksonville, Mo., and will go from here to Shelbyville, Mo. If my brethren can use me in meetings or "schools of believers," they may address me at Moberly, until further notice. Most of my time is taken until Jan. 1.—James N. Crutcher.

Marshfield, Sept. 28.—Eld. J. P. Haner closed a three weeks' meeting with the Corinth church last night. There were nine added to the congregation, two by primary obedience and seven by relation. Everything considered, this was a splendid success. The seed sown must bear more fruit later on. The church is very much encouraged.—Mrs. J. P. Callaway, church clerk.

Elvins, Sept. 24.—I have just closed my second meeting here within five months, with 18 more additions, 40 all told. There were 29 confessions, five from the M. E. church, four from the Baptists, and two reclaimed. This makes the ninth meeting I have held within nine months, traveled 3,230 miles, collecting $783.60 by freewill offerings, adding to the church of Christ 311 in all, baptizing 261—35 of whom came from the M. E. church, 23 from the Baptist church, three from the Newlight Christian, seven from the Presbyterian, and 17 reclaimed. These meetings were all with weak churches, which were greatly strengthened. We will begin a meeting at once at Flat River, with the hope of organizing a church there. Then we will come to the convention. Address, Gen. Delivery, Indianapolis, Ind.—Amos. K. Clarke.

NEW YORK.

Buffalo, Sept. 26.—A most worthy lady came to us from the Presbyterian body yesterday, bringing a letter of commendation and asking for baptism. Our young men's Bible club celebrated its eleventh anniversary last Thursday with an appropriate program and reception. Two baptisms yesterday.—B. S. Ferrall.

NORTH CAROLINA.

Plymouth, Sept. 24.—We have just closed a

What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver and excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

helpful meeting with five added by baptism. G. A. Reynolds, of Mississippi, our state evangelist, did the preaching.—M. G. Darden.

OHIO.

Greenwich, Sept. 30.—Two additions here since last report; one by baptism and one reclaimed.—T. E. Winter, pastor.

Cuyahoga Falls.—With J. G. Slayter, of First church, Akron, as evangelist, the church at Stow Corners held a series of ten meetings. By the illness of Brother Slayter the meeting was brought to a sudden and unexpected close Sunday, Sept. 18. A meeting at this time of the year was considered a doubtful experiment, but it proved very gratifying. Seven were baptized in Silver Lake Sunday and the membership has been greatly blessed. Brother Slayter is now recovered.—Chas. H. Frick, minister.

Rogers, Sept. 26.—We have just closed a series of meetings at this place—one of the most successful and beneficial in the history of the church—with twenty-one additions. The preaching was conducted by Bro. Alexander Paul, of Hiram, Ohio, whose presentation of a pure, true Gospel brought most gratifying results and found much favor with all. He was ably assisted by our regular pastor, Bro. G. W. Woodbury, also of Hiram, whose labors have done much for us in the past, and to whom much credit is due. The song service was in charge of Sister Gertrude Maxwell, of Findlay, Ohio, and for her work too much cannot be said. Our little church will not soon forget this season of spiritual refreshing or lose the wholesome inspiration of those who labored so acceptably among us.—L. T. Farr.

Canton, Sept. 26.—The Bible-school of the First Christian church held its annual rally at 9 a. m. yesterday. The attendance was 1,930. The pastor's class had 344.. The average attendance of the school for the past quarter has been 700 per Lord's day.—W. C. Lane, Sec.

Athens, Sept. 26.—We observed rally day yesterday and had a large attendance. Five were added in the morning—four by confession and one from the Baptists. We send $65 to church extension—treble our apportionment.—T. L. Lowe.

OKLAHOMA.

Edwardsville, Sept. 22.—Dr. C. E. Brown, of Arapaho, O. T., closed a ten days' meeting here September 18, with the following results: One from Baptists, 7 reclaimed and 9 baptized.—B. F. Davis.

Lenora, Sept. 26.—We closed at Mutual, O. T., Friday evening, with one more addition by conversion. We organized a Berean society with about 60 members. I began here yesterday, and secured 40 members of the Berean society last evening.—Thos. J. Easterwood.

Chandler, Oct. 1.—Fifty-five additions in five weeks. The meeting continues.—J. T. Owens, pastor; E. L. Frazier, evangelist.

PENNSYLVANIA.

Scottdale, Sept. 23.—I have been here three weeks; closed last night. A good meeting, all things considered. Six were added by baptism. E. J. Barnett is the efficient pastor here. I begin at New Kensington next Lord's day.—F. A. Bright, evangelist.

WISCONSIN.

Hickory, Sept. 29.—The outlook is very good. I have preached twelve times and have baptized nine; one has been re-instated and three have united by letter.

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Through sleeping cars to Denver, via Union Pacific. Tickets and reservations at 903 Olive St.

MARRIAGES.

RAMSAY—TEMPLETON.—Married at the home of the bride's father in Honolulu, Hawaii, William A. Ramsay and Lena L. Templeton, Sept. 6, 1904, Wm. Bayard Craig officiating.

SECHRIST—BICKMORE.—Married at Herington, Kan., Sept. 25, 1904, J. Sechrist and Laura Bickmore. F. M. McHale officiated.

SIBERT—OATMAN.—Married at Herington, Kan., R. A. Sibert and Martha J. Oatman, Sept. 28, 1904. The ceremony was performed by F. M. McHale.

McINTURFF—LEWIS.—At Spokane, Wash., Sept. 15, 1904, by R. M. Messick, Earl W. McInturff and Miss Alliette May Lewis, only daughter of Mr. and Mrs. W. H. Lewis.

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OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

BEGGS.

After a long and useful life spent in the service of the Lord, Joseph Beggs, an old and highly respected citizen of Weldon, Ill., fell asbeep in Jesus at the home of his daughter, Mrs. W. H. Taylor, in Weldon, Ill., Monday, Sept. 19, 1904. He was born at Clarksville, Mercer county, Pa., Sept 2, 1820, moved to Illinois in 1872 and became a member of the Christian church, after having served in the M. E. church for several years. The funeral services, held in Weldon, were conducted by L. B. Pickerill, of DeLand, Ill.

JUDY.

At her home in Millersburg, Ky., Sunday, Sept. 25, 1904, Mrs. Dr. Garrett D. Judy. She had not been well all summer, but had been seriously ill only two weeks. Sister Judy was Margaret Chaffin Lard, daughter of Moses E. Lard, the gifted preacher, who died twenty-five years ago. She was born in Liberty, Mo., Aug. 24, 1856. Early in life she became a Christian, and in her last hour her faith failed not. She was married in St. Joseph, Mo., Oct. 10, 1881. She was a devoted wife and mother and manifested a deep interest in her church and minister. Out of a class of fourteen who graduated at North Middleton, June 11, 1875, she is the first to die. Many friends and relatives from Cynthiana, Carlisle, Moorefield, Bethel, Paris and North Middletown attended her funeral and burial here.

Millersburg, Ky. Walter S. Willis.

LAMPKIN.

Died Sept. 25, Audrey, the nine-months-old daughter of Brother and Sister R. H. Lampkin at Wolcott, Ind., but lately of La Junta, Col.

WREN.

Annie Estelle Wren, wife of L. R. Wren, of Seattle, died at their home Sept. 19, 1904. Her maiden name was Manley. Born in Washington county, Texas, Jan. 6, 1863, she and her husband joined the Baptist church, but afterward united with the Christian church at Antioch, Grimes county. Four years ago they moved to Seattle and united with the First church of Christ. She was a consistent Christian and died in the fullness of faith and hope. She leaves a husband and four children. The funeral services were conducted by J. M. Morris, pastor of the Fremont church, Seattle.

ONE-HALF NEW SONGS THAT WILL NEVER GROW OLD.
ONE-HALF OLD SONGS THAT WILL ALWAYS BE NEW.

Devotional Songs

By three famous composers, Doane, Kirkpatrick and Main.

256 pages, cloth, $25 per 100; 30c. each by mail.
A returnable copy for examination will be mailed on request.
Published by the publishers of the famous "Gospel Hymns."
THE BIGLOW & MAIN CO., New York and Chicago.

A WELCOME TO LARKIN.

Many of our readers are patrons of the Larkin Co. of Buffalo. They will all be glad to see their advertisement in our columns again, as of yore.

No general advertising has been done by this company for the past three years. This withdrawal was necessitated by an increase in sales that outstripped a growth of manufacturing plant which is possibly without a parallel. Advertisements have not been required to hold the continued trade of old patrons, and indeed, through their recommendation, unaided by advertising, new customers are constantly added. Nine years of continuous building operations have increased the floor area of the Larkin Soap Works from two to twenty-nine acres and the Company can now invite new customers.

For some future issue we are promised an illustration of the Larkin Soap Works of 1904, which will graphically depict a commercial growth that is extraordinary even in America.

The McKinley Rocker offered in to-day's advertisement has itself quite a unique history, though it is but one of a hundred Larkin Premiums that are given with $10.00 purchases. Heretofore it has been offered only to those who were already Larkin Customers. It was first shown in their Premium List February 1st, 1902. Ever since, the demand has far exceeded the supply. In 1902 the necessity of erecting a factory exclusively for the McKinley Rocker was recognized, and the work was begun. One of the largest and most modern of Chair factories is now turning out two hundred of these well-made, beautifully finished and thoroughly comfortable chairs daily. All are for Larkin customers; and those who obtain one on the liberal Larkin terms, by which the Rocker is virtually a free gift, are to be congratulated.

The Chiffonier No. 5 is also so popular that a large furniture factory is confined to its production for Larkin patrons.

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SHOWING COON SKINS.

An old Arkansas hunter, who was in the habit of taking his dogs and gun out for a solitary coon hunt almost every evening, weather permitting, also took himself to the cross-roads store each following morning, and to the neighbors assembled there, related miraculous stories of the still more miraculous numbers of coons he had annihilated the night before. These honest friends, with true Southern good nature, passively submitted to these wild tales from day to day, until the number grew to such magnitude as to surpass all belief, and then, rising in their righteous indignation, as one body, gave vent to their feelings in the following:



"Look here, neighbor, this talk of killing coons is all well and good. There are coons in the woods, and powder and shot can kill them, but if you want us to believe that you are such a mighty hunter, you have just got to show us those coon skins."

And that is just what Vitae-Ore, the natural mineral remedy which is being advertised so extensively in these columns, has been doing right along. For every claim of a cure made it has produced the "coon skin," the actual living, breathing, walking, talking witness in the cured one. It does not ask belief, it asks no credence, it wants only an opportunity to show "coon skins" in each individual case, to produce before each and every sick and ailing reader of this paper a "coon skin" in the form of his or her own improvement and benefit, before he or she need believe one jot or pay one cent.

Medicines have come and gone, have sprung up in the night like mushrooms, have made broad claims and told of remarkable hunts and the capture of remarkable numbers of "coons," but when the time came they could not show the "coon skins," and passed out into the night, to be be heard of no more.

Not so with Vitae-Ore! It has stood the test of over a generation of time and peoples, and has fully proven and substantiated its right to the title of being the "Best thing in, on, or out of the earth for the afflicted." Read the 30-day trial offer in this issue.

GEO. KILGEN & SON
BUILDERS OF HIGH GRADE
Pipe Organs
ST. LOUIS, MO.
Best of References. Correspondence Solicited.

Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

HISTORICAL DOCUMENTS ADVOCATING CHRISTIAN UNION, with historical introduction by Chas. Alexander Young, managing editor of the Christian Century. Chicago, Christian Century Company—1904. Price $1.

It is inevitable that, as any religious movement grows, not alone in years, but in strength and influence, an increasing importance should attach to its original historical documents. Such documents never assume their true proportions until they are seen in the perspective of history and are read and studied in the light of the results which have come out of them. The most important single document connected with the beginning of the Current Reformation is the Declaration and Address, written by Thomas Campbell and thoroughly endorsed by his son, Alexander Campbell, who arrived in this country from Glasgow university about the time of its publication. Just as the Declaration of Independence will never lose its interest, as long as men prize the principles of constitutional liberty, so the Declaration and Address will ever possess a peculiar interest to those who appreciate religious liberty, and who recognize that document as a new declaration of independence from the tyranny of human creeds and traditions. Whether we consider this document from the literary point of view, expressing its thought clearly and felicitously, or as a broad catholic-minded statement of the condition of the church at the time, and the principles of religious reformation, or as a high type of Christian dialectics, breathing the spirit of Christian love for those from whom its author differs, it is from every point of view worthy of being preserved, and perhaps as holding first place among the great historical documents of the movement.

Antedating this document, however, is "The Last Will and Testament of the Springfield Presbytery," prepared and signed by Barton W. Stone and others, in Kentucky, in connection with the great Cane Ridge revival in that state. It possesses great historic interest, because of its association with the movement of Mr. Stone, which later became identified with that of the Campbells, but it lacks both the breadth of vision and the spiritual insight which mark the Declaration and Address. The other historical document is the sermon on the law, preached by Alexander Campbell during his affiliation with the Baptists. It constituted a pivotal point in the history of Mr. Campbell and the cause he represented, and is rightly placed among the historical documents of the reformation. The editor has associated with these older historical documents two statements of our religious movement which he deems to be representative of its present spirit and aims. These are two tracts or pamphlets entitled "Our Position," and "The World's Need of Our Plea," the former being by the late Isaac Errett, editor of the Christian Standard, and the latter by J. H. Garrison, editor of the CHRISTIAN-EVANGELIST. These statements, especially the former, are too well known to the present generation to need any comment upon their character.

The editor has done a distinct service to our cause in gathering these historical documents into a book, and publishing them in the best style of modern book-making. The book embraces pictures of the authors quoted, with introductions to the documents by the editor, and by Errett Gates, who writes the introduction to the Declaration and Address. It is a handsome volume of 365 pages and is put at the popular price of $1 net, that it may have a wide reading. We should be glad to know that the book was widely circulated and read by our members, for therein are set forth unmistakably the principles by which our movement must stand or fall. But it can not fall if these principles are adhered to.

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"THE SCRIPTURAL FOUNDATION FOR CHRISTIAN LIBERALITY," by R. H. Lampkin.

I have just received, and have had the pleasure of hastily reading a neat little book on the above important subject, by my friend and brother, R. H. Lampkin.

I had the pleasure, a few years ago, of introducing "Harry" into the kingdom of our Lord and Master, and I have known of him since to love him for his blessed work's sake.

Our brother in this recent most excellent publication, by a calm, scriptural and important study of his subject, and doubtless after a long, varied experience and much careful observation, has most admirably done a needed and meritorious service to the church. The matter presented is rich in religious feeling, and is well calculated to promote a new era of the better understanding of a very important phase of church work.

The great value of this book is to be found in its careful analysis, from the Bible standpoint, of the subject of Christian giving, and it deserves a most important interest from the special purpose with which it is written.

It comes from The Christian Publishing Company, of St. Louis, and is neat in appearance, handy and convenient in size. A most excellent introduction from the facile pen of Bro. J. H. Garrison gracefully opens its pages to the reader.

T. HENRY BLENUS,
Pastor Church St. Christian Church.
Jacksonville, Fla.

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for thousands of families annually—this is the Larkin Idea. Twenty-nine years of ever-increasing sales is the best testimony that Larkin customers appreciate $20.00 retail value for $10.00. A $10.00 LARKIN PREMIUM—your choice—free with $10.00 worth—your selection—of

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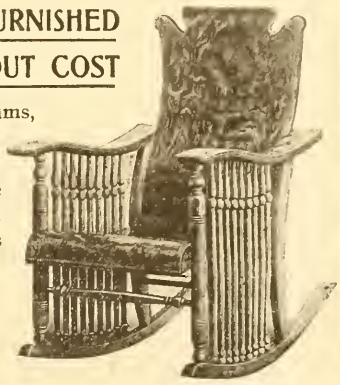
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The Larkin Premiums, of superior workmanship and finish, are obtained free with the Larkin Soaps and Products in several ways, explained in booklets—ask for one.

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Family Circle

Ma's Phy'scal Culture.

Sis takes calisthenics,
Injun clubs an' such,
Reaches f'r her toes ten times
'N' each time makes 'em touch;
Raises up her arms an'
Sweeps 'em all around,
Kicks her heels three times 'ithout
Ever touchin' th' ground.

Ma takes phys'cal culture
In th' washin' tub—
Gits th' clo'es an' soaks 'em down
'N' 'en begins to rub;
Makes ten thousand motions
Up an' down 'at way—
She gets lots o' exercise
In a workin' day!

Sis goes t' th' gym an'
Travels on the rings,
'N' 'en she takes a big deep breath,
'N' 'en she yells and sings—
Says it's good f'r weakness
In th' lungs, an' say!
Tennis is her hardest work—
Ought t' see her play!

Ma she washes dishes,
'N' 'en she sweeps th' floor,
'N' 'en she scrubs th' marble steps
Clear up t' th' door;
'N' 'en she chops th' kindlin'
When her work is through—
Has t' do it, 'cause pa, he's
Calisthenic, too!

Both take phys'cal culture,
But I tell you this:
They's lots o' diff'unce 'tween th' kind
My ma takes, an' Sis!

—*Baltimore News.*

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Misunderstood Children.

By Elizabeth Harrison.

Great as have been the achievements through the study of chemistry, those which come from a knowledge of psychology have been equally as great to the home, society, and the vast institutional world by which civilization is fostered and protected. *The study of the inner working of the human mind in the past fifty years has almost revolutionized the school room.* It is true that we sometimes see an ox cart with solid wheels sawed from the pine logs laboriously working its way through the mountain districts of Tennessee and Arkansas, but the majority of us are impatient if we speed over the continent in luxurious cars at a rate less than thirty miles an hour. It is true, also, that now and then we find a school whose pedagogical methods correspond to the ox cart and the solid wheel, but, as a rule, the science of education has learned to base curriculums of schools and the method of the class rooms upon psychological facts as firmly established as are the facts of chemistry. No wise superintendent tolerates the practices of fifty years ago any more than does the well-informed physician countenance the medical treatment of that era. We know now that most of the so-called "dull" children are dull of comprehension from defective organs of speech, or sight, or hearing. We know that many misunderstood children have been accused of obstinacy, wilfulness or indifference who were merely children whose physical organs are not in the right condition. So closely has psychology related the body to the mind, so closely do they show their interdependence.

I had at one time in my kindergarten a little girl whose conduct taxed me sorely, she was in general an obedient and lovable child but her hand work seemed to me to be inexcusably careless and to show an indifference, almost a defiance, to the directions given for it; both she and I shed many tears over the conflicts which had inevitably to rise from the necessity of the work's being undone and done again. Suddenly it occurred to me that the child must have defective eyesight or she could not make such repeated blunders. I walked home with her after kindergarten and suggested to the mother that she be taken to an oculist for the testing of her eyes. The mother resented the implication that her child was in any way defective. I urged the matter of, at least, testing the eyesight and, at last, won the promise from the mother that she would take the child to the oculist the next day. The following day the same mother came to me with tears in her eyes and said: "The doctor tells me that my little girl would have lost her eyesight entirely in six months' time had the present strain on her eyes continued." Then she added, almost a sob in her voice, "And I have scolded her so many times for carelessness." I know of another child who was called "old stupid" by her family until she was nearly grown when the discovery was made that for years she had been hard of hearing. Examples similar to these can be multiplied almost without limit and yet it was not thought necessary to test the sense organs of a child until the psychologist proved that all thought development for clear mental imagery, and that all clear mental images, were the result of accurate sense impressions. I did not stop to-day to speak of the enormous value of this relation of body and mind as proved in the matter of fatigue, and the poison of blood that is created by physical fatigue, and the reaction of the same upon the mental activities. A number of other valuable facts have been discovered concerning the study of the body in order that the mind and its operations may be as free as possible and, yet, this is but the beginning of psychology. It has, however, as I said before, done much to change the school room program. Family life has not, however, kept pace with school life in the application of psychological principles in the unfolding of a child's powers and the training of those same powers to the service of humanity. I am speaking now of the average home and not of that extreme poverty where we expect neither hygienic knowledge of chemistry nor ethical conception of psychology, nor do I refer to those blessed homes where the wife and mother realizes the greatness of her work and the richness of her opportunities and has made not only a scientific study of sanitation, of artistic decoration, and of economic expenditure, but has also mastered the elements, at least, of psychology. Such homes as these are few but they are the hope of the nation and they are leavening the whole lump of society. As yet, however, in the average home we find women to whom the divine annunciation of coming motherhood has been sent still wearing tightly laced corsets, still exhausting priceless vitality in unnecessary excitement, and carelessly neglecting to build up with the right kind of food, the double demand of tissue for tissue, thus beginning in the very embryo of the tiny life within to violate the psychological relationship between body and mind.

How many homes do you know where infants are fed upon solid foods long before their stomachs are able to digest the same, simply because the mother does not realize that rational self-control, clear, strong use of mental powers, and well regulated wills require healthy brains and that healthy brains depend upon rightly nourished stomachs? One could continue to point out many of the simplest facts that physiological psychology have proved, but these few illustrations are sufficient.

Let us now turn to the deeper phases of psychology and see how suggestive and practical they are: No two children are alike in their unfolding; nevertheless the facts are acknowledged that the elemental instincts of children are universal, differing in degree of intensity and proportion in each child; the theme is an old one but it seems necessary to the beginning of the great science of child study. This oneness of the human mind, this sameness of the elemental emotions and identity of the processes of growth from emotion into will and thought, are parts of the kindergarten study which are gradually attracting the interest and intelligence of the mothers.—*The Advance.*

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Use of Money in a Presidential Campaign.

Walter Wellman, writing in The World To-day for October, says that money does not play so large a part in a presidential campaign as is commonly supposed. In explanation of this statement, he says: "It is easy to exaggerate the importance of money in the management of a presidential campaign. There is a common impression that nothing can be done without a big sum in the till, that it is money which makes the political mare go, and that she would not budge an inch without it. In point of fact money cuts small figure in the early days of a campaign. A few thousands are needed, of course, to defray the expenses of headquarters, to pay rent, salaries, printing bills, etc. But these require only modest sums, and actually the work of the

For Over 60 Years

Mrs. Winslow's Soothing Syrup

has been used for over SIXTY YEARS by MILLIONS of Mothers for their CHILDREN while TEETHING with perfect success. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all pain, CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other kind. 25 Cents a Bottle.

An Old and Well-tried Remedy

campaign is well under way before any considerable amount of money is needed by the national manager. Later on there will be demand enough —usually too much—for cash. And in a year like this, when rich men and railways and banks and other corporations feel only the most languid interest in the outcome of the campaign, it is going to be hard work indeed for Chairmen Cortelyou and Taggart to raise funds sufficient to meet the calls made upon them. Three-fourths of the money spent by a campaign committee is put out in the last fifteen or twenty days preceding the election. Indeed, some of the shrewdest political managers I have known maintained that, barring ordinary clerical and printing expenses, a national committee wastes nine out of ten dollars of all it spends till the very day of the election itself, and that then the money should be used for but one purpose, namely, that of getting out the vote."

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How it Feels to Be Sixty.

Who could believe that "Bob" Burdette is sixty? But he is. And when he was asked on his sixtieth birthday how it felt, he said:

"Well, my boy, it feels rather crowded. There are so many more people in the world than there were when I took up my homestead claim. When I landed on this planet, there wasn't a soul in Los Angeles that I would go across the street to shake hands with. (There was no city of Los Angeles, in fact.)"

"A great many old people say they feel just as young at sixty as they did at twenty. Is it that way with you?"

"Not by forty happy years, my boy. No man, and fewer women, can be as young at 60 as at 20. When I enter a room now, I instinctively select the chair I want to sit in. I pick out the one that is the easiest to get out of. For it takes me longer to get up than it did at twenty. I do not love the kind-hearted, stupid people who insist on my sitting down in a cavernous easy-chair with a backward inclination and a foot rest, which I cannot reach. For then there is a life-and-death struggle when I would emerge. I find myself agreeing with the Arab philosopher, 'It is easier to walk than to run, to stand still than to walk, to sit down than to stand, to lie down than to sit up, to sleep than to wake.'"

"But you are still very vigorous?"

"Oh, I do my daily stunt. But I don't rush at my work with a war-whoop, as I used to do. I have a stroke of paralysis every day, right after my noontime dinner. It lasts about an hour and is incurable. I break and lose more spectacles every week than I used to break in five years —when I didn't wear any. I can hear a great deal better than I did in younger days. For I can't hear a thing with my left ear, and I use that—oh, very, very often!—to rest the one I can hear with. So, though I don't hear so much, I hear a great deal better. Much better."

"Is there as much fun in the world as there used to be?"

"More; a great deal more. Because there are more people in it. And people are the funniest things this side of the grave. Monkeys tire me, but people amuse me. Yes, there is more fun in the world than there used to be. And more sorrow, and trouble, and care, and heartache. And more goodness, and love, and gentleness, kindness. And the laughter, and the sweetness, and the gentleness have multiplied far more rapidly than the trouble."

"Wouldn't you like to be young again?"

"Indeed I would, my boy. And I'm going to be—when I get to be about ten or fifteen or twenty years older. But I don't want to be young again in this world. Because then I would grow old again. It is a sign of weakness—intellectual, physical and moral weakness—to want to be younger in this life. A man ought to be ashamed to have such a feeling. One of our boys, Robert, once wrote to me on one of my birthdays: 'A man's years are his retainers, and the more birthdays he has the stronger and greater is his following.' That's about the way it feels to be sixty."

At 60.

"'Halt!' cry the bugles, down the column's length;
And nothing loth to halt and rest am I,
For summer heat hath somewhat taxed my strength,
And long the dusty ways before me lie.

"The dew that glittered when the echoing horn
Called reveille to greet the waking day;
The cool, sweet shadows of the cheery morn,
The birds that trilled the bugles' roundelay;

"Heated and hushed seems now the balmy air,
So soon its songs and pleasant shadows passed;
Our ambushed foes lurked in each woodland fair,
On every smiling plain we found them massed.

"The light young hearts that made a jest of life,
And laughed at death, when we broke camp at dawn,
Changed are their merry songs for shouts of strife,
Or hushed where valor mourns a comrade gone.

"And loitering here awhile at 'rest at ease,
I note the shadows falling to the east;
Behind me, plume crowned, looms the hill whose trees
At daybreak promised love, and joy, and peace;

"Beckoned us on, when morning time was bright,
To certainty of victory and rest;
And now—'tis afternoon; 'twill soon be night;
And I have passed the green hill's waving crest.

"'Forward!' the bugles call; ready am I;
For though my step has lost its springing gait,
I am more prompt to march, and to obey;
Less apt to question and to hesitate.

"Yet, when some belted trooper gallops by,
I lift my eyes, warned by the swift hoofs' tramp,
And hail him with the infantryman's cry,
'Ho, comrade! Tell me, how far is't to camp?'"

❁ ❁

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All the time that the fifteen millions of voters are arguing, reading, going to mass meetings to hear the spellbinders, and getting angry with each other, they know that as a matter of fact certain campaign committees, ranging from the precinct to the national ticket, are at work, just as they know someone runs a railroad though they do not know exactly who nor how. They are seldom conscious that any direct influence is being brought to bear on them. They feel that they are kings ruling by right divine, and would resent the charge that in any way they are being manipulated. But in New York City sit the national chairmen of the two leading parties; each is surrounded by a small executive committee, and his principal agents are a national committeeman and the state chairman of his party in every commonwealth. Radiating from headquarters are lines of information and communication which pierce every election precinct in the country. In states where the ruling party has an overwhelming majority the minority party is apt to have a mere skeleton organization; but as a rule machinery is at hand for reaching every voter in the land, and most of them are reached many times, though utterly unconscious of how it has been done. As a rule the advantage is with the party in power. It has the benefit of many place-holders working for success. It has whatever inheres in the mere fact that most people are conservative and do not care for a change. Nevertheless, there have been few campaigns in the last forty years where the element of doubt was not strong until the very last moment.—*Joseph M. Rogers in the October Booklovers Magazine.*

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The Oldest Railroad Car.

In the very center of the historic railroad exhibit in the Palace of Transportation at the World's Fair, stands the first car that was drawn over rails by a steam locomotive. More than that, it stands on the very rails that were put down in the year 1800, and these are on the stones that formed a part of the original roadbed.

The locomotive, which was built by Richard Trevithick, and was given its trial trip in 1803, the very year of the Louisiana transfer, is valuable to the antiquary and the man who is interested in tracing the evolution of things. It is a clumsy machine, with great piston-rods in front. These cause the revolutions of a big wheel with deep-seated eccentric-crank attachment. At the other side of the engine is a small cog-wheel that is connected with the big fly-wheel. This small cog-wheel works in the cogs of a larger one, which in turn works in the cogs of two of the wheels on which the engine runs.

When we consider that the power developed in the steam-chest had to pass through three wheels before it reached the part of the machine to which it had to be applied, we are not surprised that Mr. Trevithick considered he was doing well to run five miles an hour.

The engine in the exhibit is only a wooden model; but the little flat-car with its load of logs, is the actual car on which the inventor made his maiden trip, more than a hundred years ago. This time the engine drew five tons two miles and back.

A few days later the new engine performed a more wonderful task. It drew five cars, which were called "tram-waggons," a distance of nine miles in four hours. This time it had a real load, for the cars carried ten tons of iron and seventy people. On that trip it consumed 200 pounds of coal, and the water in the boiler did not have to be replenished until the end of the journey.

The road, thirteen miles long, was built from Morlais Castle, South Wales, where there was an abundant supply of limestone, to Plymouth, where the furnaces were located. It bore the name of the Merthyr Tramway, and was in constant use in Wales for many years. Indeed, the old rails remained in place until 1890, when a thoroughly modern railroad was surveyed through that part of the conntry. Then the quaint little cars and the rusty old rails became part of the great American railroad historical museum.

❁

Enough to Do at the St. Louis Fair.

"Well, I guess I'll pay my bill," said a small, nervous individual as he approached Mr. Shafer at the desk of the Inside Inn, a hotel that will see more different kinds of people this summer than the Grand Hotel of Paris ever saw. "Time to go home when a fellow's seen everything, isn't it?" said the little man.

"Seen it all, eh?" suggested Mr. Shafer.

"Yep—great show—greatest ever was—magnificent—immense—can't be beat!"

"Seen Queen Victoria's Jubilee presents?"

"No; they here? Where?" Mr. Shafer told him.

"Seen that bridal costume made from one piece of Irish lace in the Liberal Arts building?"

"No! You don't say! Is there one there?" Mr. Shafer nodded.

"Seen that carved elephant's tusk twelve feet long in the Japanese exhibit?"

"One there? Twelve feet long? You don't say!"

". . . and the Baptist chapel car—regular church on wheels—in the Transportation building?"

"You're fooling!"

"Been in the Filipino theater, and seen the Igorrotes eat boiled dog?"

The little man twitched all over.



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"Say!" he exclaimed, "is there anything else I haven't seen?"

"If you'll come back in half an hour, I'll talk to you all night about the things you haven't seen. By the way, have you seen—" He leaned across the desk and whispered. The face of the little man became a sun with radiance.

"No, you don't tell me!" he gasped.

Mr. Shafer nodded mysteriously.

"Say," said the little man, "I guess you'd better continue my room for another two weeks. I've got to get busy."—*The Pilgrim.*

❁ ❁

"If."

If I could visit but one city in the world, it would be Rome.

If I could call but one back from heaven, for one hour's talk, it would be my mother.

If I could preach but one more sermon, it would be on Christ saving sinners.

If I could have but one prayer answered, it would be, "Thy kingdom come, Thy will be done."

If I could live but one more day, I would spend the hours "doing good," like him.

If I could hear but one more sermon, I would select a preacher filled with the Holy Ghost.

If I could read but one more book, it would be the Gospel of John.

If I could hear but one more solo, it would be "The Holy City."

If I could hear but one more chorus, it would be the "Hallelujah," from the "Messiah."

If I could have but one more meal, it would be plain food, well cooked, and nicely served.

If I could have but one more ride, it would be with friends, through the woods and over the hills.

If I could have but one wish granted, it would be "the secret of my heart."

If I could buy but one more thing, it would be a toy for a child.

If I could comfort but one more soul, it would be an orphan.

If I could have but one more flower, it would be a Marechal Niel rose.

If I could give but one more shilling, it would be for missions.

If I could hear but one more sentence, it would be, "I love you."

—*C. H. Yatman.*

With the Children

The Green Witch.

CHAPTER XXII—Concluded.

She looked at him uneasily, through tears, but went on hastily: "When I told your aunt Martha what I had done she was displeased, and we parted. I came here to St. Louis, where I had friends—especially those with whom I am boarding. I have made my living giving music lessons. When I heard your father had gone to your aunt Martha in Florida, I had to come to Burr City to see you. The train gets there at seven in the evening, you know, and another comes this way in just two hours. I knew you lived in our own old home with the Stoners. One Sunday I went, hoping to catch only a glimpse of you. It was contrary to our agreement that you should see me, of course. Dear, you were asleep in the summer-house, I kissed you. Oh, how I had yearned to see you! And now I have you for always." Her arm went about him passionately.

"I remember that night," said George slowly. "And another night, you looked through the parlor window?"

"Then you saw me! I hoped you did not."

"I couldn't believe it true," said George dully. Then he cried out wildly, "Oh, mother, how could I believe you were there, hiding, as if afraid of me? If you wanted to see me, why—why—" He broke off, and his hand went to his head. "Mother, I always believed in you—I mean every word you ever spoke—you were next to the Bible, to me. I didn't think you could do very wrong."

"But, dear son," cried the other in a voice of anguish, "you will not lose faith in me, for that will break my heart. Learn to see that it was not wrong to leave your father when he no longer cared for me—at sight of me he would turn away, and when I tried to win him, he would not be pleased."

George shuddered and then grew calm. "Go on, mother. You were saying you looked through the window."

"Some one else was at that window, listening to your music," continued Mrs. Clayton. "It was Marget. It seems she used to creep there to hear me sing, in the old days—the old days, George! She surprised me there and knew me. I was obliged to tell her my secret, and to trust in her. She is a faithful girl. Then I heard that your father was dead. I went to Burr City, hoping for another glimpse—always careful to avoid recognition in the streets. I was like a ghost during my short visits—like a spirit with no right to be seen among men. I wandered about the old place, in vain. I watched the windows—your room-windows—and it was such a bitter disappointment, that I overstayed my time. When I reached the station, the train was gone. It was very dark, and I was in great terror. I would not go to any of my old friends, for I was dead to them. I thought of Marget. I went to the tent, and told her my difficulty. She said you had come home that evening, to work in Dr. Sleer's office. She advised me to go to Dr. Sleer. She described him as one to be trusted, and indeed, I had heard as much before, though I scarcely knew him. I was in a difficulty that did not admit of hesitation. I went to his house, and he was very kind. I slept there, in the room next your own. I kept my room all the next day, waiting for the night-train, that I might leave undiscovered. While you were visiting the Stoners, Dr. Sleer, Marget and I entered upon a little plot. We decided to reveal the truth to you. Marget should prepare you to hear that I was not dead—I would slip into the room, and stand behind the screen, ready to step forth at the right time. You remember, I know. And when I heard you say—But you didn't mean it, George! You do not wish me dead! But I couldn't reveal myself—your words stabbed my heart. But I told myself you would have spoken very differently if you had known I stood behind the screen only a few feet away!"

"I am sorry you heard me say those words," he said gravely.

"I know you couldn't have meant them," she said earnestly.

"Mother, I shall give my life to you; I hope I shall never wound you again."

"You dear boy, you were always the comfort of your mother's heart! But how serious you are! I scarcely know my boy. You are a man—I shall be so proud of you! So now you know everything—except one point."

"Mother," said George, "if I could prove to you that father loved you all those years—always—even upon his dying bed—would it be well for you to know?"

"George, when I accused him of marrying me for my money, he believed I had ceased to care for him, because the money was squandered. I would not undeceive him."

"But mother, if I show you that he *did* love you—"

"Oh, my son," cried Mrs. Clayton, bursting into tears, "I have no right to his love; I was divorced from him."

"*Divorced!*" he echoed in horror.

"Yes, here in St. Louis; a year after the Canada trip. He did not come to contest the suit."

"Upon what grounds, mother?"

"Non-support."

"Divorced!" cried George with a groan. He left his seat and walking to the window, stared into the street. The cries of hawkers and venders came to him; there was the swift passing of a street-car; a dray bearing a pyramid of barrels crossed the track; a newsboy ran past, his mouth wide. George saw nothing but the convent-wall; he heard nothing but his mother's sobs. At last he faced about resolutely. "Now I know *all*, mother?"

"Yes, everything."

"Then let us put it all away from us, and forget it—if we can. I must see Marget, now, for I have come to St. Louis to—to save a young man—from—from disgrace."

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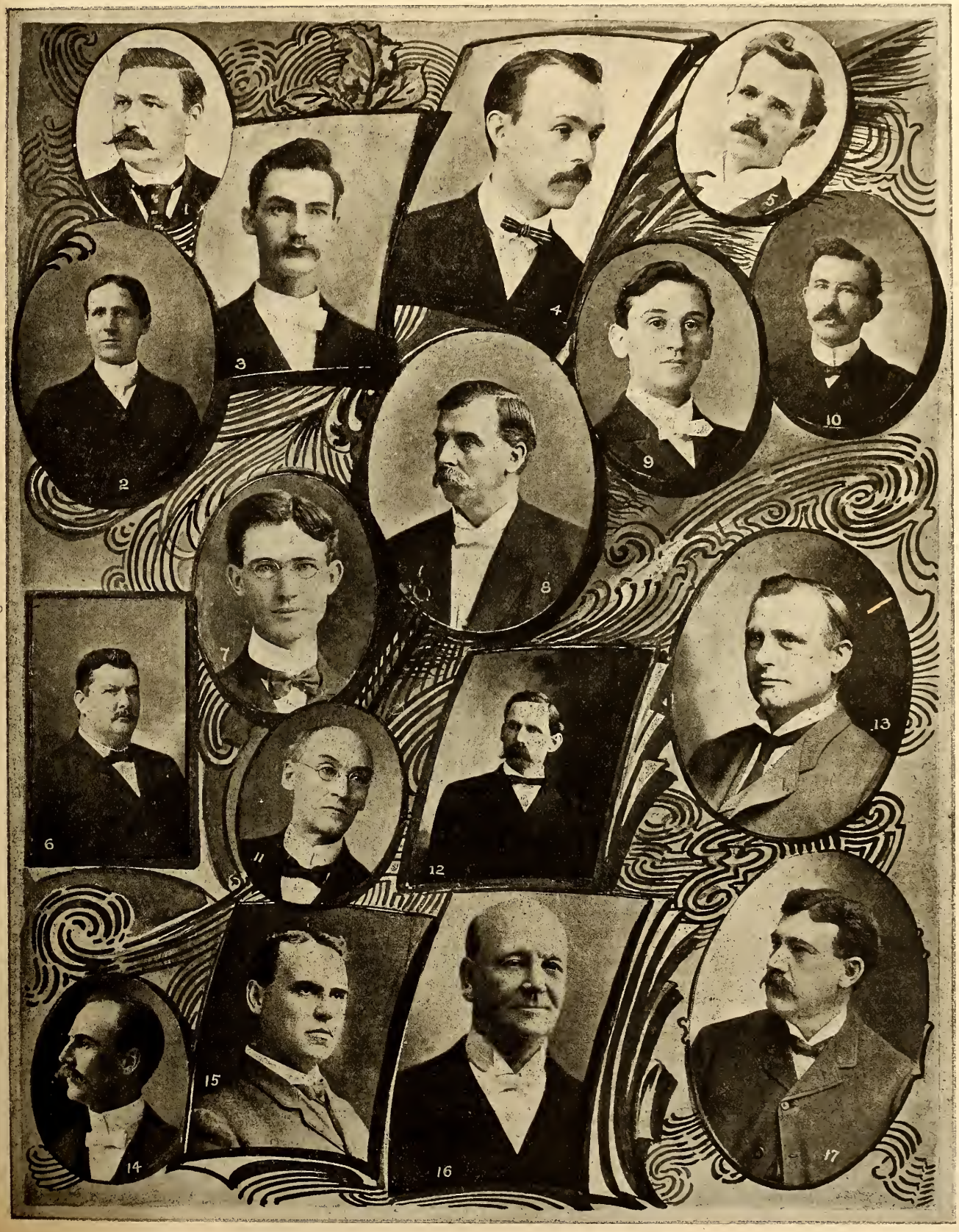
STATES' NUMBER

THE

CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLI. No. 35. October 13, 1904 $1.50 A Year



SOME OF OUR STATE SECRETARIES.

The Christian-Evangelist

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What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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Some Advertising Standards.

The large and successful advertiser is, for the most part, offering something of real merit. Many of these have been advertised for years, and the proprietors of them are ready to expend large sums of money and invoke the aid of an intricate system of patent law to control the so-called "good will" of the trademark. So evident has the value of a trademark become that an advertising agent of importance has recently sent out an appeal to manufacturers to adopt one. Of what does this good will consist? Again we seem compelled to refer to the book of human nature. It is not because these trademarks are in themselves attractive or beautiful, or that they represent with unusual fidelity the article advertised; it is rather because the buying public has long been accustomed to this particular figure or design, and through long years of association with it at home and abroad has grown to have a real affection for it. None but the most unsentimental and unfeeling of us can deny a homely interest in the gentleman with side whiskers who, through many years, has been caught in the act of brushing his teeth with Sozodont. The trim little woman who stands in her cap and apron holding the cup of Walter Baker's chocolate is as intimate a friend and associate as many living persons, and an encounter with her in some foreign land brings a touch of home at once.—*MacGregor Jenkins, in the September Atlantic.*

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLI. October 13, 1904 No. 41

Current Events.

The War.

For almost the first time since the outbreak of the war the Russians have been making an offensive movement. Oyama had been planning a great flank movement, and Kuropatkin seems at last to have realized the seriousness of this and is attempting to flank his opponent. Oyama at once began drawing in his line and has been concentrating upon fortified positions north of Liao Yang. It seems that a great battle is now again imminent. Japan's business condition seems excellent, though the government realizes the necessity of raising a large loan. Again the Japs have a very much larger reserve army than people commonly suppose, and with her base of supplies so much nearer than Russia's there is now a persistent pressure upon a party among the Russians to imperil the Baltic fleet, with the hope that Russia may defeat Japan at sea and reverse the present situation. Japan has had the misfortune to have one of her gunboats sunk by striking a mine in a storm, and as we go to press the news is that a terrific artillery engagement is proceeding along the line. The Russian advance has been checked. But the armies have not got into grip. There is a rumor that the Japs are about to move against Vladivostok. The strangest rumor of all is that Marshal Oyama is to be recalled to Japan and General Notzu given supreme command.



MINISTERS OF THE CHRISTIAN CHURCHES OF ST. LOUIS.

Back row, reading from left to right.—G. E. Ireland, John Burns, J. M. Pullputt, J. H. Garrison, L. W. McCreary, Middle row.—E. B. Redd, J. G. M. Luttenberger, E. T. McFarland, Melmotte. Miller, J. L. Brandt. Front row.—G. L. Snively, F. G. Tyrrell, F. N. Calvin.

The Archbishop Reminds Us.

At the Protestant Episcopal convention in Boston, the Archbishop of Canterbury spoke of "warning voices which tell us of a certain decadence in the definitely religious life of the ordinary home." The archbishop has been going around our country and must have noticed that American "rush" has practically eliminated family prayers in the great majority of homes. He must be the more impressed with the fact because in England family prayers are not only almost a matter of course among the serious and religiously disposed people but are "good form" everywhere. While the "common work-a-day life" for which the archbishop made his plea has never been so full of the "pure religion and undefiled" America would be rid of a great deal of indigestion if the old custom of a few minutes at the throne of grace after the morning meal could be revived.

❁

Supersensitiveness.

There are, indisputably, some cogent reasons why well-meaning citizens in the north should vote for Judge Parker. Whether the reasons are as numerous or as cogent as those which should move well-meaning citizens to vote for Mr. Roosevelt, it is not our province, as a non-partisan newspaper, to say. But it is certainly no breach of the laws of neutrality to say that some of the arguments are flimsy and inconsequential. We have in mind a statement which is attributed to one of the senators from Georgia, who argues that the Democratic candidate should be elected because the people of the south will be very, very much grieved if Mr. Roosevelt is continued in the White House. He says:

> We are Americans, we love our country; we ought to be a part of the country, but we are not, and that is all there is of it; we are nothing but outsiders, mistrusted, ostracized. [Very well, let the north run the government. We shall continue to be as good citizens as we can. But our hearts are broken because the people of the north are still unwilling to receiv us into full national fellowship. To-day, nearly forty years after Appomattox, what do we of the south find? Our support of a political party is fatal to that party's aspirations to carry the country. They tell us the Democracy is to lose this year's presidential battle, and if it is lost we of the south will know that it is lost because the people of the north still refuse to trust a party made up in large part of southern men. In heaven's name, how much longer must we of the south sit in penance? Why

are we not as good and loyal Americans as the men of the north?

As an appeal for sympathy this is doubtless moving. As political argument it is incomparably feeble. Does anyone except the senator from Georgia seriously believe that the presidential elections for the past twenty years (with the exception of those of 1884 and 1892) went Republican because the north distrusted the south? The senator's native state rolls up Democratic majorities with a good deal of regularity. We hope it does not do so because it distrusts the people of Vermont and Pennsylvania. The people of the north are not allowing their hearts to be broken by the spectacle of the solid south. The plain fact is that some of our southern friends are supersensitive. Nobody doubts their loyalty. The history of the past generation has proved their patriotism in a thousand ways. But presidential campaigns are a matter of principles and policies, not of compliment. No long continuance of "sitting in penance" will entitle the south to the election of a Democratic president as a reward for their virtue and patience. If a majority of the voters of this country favor the principles for which the Democratic party now stands, they will elect its candidate. Otherwise they will not. That's all.

❁

We regret to record the death of Dr. Samuel Ives Curtiss, a profound student of Semitic life and letters, and at the same time a devoted mission worker in Chicago. After studying at American and European universities, he returned to New York to evangelize its poor. Later he accepted a call to the chair of Biblical Literature in the Chicago Theological Seminary, finally taking charge of the department of Old Testament Literature and Interpretation. He never lost his love of work among the unlearned and poor. Nearly every year he spent some time abroad. It was while returning from one of these expeditions with the roving tribes that inhabit the Sinaitic peninsula where he studied them at first hand, that he died suddenly in London.

Samuel Ives Curtiss.

❁

A project that has been on foot for fifty years and has deeply interested, among others, the late Emperor William I, has just been completed at Speyer in Germany. It is the consecration of a half-million dollar church to commemorate the "protest" by which the reformation took distinct shape in 1529. The followers of Christ were first called Christians at Antioch, and the men of the sixteenth century, groping their way "back to Christ," were first called "Protestants" at Speyer. The church building just dedicated to commemorate this event is a handsome Gothic structure of large size. German Americans presented the statue of Luther in the porch. It depicts the great reformer holding the open Bible and trampling under foot the papal bull. It was just a hundred years ago that Barton W. Stone called the religious world to go back to Antioch for its banner name. We have not emphasized the fact as we ought to have done. And we must remember that the reformation for which we stand would not have been possible without Luther's.

Remembering the Protestants.

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Not only in Manchuria, where the war is, but in Chihli, Shantung and Hunan is there unrest. Representatives of Europe and America in Peking have urged the Chinese government to act speedily lest there be a recurrence of the Boxer uprisings. The answer is that this is a rising directed against the dynasty, and not foreigners. Whether or no the situation is serious, even in Manchuria where two alien races are in battle, much distress must come not only to the foreigner, but upon the native Christians. It happens that the headquarters of Presbyterian work, for instance, is in the southeastern suburb of Mukden itself, and in the present conflict not only may its property be wiped out, but thousands of innocent lives be lost. It will be a calamity if the mission forces are scattered or destroyed.

China Disturbed.

My Sweetheart.

By Eugene Clay Ferguson.

The nuts are dropping here and there,
Upon the hill-side's broad expanse,
While deep in each secluded spot
The golden rod still shakes his lance;
The scolding crow calls out to me,
Perched on the top of yon tall fir,
Intruding on his precincts, where
I kept my sacred tryst with her.

Adown the dusky dell she comes,
When sunset splendors bathe the hill,
And purpling grapes upon the heights,
The air with musky odor fill;
She comes, my sweetheart comes to me,
And I can see her feet so brown,
Her hair is flying in the wind,
Upon her head a scarlet crown.

Where'er she trips along the path,
The sumac leaves are blushing red,
The maples see her and they shower
A golden rain upon her head;
Oh, nut brown maid, I love thee well,
In all thy moods, or gay or sober,
No other maiden will I claim,
My own, my sweetheart, my October.

The preacher and congregation at old Westminster Abbey had a great shock the other day when just as Canon Duckworth had begun the communion service there was a rapid succession of explosions, after a Fourth of July pattern. The preacher stopped short and the audience sprang to its feet. But a panic was averted and the discovery made that somebody had tied firecrackers together, laid them on the ledge of a monument, lighted a slow fuse and left them to "go off" at an inconvenient time. Not half as much excitement has been created by some of the mental "fireworks" that have been set off from the pulpit of the old abbey of late years.

Fireworks in the Abbey.

❁

"First apostle of Jesus Christ on earth and High Priest of the Christian Catholic church in Zion" is the title which John Alexander Dowie took recently before an audience of several thousand of his followers, who shouted their acceptance of him in this new capacity. He explained that the Lord had for some time wanted him to assume this dignity and his people wanted it, so finally he accepted—thus making it unanimous. As a spectacle, the chief feature of the ceremony was the costume of the apostle-elect. It is thus described:

Apostle Dowie.

> Dr. Dowie wore a long garment of heavy white satin, lined with white silk. Over this was a purple satin robe, fringed with gilt, of knee length. The "broidered coat," the richest feature of the costume, was of white satin, embroidered with geometrical patterns in purple and gold, the colors of the church.
>
> The girdle was there with historical accuracy, but on the breastplate instead of the twelve jewels prescribed by the Jewish ritual was embroidered a scarlet cross edged with gold. Dowie's headdress consisted of a white silk miter, or turban, ornamented with two purple bands. It must have made him uncomfortable, because he removed it when he started to speak. White silk hose and white canvas shoes completed the costume.

Of course, when a man begins to set himself up as God's special and only legate to men, as envoy extraordinary and ambassador plenipotentiary from the court of heaven, it does not make a great deal of difference whether he calls himself a prophet or an apostle. It will be remembered that it is just eleven years this summer, since John Alexander Dowie opened his tent on Stony Island avenue, Chicago, opposite the World's Fair, and began to preach to such as wandered in from the Midway to hear the street preacher. In those days he was just a man who thought he could tell people how to cure their diseases by prayer. Then he was "General Overseer of the Christian Catholic church in Zion," then "Elijah III.," now "First Apostle," etc. There seems to be only one more step. We will give him three years to take it—unless the bubble bursts sooner.

Welcome!

This is the glad word which St. Louis hangs out, this week, above all its city gates, to greet the incoming delegates to our great convention. We have invited you, we have been preparing for you, we have anticipated your coming with pleasure, and now we extend you a glad, hearty welcome! Welcome to our city, to our homes, as far as they will go, and to the great World's Fair—after the convention. In the name of our St. Louis churches, and our hospitable people, and in the name of our common Master, the CHRISTIAN-EVANGELIST, which has spared neither time, labor nor expense to advertise the convention, bids you welcome!

You come on a high mission. It is not to see the World's Fair, though that is worth crossing the continent twice to see. It is not to visit our great and growing and beautiful city, though that would justify a long pilgrimage. It is not to enjoy a social visit with each other and to renew the ties of friendship and brotherly love which bind us together, though that will no doubt be a most enjoyable feature of our gathering. You are here on the King's business. You are here in pursuance of our Lord's great command to evangelize all nations. To further that supreme aim of the church, you have left your homes, your local churches, your several vocations, and have come hither to this gathering-place of the nations. You are here to make and receive reports from all sections of our own country and from pagan lands, concerning the progress of the gospel of the grace of God, and to plan for larger conquests under the leadership of the Captain of our salvation.

This is why our welcome to you is both sincere and hearty. You are not here to try heretics and vex saints by legislative enactments. You are not here to formulate any new creed or to revise an old one. You are entirely satisfied with the old creed confessed by Simon Peter, and acknowledged by Jesus as the foundation of His church. You are not here to devise a new gospel or to modify the old gospel, preached by the apostles and martyrs of the first century. You disclaim any authority or desire to engage in such business. Therefore we welcome you the more heartily. To do your part in evangelizing the world and building up the kingdom of God, and to hasten the fulfillment of our Lord's prayer for the unity of his followers—these are your supreme aims. In His name, therefore, we bid you thrice-welcome to our city, and invoke God's richest blessings upon your deliberations.

The State and the United States.

No little wisdom was displayed by the framers of the constitution in fixing the relation of the several states to the United States. Each state has its own functions and a sphere of action in which it is supreme, but each acknowledges the supremacy of the national government within its proper sphere. If the states were abolished there would be no Union, and if the Union were destroyed there would soon be no states, in the present meaning of the term. They are mutually necessary to each other. The prosperity of each state contributes to the prosperity of the United States, and without that which each state contributes to the Union there could be no general government. If the citizens of any state should become so enamored with the affairs of the general government as to neglect their duties and obligations as citizens of the state, the Union would suffer from such neglect.

So it is also in the realm of Christian work. In our organizations for our missionary and other general enterprises we have, for convenience' sake, followed our political divisions. Hence we have our state missionary organizations and our national organizations for home and foreign work. For a time there was a lack of interest in our national organizations, the churches limiting their co-operation to states, but in later years, since the rise and growth of our three great national missionary organizations, the tendency has been rather to neglect the state organizations which, after all, are the base of supplies for the wider activities of the church. There is need now that we accentuate the value of our state missionary co-operations as an essential factor in our national and world-wide missionary activities.

Just as there can be no United States without a recognition of the several individual states and their legitimate claims upon their citizens, so there can be no great success in our national missionary organizations except through the success of our several state missionary organizations, and their co-operation in the wider movements of the church. With a view of giving additional emphasis to the time set apart for the state missionary offerings, a common day has been agreed upon, namely, the first Lord's day in November, in which the churches in all the states shall make their offerings for state missions. It is hoped that by this concerted action state mission day will become as well known and as generally observed by all the churches as any regular day for our missionary offerings.

It is evident that local state organizations, having their local boards, will better understand the needs of their respective states and can better plan to provide for these needs, than national organizations could possibly do. Besides that, they will naturally have a little deeper interest in the work in their own state than elsewhere, and this is not wrong, provided there is a willingness to co-operate with sister state organizations in supplying the needs of more needy fields. Even when the state organizations are weak and need assistance from the general organization, such help can be extended by our general home society through these state organizations much better than in any other way.

It is clear, then, from these and other considerations which might be mentioned, that the state missionary organization has its legitimate and necessary function in our plan of mission work, and that to neglect it is to do permanent injury to all our missionary and other general enterprises. What more, then, need we say to make it apparent to all our living churches and intelligent pastors and elders that they should observe state mission day as conscientiously as any other of our mission days? It seems, too, that there might well be a generous rivalry between the several states in the liberality and vigor with which they would support their state organizations, multiplying churches and disciples, and thereby increasing offerings for our various general enterprises. Let state vie with state in planting our cause within their borders and in cultivating the largest interest in the general enterprises of the brotherhood. We have reason to hope that our next state mission day, Nov. 6, will be more generally observed and yield larger returns than have yet been realized.

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Keeping Everlastingly At It.

As Christian reformers we have just one business in this world, and that is the progressive realization in the church of to-day of New Testament principles and ideals. This was the high aim which animated our fathers in the beginning of our movement, and nothing lower than this should satisfy us. We are not to make a Procrustean bed of any statement made by the fathers or by their successors any more than we would make any formal human creed the measure and test of our faith, theology or practice. We are not to think of our work as having been completed until those divine ideals have been realized in Christendom. Nor are we to be discouraged at what may seem to us formidable difficulties in the way of the realization of such ideals.

In every great reform movement there are always those who are sidetracked from the main issue by minor contentions. There are some among us to-day whose vision has become so confused by questions of minutiæ that they have lost sight of the great purposes of the movement. They have become hindrances rather than helps to the cause. They may be more to be pitied than blamed for this confusion of thought and this consequent diver-

sion from the original aims of our movement, but the fact remains indisputable. There are others, still, who have concluded, apparently, that the principles and ideals of our movement are too high for practical realization, and that they should be modified to harmonize with prevailing ideals and convictions in the religious world. They would deal with some of the New Testament conditions of membership as our fathers dealt with some of the terms of fellowship in modern creeds or confessions of faith. Not that they actually do this, but that they feel strongly *inclined* so to do, and are only hindered from such a course from the fact that the consensus of judgment in the brotherhood is against such policy. Here, too, we are not to question motives, but it is pertinent to call attention to the fact that these, no less than the other extreme, are becoming diverted from the great work we started out to accomplish.

It is gratifying to know that the great body of brethren in the churches of the reformation are not embraced in these extremes, but are fully persuaded that we ought to continue faithfully to contend for all that is vital in Christianity and for all that is constitutional in the church, and to perpetually insist on that unity which our Lord prayed might exist among His disciples. It is not ours to see the end of our labors, nor to turn aside from the work because of what seems, to our finite judgments, insuperable difficulties. God has called us to a great work and it is ours to keep everlastingly at it, through good report and through evil report, lifting up the high ideal of the New Testament church in the midst of all the divisions, and confusions, and diversions of the present age. We may safely trust Him who has called us to this responsible position, to remove whatever difficulties and obstacles may impede the progress of the work of the reformation. And this, God helping us, we will do.

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One of the most intensely interesting and impressive features of our great convention now convening, will be the communion service on Lord's day afternoon at 3 P. M. at the Coliseum, between Thirteenth and Fourteenth streets, and Olive and St. Charles. It is needless, perhaps, to say that it will require the utmost stillness in that large auditorium in order that the speakers be heard, and that the service may be profitably and impressively observed. This will require that all be in the building before or promptly at three, and that all social visiting be dispensed with until the celebration is ended. Even then there should be such a deeply religious feeling that all will feel disposed to disperse quietly with the utmost decorum.

Editor's Easy Chair.

It is Saturday night. The week has been full of toil, of daily cares and perplexing problems. Each day had its burdens—our own and others. Weary, O, so weary! But the end of the week has come and there intervenes a day of rest—a surcease from the busy cares of the week—the Lord's day—before the tasks of another week begin. How glad we are for the Sunday rest! How many weary millions are thankful to-night that the Bible and Christianity have given us one day out of the seven in which to rest from our labors and to get acquainted with our families and with God. And yet there are those who would rob the workingmen of their weekly rest-day, under the specious plea of greater liberty. Yes, liberty to work seven days in the week instead of six. Liberty to retrograde in morals, in religion, in physical and mental development, in home life, and in all that makes up a high Christian civilization. The law of the Sabbath, or weekly rest-day, was written in the constitution of human nature before it was written in the decalogue, and hallowed and sanctified by the teaching of Christ and by his resurrection from the dead. No individual or community or nation has ever disregarded either the Jewish Sabbath or the Christian Lord's day without suffering the most demoralizing consequences. "The Sabbath," said Jesus, "was made for man, and not man made for the Sabbath." This is equally true of what the New Testament calls the Lord's day, the first day of the week. It was made for man—the whole man—including his physical, intellectual and moral nature. Let it be used then to promote the physical, intellectual and moral welfare of man.

❁

And now comes the Lord's day morning. It dawns with blessings on its beams. There is an air of quiet and peacefulness in the azure sky, in the soft breeze from the south and over all the land. The trees that stand in the lawn seem almost to know it is the Lord's day, as their leaves move gently as in sympathy with the sacredness of the day. It will be a day of busy activities and many meetings, but they will all be in the interest of our higher nature and of the kingdom of heaven. This day of rest from week-day labors should also be a day of soul-rest. It should open the window of the soul that looks heavenward, that God may come into our lives with his strengthening, purifying and life-giving power, that we may be girded for the trials, the duties and the temptations of the coming week. It should be a green oasis along the desert way, wherein we may drink of the water of life, re-invigorate our spiritual nature and rest our weary minds and bodies for the remaining journey. It should be a mountain-top from whose summit we get glimpses of heaven and clearer conceptions of the dignity and duty of life. How inspiring is the great congregation of kindred spirits, joining hearts and voices in prayer and praise! How helpful and uplifting is the message from God through the lips of his consecrated minister, who speaks as if he had come from personal communion with the All-Father, whose servant he is! How meaningful is the Lord's table, with its sacred emblems, calling us to lives of sacrificial service, and cementing the bonds of love and unity! Whoever would deprive himself of such blessings as these knows not his own spiritual poverty and needs.

Welcome, sweet day of rest,
That saw the Lord arise.

❁

This week the International Rest-day Congress is in session on the World's Fair Grounds. One of its representatives occupied the pulpit of the Union Avenue Christian church on Lord's day evening. He made a very earnest and forceful plea for a better observance of the Lord's day, based on humanitarian grounds and fortified by facts and statistics, showing the ruinous consequences, to the individual and to the nation, of disregarding the weekly day of rest. He gave the testimony of many high authorities showing that 90 per cent of the criminals (not of crime) started in their downward way through a disregard of both human and divine laws relating to the weekly rest-day. It is gratifying to learn that many of the great railroads are stopping their Sunday excursions, on the ground of their immoral tendencies. He pointed out the fact, which we have all recognized, that there is something peculiarly demoralizing in the desecration of the Lord's day. He made an earnest appeal to parents and to all teachers of the young, to instill into the minds and hearts of the children, a reverence for the Lord's day, and to see to it that those under their guardianship should not devote it to secular labor or to fun and frolic. This we believe is a note that should be sounded in all the pulpits, and in all our homes, and from platform and forum, until the people are thoroughly aroused as to the peril to our nation and to civilization, from the non-observance of our civil rest-day, and the day of religious worship and instruction. It is impossible to overestimate the value, to our social order and to the moral and religious welfare of mankind, of the proper observance of the Christian's Lord's day.

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Needless to say, the Easy Chair offers itself, temporarily, during the coming convention, to all the strenuous sons of toil who may visit our sanctum. They should know what a soft place and what an easy thing an editor's chair is. It will be a rest to them to get into a position, even for a little

while, where their orthodoxy will not be questioned, where their time will be at their own disposal, free from molestation, where the demand and the supply will always be exactly equal, where there will be no one to find fault with their management, and where there will be no perplexing problems to solve! But take the precaution to bring along with you whatever omniscience, patience and charity you may be able to command, and especially whatever pachydermal quality you may be able to cultivate, so as to be ready for an emergency. Yes, come and see us, and take the Editor's Easy Chair, for a while, but only for a while, for we would not relinquish it permanently for the throne of the Czar of all the Russias—not, at least, while the Japs are on the warpath! But come and see us and sit in our chair and tell us how to edit a paper, for after more than a third of a century's experience in trying to learn how to do it, we confess that whatever we may have learned is very small compared with what we have not learned. So come and see us and teach us and encourage us with your presence and fraternal greetings. And may the blessings of high heaven be poured out abundantly upon our great convention!

Questions and Answers.

1. I have been led to believe that we were not a denomination, but a gentleman last week in a conversation with me, insisted we were, claiming the very fact that we had a name denominated us from other religious bodies. I would like you to answer this question, please.

2. There is an organization gathering now in Benton Harbor, Mich., called "Israel" (Flying Roll). Their object is to restore the 10 or 12 lost tribes, and that they are not to experience death. Is this scriptural?

South Chicago. C. F. Ellis.

1. In the sense that a name *denominates*, every religious body and every political party may be termed a *denomination*. In that sense the church of God, or the church of Christ, is a denomination, for it is so denominated, or distinguished from other bodies. That, however, is not the current meaning of the term. It has come to be used as synonymous with the term *sect*. Now, a sect is supposed to have a sectarian basis of fellowship, and a sectarian spirit. Whatever we may be in reality, we have never *aimed* to be, nor *desired* to be a mere sect, occupying a foundation too narrow for the whole church of Christ, and animated by a sectarian spirit. It would be too much to say that none among us has ever exhibited the sectarian spirit; but the best and most representative men among us, throughout our whole history, have contended, and still contend, that the basis of fellowship and of union which we propose, is precisely that of the New Testament church, and is therefore unsectarian and undenominational. We have always professed our willingness to surrender any position or practice which we hold and teach, when it is shown to be sectarian, and therefore unscriptural. It is far more important, however, that we manifest in our character and actions that we are truly Christian and Christian only, than to be contentious with our religious neighbor on that question.

2. No, it is one of those modern fads which unbalanced men agitate, and in so doing gather a following for themselves. These little divisive movements soon run their course and cease to be. Prophecy offers an inviting field for these religious cranks, since no man knows the future. A large amount of dogmatism and self-assurance takes the place of a real knowledge of the scriptures and of Christianity.

This morning I looked in the Christian-Evangelist to find what is said about the Bible-school lesson for to-day. I find this language: "Elijah and Elisha have gone out across Jordan, whose waves opened to let them pass, and Elijah has been taken away in a chariot of fire." How do you reconcile this statement with 2 Kings 2:1-11?

Marshfield, Mo. F. M. Hooton.

We do not see that any reconciliation is needed between the statement quoted from the Bible-school lesson, and the record given in 2 Kings 2:1-11. True, the quotation from the Christian-Evangelist does not mention the fact of how the waves of the Jordan were opened for Elijah and his successor to pass through, while the lesson text does, but if this constitutes a contradiction, then, the Bible is full of contradictions. One statement is a little fuller than the other, that is all. Since the text of the lesson furnished a full statement of the facts, a repetition of them in a general and succinct statement was not necessary.

Are such passages as James 5:14, 15 and Mark 16:17, 18 applicable to believers to-day?

J. W. Lail.

No, except in the general principle which underlies them. The use of prayer in connection with such remedies as may be prescribed in case of sickness, is still proper. In the last passage quoted there is a special promise, we think, to Christ's apostles, which is not applicable to believers generally to-day; and yet, we may deduce from it the general principle of God's special care over those who have a special mission for him, and who are involved in special perils in the discharge of their mission.

Why can we not be cured of our bodily afflictions through faith or prayer alone, without medicine, now, as in the days of Christ and his apostles? See James 5:14, 15.

A Subscriber.

In the passage cited, means were employed in connection with prayer for the healing of the sick. In nearly all of the cases of healing by Christ and the apostles, there were some conditions on the part of the sick which they must comply with in order to their healing. The use of remedies in case of sickness is not in violation of the principle of faith. The fact that Jesus and his apostles, in the exercise of a power which we do not possess, were enabled to heal the diseases of men, does not prove that we, who do not possess such power, may not resort to such remedies as have been discovered by human investigation and experience. All remedies are of God, and it is not more religious to use olive oil than witch hazel or quinine.

Do funny stories comport with the place, and the preacher's calling?—Senex.

They should be used very sparingly, and never for their own sake. Humor has its legitimate place, no doubt, in the sermon, but it must be subordinate to the main purpose of the sermon. Everything smacking of flippancy, levity, or irreverence, should of course be strictly avoided.

Notes and Comments.

This will be the last issue before the gathering of our national convention. The local committee and the churches of St. Louis have done all that they can to prepare for your coming, and to make you welcome. The brethren here are praying that God's spirit will be shed abroad in the convention, and that they will receive great spiritual profit. It only remains for us to say that the gates of the city are thrown wide open for your coming, and that the freedom of the city is yours while you abide with us. Let all come prepared to remain until the close of the convention and until after "Disciples' Day" at the World's Fair. Let us make the convention one of the shining way-marks in our religious progress. As it has been preceded by pleasing anticipations, so may it be followed by blessed and inspiring memories.

In a reply to a telegram sent to him by Bishop McCabe notifying him of the action of the Southern Illinois Conference of the Methodist Episcopal church, indorsing the movement in behalf of universal peace, the President sent the following telegram:

To Bishop Charles C. McCabe, Litchfield, Ill.:

Pray accept my hearty acknowledgments of the action taken by the Southern Illinois Conference of the Methodist Episcopal church. And let me thank you and the conference most cordially for what you have done. It is the action of such bodies as yours that strengthens us in our efforts to hasten the day when peace shall reign among the nations of the earth. Theodore Roosevelt.

It is a mistake to suppose that those in authority in the nation and in the state are uninfluenced by the expressions of sentiment which come from our great religious bodies. It is one of the ways of molding public sentiment into harmony with divine purposes. Let us have a ringing peace resolution in our convention.

The Christian Use of the Tithe System

By G. L. Wharton

I. The Tithe Principle.

There is a growing inquiry concerning the Christian use of the tithe system found in the Bible. Ministers, professors, financial secretaries, official boards, students and business men, as never before, are investigating the merits of this system. Not in a spirit of dogmatism, but of humble search for the truth, do I lay before the readers of the Christian-Evangelist the way this subject presents itself to me.

A sufficient reason for this inquiry may be found in the unsatisfactory methods now in use for obtaining money for Christian purposes. A bird's-eye view of the many and various plans and systems of financing the churches, whether for local or general purposes, exhibits a pitiful confusion of human schemes and devices, most of which leave dissatisfaction and empty treasuries. Though well-meant and worked by cultured agents of missionary, educational and benevolent enterprises, they are, like human creeds, insufficient, divisive, needing revision, and are more or less unscriptural. The power of human ingenuity has all but reached its extremity in devising financial plans. Everything but the tithe system is being tried. Is not this God's opportunity? I desire to show how a Christian should use the tithe system. It is not the greatest thing in the world. I only claim that an honest Christian may find in this at least the best help I know of for solving a most perplexing problem in our Christian life and work. It is a larger matter, however, than a mere scheme to get money. In it is involved the spiritual life of the Christian and the work of God in this world. It promises to solve the problem of a man and his money by a principle which goes to the heart.

1. First of all, I would place emphasis on the tithe system as a *regulative principle.*

The Christian is not under law but under grace. Christianity is not a mere code of rules of any kind. "The love of Christ constrains us." We are children of a loving Father. Our bodies are temples of the Holy Spirit. At the same time, we are imperfect children and selfish men. We need the help of the divine spirit. We need principles of life that have the force of moral obligation. The basis of the Christian's use of the tithe system is not so much a command as a fact and a principle. The stamp of God's ownership is on every man, on his wealth and on all that produces wealth. Out of this fact comes the principle of the tithe which recognizes the fact. This fact and this principle are universal. According to the scriptures this principle was recognized in patriarchal, Jewish and Christian dispensations. Moreover, this principle existed in all the old civilizations of the world at the time of both Abraham and Christ. Among Persians, Arabians, Phoenicians and Carthagenians it was in use. It is also found in China, India, Egypt, ancient Assyria, Babylon, ancient Britain, Greece and Rome. (See "The Tithe" by Rev. E. B. Stewart, pgs. 9-13.) It was well known among these ancient peoples according to the testimony of such eminent scholars as Dr. Legge, Prof. Max Muller, Prof. Sayce, Prof. Hilprecht and others. I do not see any reason why such a universal principle should not be more helpful now, than in any past ages. Every life needs some such principle of regulation. The Christian of today is better prepared to apply such a principle with profit than were those of the former dispensations.

2. The tithe system commends itself to me because it is a *dignified principle.*

Most of the merely financial schemes for raising money in the churches today are human, unworthy and unspiritual. They are often belittling. There is not a petty kingdom or government on the earth so poorly financed as to resort to such methods and appeals for money as do Christian churches. Imagine, if you can, the great departments of our government sending month by month the best orators of the land, one to represent the navy one month, the next month another to represent the army, and so on through all the departments of government. Some have stereopticons, others have maps and charts wondrously wrought in colors, but all make strong appeals for funds to carry on their special department of the government. Sometimes there is an unseemly scramble for best days to gather the money. Imagine the president of the United States and the Committee of Ways and Means sending out jugs, mugs, boxes, barrels, eggs and buttons with their pictures on them to catch pennies to meet the fiscal needs of the great government of the United States. Imagine the different states and counties holding fairs, festivals, concerts, ice cream socials, with women cooking, sewing and acting, that each community may meet its apportionment. This would disgrace any earthly government in its own and the eyes of the nations. Yet this is what Christians are doing year by year to finance the kingdom of God. It is belittling and shameful. The kingdom of God is more glorious and dignified than all earthly kingdoms. Its principles, purposes and appointments are all harmonious and dignified. Its faith, hope, love, spirit and work are divine. Its scope is world-wide. The tithe system of finance is the only one found in the Bible. It is worthy of God, Christ and the nature of the kingdom. Its history is dignified. It is found in law, prophets and gospels. It has God, Abraham, Jacob, Moses, the prophets and reformers of the Old Testament, and Jesus of the new covenant, as its endorsers. The greatest names of the Christian centuries have honored the tithe system. What more can you ask?

3. I accept the tithe principle because it is *adequate.* It has a reach in three directions.

(1) It honors God. It is pre-eminently spiritual. It honors his word. It recognizes him as sole owner of life and property. It binds up our interests with the interests of God and his kingdom. It obeys that scripture, "Honor the Lord with thy substance and the first fruits of all thy increase."

(2) It especially blesses God's servant. The scriptures show conclusively that giving is the surest way to get a blessing. The appeal for giving is made because of the subjective blessing it brings. See Prov. 3:9, 10; 11:25; Matt. 3:10; Luke 6:38; 2 Cor. 9:6, 8, 10; 1 Tim. 6:19, et al. Preachers, missionaries, and secretaries may learn a lesson from the scriptural appeal. It is no more selfish than "Repent and be baptized in the name of Jesus Christ unto the remission of sins." One is the blessing of pardon, the other the blessing of service. We should trust God's promises in both cases.

(3) The tithe principle will meet the needs of the world, great as they are. Under present arrangements there is alarming inadequacy. Half the world is Bibleless, sermonless and Christless. The best causes of God and the perishing world are embarrassed and begging for an existence often refused. It is generally admitted that a tithe of the net increase of Christians would fill all the treasuries and set free hundreds of godly men and women for prayer and the ministry of the word. This system honors God, blesses man and supplies the world's needs. This gives to money its highest value and greatest power to bless.

4. The tithe system is valuable because it is an *educational* principle.

It is not a begging or a boom for money. It is a training of a life for God. It is a real and unmistakable partnership with God. It is a school of ethics much needed in the Christian's business course.

(1) One of the fundamental and attractive ideas of the tithe system is that it teaches *equity.* It is an appeal to conscience for fair and square dealing with God. This principle enables a man to know when he is robbing God, himself and his neighbor. A wealthy Christian in Kentucky heard a sermon on the "Tithe." He said, "I have been robbing God for years." He not only became a tither from that

day, but counted up his tithe for past years and paid it with interest, and is now known throughout the state as one of the happiest and most liberal givers. Such injustice is now practiced in every church as would cause revolution in an earthly government. It ought to do so in the church. There is one thing worse than taxation without representation, and that is representation without taxation. The citizen who uses all the opportunities a good government affords to accumulate wealth, and then by hook and by crook evades paying his taxes, is an ingrate, and deserves the scorn and contempt of every honest citizen. God calls that robbery in his kingdom. The tithe principle lets in wholesome light. Open the windows and let it shine in.

(2) The tithe principle teaches *certainty*. Instead of the spasmodic emotion and impulse in giving, it inculcates the steadiness of a fixed principle. It is not affected by muddy roads, stormy weather or Sunday headache. A secretary of a missionary society said: "If the day of our offering is stormy, we will lose $10,000." He would not have said that of a church of tithers.

(3) This principle also develops the greatest *liberality*. It makes possible the largest offerings. To the poor, if done in love and cheerfully, it is the greatest liberality, but for the well-to-do and rich it is the minimum—the base line of blessing only. It is the springboard from off which leaps and bounds are made into the open fields of philanthropy. A poor young man in Cleveland commenced to tithe when he was beating up rock on the road at 50 cents a day. He became wealthy. He jumped from one-tenth to one-third, and then to one-half, and then he gave all his income of thousands annually to the Lord.

I therefore urge my Christian brethren to examine the tithe system because it is a *Regulative Principle*, because it is a *Dignified Principle*, because it is an *Adequate Principle*, and because it is an *Educational Principle*. In another article I hope to speak of the "Practice of the Tithe System."

What Is a Good Prayer-Meeting Topic

BY AMOS. R. WELLS.

The colored people in our town were holding revival services, and one good old aunty was asked what the preacher was to talk about that evening.

"Oh, Topic!" said she, beaming over the one proud new word which she had retained from the announcement.

And do not smile until you reflect how often we also are practically ignorant that there are topics and topics, being superbly satisfied in our religious gatherings to discuss Topic—any topic at all.

I have heard men deprecate prayer-meeting topics, and seriously urge their abolition. To be sure, an occasional meeting without a topic is a profitable variation. We are spurred by the unusual freedom to speak out of our hearts more frankly than may be our wont. But just as deliberative and legislative assemblies would go into ineffective hodge-podge without their steering committees and their schedules of business, so even our devotions, public and private, to say nothing of religious discussions, are the better for a program.

Indeed, I think that one of the main causes of the decay of the prayer-meeting noticeable in certain quarters is the careless or stupid selection of uninspiring topics.

Sometimes these subjects are too general. "The Spiritual Life"—what Christian but has been cast adrift on some oceanic theme like that? How much better would be the pointed question: "What difference will it make in our lives whether we serve the flesh or the spirit?" "The Lord's Day" is too broad a subject; far better: "Is Sunday observed as it should be among us? Suggest ways of making our Sundays happier and holier." "The Christian Life" ("Have you found that it pays to be a Christian? How?"); "The Bible" ("What methods of Bible study do you enjoy the most?"); "Heaven" ("How will heaven differ from earth? How can we make this world like heaven?")—these topics are all too general, and those in parentheses will make far better meetings.

On the other hand, if there is confusion in a broad topic, there is speedy exhaustion in a narrow one. Especially to be avoided is a theme that is a fad of the leader, but of no one else. For example: "The sociological aspect of the home" (or any other topic containing the word "sociological"!); "Is our penal system too lenient?" "The pyschology of the child" (or any other use of the word "psychology"!); "The Bible and the higher criticism"; "Does Prohibition prohibit?" These are important themes, of course, suitable for discussion in Christian gatherings by addresses or debates, but not suitable for that family gathering, the prayer-meeting.

Equally to be avoided are those one-ideaed topics which the enthusiastic leader altogether exhausts before he reaches the ironical statement, "The meeting is open." For example: "Two Oars—Work and Prayer." What can be done but give the familiar illustration and draw the familiar conclusion that one must both labor and pray? "'Not good enough to join the church'"—after one has declared, with all possible emphasis and fulness, that men join the church because of their needs rather than their virtues; what remains? "Lessons of the story of Jephthah"—how many are they? and how likely will the rest of us be to find any after the leader gets through? "A soft answer," "Wheat and tares"—subjects like these are often pounced upon by unthinking leaders, who see in them fine chances for "opening remarks," but do not reflect that they will be opening a vacuum.

Even when the subject is not too narrow or too broad, a commonplace or unskilfull wording will make it appear so. The dull wording of many prayer-meeting topics is as if one should mount in a ring an uncut diamond. Compare the following topics with those in parentheses: "The essential conditions of salvation" ("How may a man know that he is saved?"); "The benefits of a Christian profession" ("Being Christ's—what's the good of it, after all?"); "The dangers of mammon-worship" ("God or gold?"); "The spirit in which we should enter upon the new church year" ("New courage for new work"); "The motive for personal evangelistic work" ("Why you should be a soul-saver").

In seeking to avoid these commonplace topics we must not fly to the other extreme of fancifulness, but our themes must first of all be absolutely clear and definite; attractive, only in the second place. "The Carmel Conqueror" that is a "smart" topic, but is to be peremptorily rejected for one of solid worth: "Lessons from the life of Elijah."

Alliteration is more likely to be a snare than a stimulus. "Pitchers and promises" may be very luminous to the leader, but the rest of the church will be in the fog until it reads the Gideon story—and even then. "God's promises that have brought you victories" would sound tame, but would result in a good meeting.

In general, also, though brevity is the soul of wit, it is not the soul of a good prayer-meeting topic. Use precisely as many words as are needed, and not a word more; *e. g.*, not "Prayer and praise," but, perhaps, "How to get more prayer and praise into our lives." Not "Apples of gold," but "Our responsibility for our tongues."

The last topic suggests the general unwisdom of using scraps of Scripture for prayer-meeting subjects. For instance, "Nevertheless, at thy word, I will," requires for any understanding whatever either a remembrance of, or a reference to, the miracle of the haul of fishes. "Obeying God in the dark," with, of course, the same reference, is a much better theme.

With, I say, the same reference; for a prayer-meeting topic should never be without its accompanying Scripture. Thus you get virtually two topics, each reinforcing the other like a "double-header" on a railway train. "Minorities that are needed to-day" is immensely strengthened by a reference to Gideon or Elijah.

(TO BE CONTINUED.)

As Seen from the Dome

By F. D. Power

There is much unrest in religious thought in our time. We hear of departures, heresies, creed revision, rebellion in more than one religious camp against the strait jackets of human opinion. We are not to think the foundations of the faith are threatened. Rather are the indications hopeful for a better knowledge and better practice of the teachings of our Lord and his apostles. We hail with delight all efforts on the part of true men to secure a larger knowledge of truth and greater nearness to him who is the truth.

John Robinson, of Leyden, said, 284 years ago, to the pilgrims: "If God reveals anything to you by another instrument, be as ready to receive it as you ever were to receive any truth by my ministry: for I am verily persuaded that the Lord has more truth to break forth out of his holy word. For my part I cannot sufficiently bewail the condition of the reformed churches who are come to a period in religion, and will go no further than the instruments of their reformation. The Lutherans cannot be drawn to go any further than what Luther saw. The Calvinists you see stick fast where they were left by that great man of God. This is a mistake much to be lamented, for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living would be as willing to embrace further light as that which they first received. I beseech that you remember it is an article of your church covenant that you be ready to receive whatever truth shall be made known to you from the written word of God. But I must herewith exhort you to take heed *what you receive is truth*. Examine it, consider it, compare it with other scriptures of truth before you receive it, for it is not possible that the Christian world should come so lately out of such thick anti-Christian darkness and that perfection of knowledge should break forth at once."

The words of Robinson of Leyden are forever wise. They are but the echo of a word spoken long ago by inspired lips: "Prove all things, hold fast that which is good." Our fathers came to the cold bleak coast of New England to establish a free and independent government of civil and religious liberty—"A church without a pope, a state without a king". It is too late to attempt in either of these items to reverse their aim. "A church without a pope," it must be, as well as "a state without a king"; and whether councils and assemblies desire it or not, men will heed the words of Robinson of Leyden. The creed may perish. The dogmatic statements of the old fathers may lie covered with the dust and cobwebs of centuries. The wave of human progress may leave the theories of centuries ago high and dry upon the shore and sweep on in its majesty. There is no loss to God's word or to God's church. It is but the same thing that science has done, philosophy, every branch of human learning over and over again with the wisest discoveries and declarations made in their respective spheres in time past. We are concerned with Christ and his teaching, and not with theories of men about Christ and his teaching.

Well-nigh all persecutions for heresy have come not from unfaithfulness to Christ, but from unfaithfulness to creeds. Two hundred years ago in Wigton, Scotland, two women were seized, dragged to prison, tried before a royal commission, convicted and condemned to be drowned. They were accordingly taken down to the shore and fastened to posts below the high water mark. The accusation against the two poor women was that they attended meetings held by Presbyterian ministers in places of hiding in the hills and moors, and refused to attend services held by the Episcopal curate. The charge was true and was not denied. The two Margarets were drowned on a cold grey morning in the presence of a large gathering of cowed and trembling peasants who sympathized with the victims, but could not help them. The elderly woman was placed down farther than the other, so that her fate might frighten Margaret Wilson. Both continued to sing psalms till the swelling tide of the Solway choked their utterance. When Margaret Wilson was almost dead they untied her and dragged her to the shore. "Will you pray for the king now?" "God save him if he will!" was the reply. "But will you adjure the Presbytery, and swear that the king is the head of the church?" "By the help of God, never!" "Drown her!" and the young girl of 18 was drowned.

This happened only two short centuries ago. This was in the "Killing times" in Scotland. Presbyterianism was the religion of the people. They rebelled against the Black Prelacy of the Stewarts. The question was not whether they were faithful to Christ and his word, but to the Established church and its standards, and death was certain punishment for resisting creed. No sect can now inflict such condemnation for departure from its dogmas. More and more the Lord Jesus Christ is recognized as the absolute monarch on whose shoulders rests the government and in whose hands are the reins. Any society or assembly of Christians meeting according to the law and commandment of the King requires no other ruler, head, king, lawgiver or Lord than this Mighty One; no other law, formala, rule, canon or decree than his written word; no other court or tribunal than his judgment seat.

A church of Christ according to the New Testament is simply a society of disciples professing to believe one great fact—the Messiahship and Sonship of Jesus, and voluntarily submitting to his authority, in their baptism having expressed their faith in him and allegiance to him, and meeting statedly to walk in his commandments and ordinances. Such a society, according to the New Testament, is perfectly independent of every ecclesiastical tribunal on earth. Such an organization acknowledges no laws, canons, or government other than those of the Monarch of the universe. Such an assembly, having committed to it the oracles of God, is adequate to all purposes of illumination and reformation which enter into the design of its Founder. Such a church is needed in every state and territory, in every county, village and hamlet in this land and in every land under the sun. What the world wants is a restoration of this church as found on the pages of the New Testament.

What will this mean? An appeal to the New Testament alone as a rule of faith and life; recognition of New Testament Christianity alone as infallible, apostolic, universal, and of the fact that he alone is infallibly right whose faith and practice are measured by that rule, and he alone a heretic whose faith and practice are not conformed to it; the destruction of sects and union of our Lord's people throughout the world in one body, with one Lord, one faith and one baptism; the abolition of human creeds and confessions, the supreme authority of God's word and a return to the principle of Protestantism—"the Bible, the whole Bible and nothing but the Bible"; the restoration of the Lord's day, the Lord's supper and the Lord's baptism as in the beginning; the assertion of faith in Jesus as the Christ and obedience to him as the only requirements for church membership, the only test of Christian fellowship, the only bond of Christian union and communion, allowing the largest liberty to the individual conscience; the fullest enjoyment of the light constantly breaking forth from the pages of God's holy word; in a word, the restoration of New Testament Christianity in its doctrine, ordinances and fruits, the union of God's people on the one foundation of apostles and prophets, Jesus Christ himself being the chief corner stone, and the consequent conversion of the world through the united labors of a united Christendom. To further these things I understand to be the supreme purpose of the convention in St. Louis.

Washington, D. C.

State Missions — Their Advancement

There are possibilities before us that fill the heart with a great longing to embrace them; there are great fields, white with the harvest, awaiting the reaper's sickle. The State Boards await the action of the churches on Lord's Day, November 6, with anxious hearts; the future will be bright or dark as our people may determine on that day.

T. A. ABBOTT.

The Relations of State Missions to Our Other General Enterprises.

By Wm. J. Wright.

Husband and wife without children would represent our national organizations without those of the states. Historically the majority of our state societies came into being after the national ones. Their constitutions and form of organization are copied in great measure from those of the older and larger bodies. It was written of the preacher's flock described in the Deserted Village that "Their welfare pleased him, but their cares distressed." This same affection is shown the state by the national organizations. State and district conventions, rallies and other gatherings are not reckoned complete without representatives of the national societies being present to give counsel, direct the workings and inspire the leaders. And most of the children are loyal and dutiful toward their worthy and honorable parents. And as in the family perpetuity depends on having children, so the very life of the missionary family depends on these state children.

Then the state societies fill out the details of the great plan which the others hold but in outline. I take up a map of the United States measuring 4 by 6 inches, and by it I see the general form of our country. I note its coast lines, its great lakes, its two great mountain systems and perhaps a half dozen rivers. But from that map I will never know the geography of America. I need larger maps of each separate state which present thousands of details necessarily absent from the other, and failing to have and study these, I never get beyond the little learning which is so dangerous. Now state missions supply these same details for me in the organized efforts to propagate the gospel. They find, develop, encourage, inspire and retain the workers who might never be known to the others but for these organizations. And these workers are they who touch the lives of the majority of our thousands in the various commonwealths and thus set in motion the prayers and gifts which make possible the divine enterprise of missions.

Further, your state society meets annually within the borders of your own state. Thus the meeting is at no great distance from you, and in consequence the cost in time, in money, is so comparatively small as to make it possible for the many to attend regularly. Then the majority of the speakers reside near you and you take all the pride of local affection and loyalty in their addresses and plans of work. Moreover, you are acquainted with these men and hail with delight each new chance to renew and deepen a friendship which you trust will ripen through all eternity.

"Blest be the tie that binds
Our hearts in Christian love."

Once again, the state societies are the working forces through whom the plans of the larger organizations are made operative and effective. The plans of Kuropatkin may be beyond criticism, but if from general down to private there is not hearty endeavor to carry out the ideas of the commanding officer, what boots the plan? So dependent are we on the good will and soulful co-operation of those in the state societies. Their states may be our fields but in all certainty their men are our forces, the noble heroes of a hundred campaigns.

Some of our state societies feel under special obligations to certain of the larger bodies. For instance, the C. W. B. M. has made Montana its special mission field and at great pains and cost has patiently awaited a fruition of her hopes. And Montana is grateful. That society is her nursing mother. And just as easily as the mother can forget her suckling babe, can this babe forget her missionary mother. Tears and love and gratitude and help will be forever hers.

The American Christian Missionary Society has brought into articulation with herself many state societies, so that as much as the hand or foot is part of the body, so much are they part of her. And this has been more than a union of bodies: it is a unity of spirits at work to gladden and redeem the wreck and waste of human hearts. They understand each other better, plan more skillfully, and execute more expeditiously, certainly and economically than under the separate organizations of old.

Finally, what a state government is to the national or federal, that the state society is to the greater organization, and may God keep us from all thought of secession and separate heads. Hand needs head, and heart needs eye and tongue. None dare say, "I have no need of thee." And, thank God, there is none of the spirit which begets such speech; but pleading for co-operation rather than competition in the whole church, we seek to reveal it to all who behold our work. Thus he who co-operates with one of our societies is vitally interested in the success of all. His prayer is of this spirit: Oh, God, bless us, thy co-operating servants; increase our number and our liberality; give our leaders light and wisdom; make our workers brave and efficient and give them of thine own meekness and patience so that they may be strong in thee and the power of thy might; and, lead them to expect success, not of might, not of an army, but by thy spirit, oh, Lord of Hosts! And for thine own kingdom and power and glory, wilt thou not establish their work? Yea, the work of their hands and their hearts, establish thou it!

Washington, D. C.

With the Advance in Membership, Is There a Deepening of Spirituality?

By A. B. Philputt.

Has the increase in our churches through evangelistic effort been followed by a like deepening of the spiritual life of the church? It is difficult to say. The presumption is that it has. But the spiritual results of any effort are so hidden, or at least so difficult to measure, that one hazards a good deal in making an offhand statement. Here in Indiana I believe it can be said that our churches are for the most part making progress. They certainly are doing so in a material way; by which I mean adding numbers and getting good church properties. There is also an increasing number arranging for preaching every Sunday instead of monthly or bi-weekly visits. I think also that more money is being given for missions now than ever before. There is a growing unity and co-operation in missionary and benevolent effort here at home, both in our own and the more general enterprises of an undenominational sort. It is only fair to say that our Indianapolis churches have made a marked advance in this way in the last few years. A sane and well directed evangelism must surely be a great factor in the deepening of the spiritual life, but it must be followed up by pastoral labors and much teaching. It cannot be credited with all that is accomplished, nor held responsible for all the failures. Upon the whole, I believe there is a gain in the spiritual life and force of our churches.

By W. R. Warren.

Yes. The advance in membership is due to a deepening of spirituality. Our recruits are drawn from the world, denominational Christianity and our own homes. Gratitude, desire to serve humanity and soul-hunger for the liv-

ing God are moving men to accept Christ. Christians are counting any sacrifice easy, if it helps to answer the supreme prayer of him who has answered all their prayers. Nothing but deepening spirituality in our homes would bring so many of their children to Christ.

The spirituality of the twentieth century does not always manifest itself in the forms of other ages, but is no less genuine therefore. We have men of affairs who pray on the cars without their neighbor's knowledge. There are mechanics whose tools chant psalms. Many a housewife makes every room a chapel. Their friends see the effect, but the method is a secret with the Lord.

State Missions and the Laws of Light.

By J. O. Rose, Cor. Sec. of Indiana.

"I am the light of the world." "Let your light shine." The lamp that shines brightest at home shines farthest abroad, and *vice versa*, unless the windows are darkened. But the beginning must be at home with lamps that are oiled, trimmed and lighted. Without these conditions the fires of Christian truth and love can give but feeble light and warmth either at home or abroad.

It is the province of state missions, not only to light the new "candlesticks," but to so light them that their windows shall never be darkened by omissionary or anti-missionary dark shades.

The gospel truth always obeys the laws of light when the "candlestick" is lighted by the state missionary society.

Columbus tried to find the shortest commercial route to India. Our missionary workers have been trying to find the shortest missionary route to India.

About ten years ago Bro. Joseph Franklin, then pastor at Bedford, Ind., with his daughter Josepha in India, took an offering from the Sunday-school for missions. His heart might have prompted him to send it to India; but, true to the gospel laws of light, he sent the per capita amount (about $3.70) to Bro. T. J. Legg, state Sunday-school evangelist. The next morning Brother Legg went to the post office and found a letter from a group of "scattered Disciples" at Peru, with the "Macedonian call"; but he had no money with which to pay traveling expenses. Brother Franklin's letter was the next to be opened and the necessary money was in hand. With it he went to Peru, organized a mission Sunday-school of 22 members in a basement. Bro. Chas. Filmore and wife soon were secured to take pastoral charge. Soon after Bro. W. J. Wright held a meeting with over 100 accessions. Soon after this the old Congregational church, one of the best located in the city, was purchased. To-day the congregation of nearly 300 members, having outgrown the building, are building a new modern house of worship, and already they have sent between $200 and $300 into the foreign field. Thus Brother Franklin has seen that *the shortest route to India is by way of Indiana.*

In varying degrees of similar success this history may be repeated of scores of missionary churches in Indiana.

The Work of Districts.

By J. A. Longston, Third District Kansas.

All organizations in connection with the church should have as their ultimate object the evangelization of the world; and each one should strive to reach the limit of its ability and neglect no opportunity to do the work that God has given it to do. These facts are sometimes forgotten in our district work, and from all appearances the sole object of the organization is to prepare a program and arrange for and conduct the annual convention.

If we stop here we have not reached the limit of our ability. Before offering the suggestions that I believe can be put into practice in most districts, I desire to mention two plans of work in favor with many that I have always opposed. First, the employment of a district evangelist, and second, the plan of sending the ministers to weak congregations or school houses to hold meetings when nothing is done to make the work permanent. I oppose the first plan, because I believe the work can be done better through the state organization. If the district can raise the means to employ an evangelist for all or part of the time, arrangements can be made with the state board by which they will take charge of the funds and employ a man to work in the district furnishing the money. There is, however, one objection to this plan; the district that is strong enough to employ an evangelist, can, if the proper plans are adopted, take care of all their weak churches without the evangelist; and the money raised can be used in other parts of the world. Let me here suggest that it is possible for many of our districts to become "living link" districts, supporting a worker in our own country or abroad, without interfering with the offerings from the individual churches to our home and foreign societies. I do not know of anything that would be more stimulating to our convention than to hear the report of our own missionary.

I oppose the second plan because I believe the loss is ofttimes more than the gain. The church that sends its minister loses by his absence, while the community to which he is sent is not permanently helped. The weak congregation may be strengthened for the time, or a new congregation may be organized, but the minister returns to his own work, and the flock is left without a shepherd, to die of starvation, or become the prey of the tramp preacher. It will not be long till the last state of that community is worse than the first.

What work then can be done by the district organization? In our district conventions the churches are brought into closer touch with one another than is possible in our state and national conventions, through the reports given by the individual churches. This knowledge should lead the stronger churches to sympathize and help those that are weak; yet there are many strong flourishing churches with good Bible-schools and Christian Endeavor societies, that allow weak churches, within a radius of ten miles, to die without making any effort to help them.

In talking with a brother minister on this subject not long since, he said the larger churches are selfish and do not care how many perish, so long as they are prosperous. This may be putting it a little strong, but the fact remains that there is not the fellowship among the churches that there should be. As churches, we do not bear one another's burdens, the strong do not bear the infirmities of the weak. Much can be done to remedy this condition by our district organization.

The district, as such, should also select some weak point and stand behind it till it can stand alone. Here is a congregation that is discouraged. Their minister has left them, and they had hard work to pay him his meager salary, and feel that they cannot raise six hundred or eight hundred dollars to pay his successor. In such a case one or more of the district officers, with some of the ministers living near, arrange to meet the officers and members of the church some evening during the week. If possible, get some of the officers from the stronger churches near to attend the meeting. Talk the matter over in a careful yet cheerful way. If necessary, let the district pledge one hundred dollars to apply on the minister's salary. In many cases the church will go to work and before the end of the year will find that they do not need the help of the district. The money can then be used to help some other point. Any district that can raise one hundred dollars a year can strengthen a weak point, locate or keep within its border a minister who would otherwise seek another field of labor, and be the means of winning many souls to the Master. In this work it would be well to remember the old adage, "A stitch in time saves nine." Catch a church when it begins to fall and it will not be very difficult to put it on its feet again; wait till it is down and it will require some hard lifting.

There is work to be done in every district, and the one thing necessary is to select a task and do it. We need not expect very much along this line,

however, until the method now in vogue in many places of changing the officers every year, is abolished. Select officers who are qualified for the position, and then give them a chance to become acquainted with the work, and you will find that the longer they continue in office the better they can lead the district to the fulfillment of its mission in the world.

Independence, Kan.

County Co-operation.

By E. H. Kellar.

It is unfortunate that so many counties in which there are from two to twelve congregations are not organized and it is unfortunate that in some counties already organized no progress has been made beyond the talking stage.

The county is the field for operations for home forces. It is accessible. Political and social relations can be utilized to the most advantage. To accommodate the population in each township there ought to be a congregation and a good meeting house.

By failure to co-operate many a weak congregation has disappeared, many another has remained weak, and many strong ones have become weak by reason of their self-centeredness, and many an inviting field has been lost.

Get a map, locate the churches and the fields. Every congregation should be acquainted with the county as thoroughly as the politician is acquainted with the township. Concentrate the forces, and work, as well as talk, till every township has a congregation that is thoroughly alive and missionary. Contribute to the state work so the unorganized counties can be organized and the cause started in inviting fields.

Carrollton, Mo.

County and District Co-Operation.

By T. J. Legg, Field Secretary, Indiana.

The nearer the work is brought to the people and the more the people themselves are made personally responsible for the work the better.

Where there are churches enough in a county to sustain an annual meeting they should do so, and if they are able to sustain an evangelist in whole or part of the year so much the better. If you want people to be interested in the Lord's work, get the work close to them—let them do it themselves. The same may be said of a district.

But the weak point has always been that the county or district fluctuates so much that there is seldom continuity of effort, for a great length of time. This is a misfortune, but fortunately the remedy is at hand. The state is larger and does not fluctuate. Let the county and district co-operations stand allied to the state, and as preachers come and go the work can be maintained by the state, and thus the state work is kept "with the people, by the people and for the people." In this manner county and district work need not become divisive, and need not fail.

Special Missions and County Co-operation.

By W. F. Turner.

Some four years ago the First church of this city rented an empty store building in the south part of town and started a Bible school. Next Sunday the south Joplin church which grew out of that mission will celebrate their first anniversary. They have a membership of over four hundred, the second largest Bible school in Joplin, a property worth $3,500, which will soon be free from debt, have been self-supporting from the start and easily have the lead over all other churches in that section of the city. And their work is just begun. While much of this is due to one man, J. W. Baker, yet there are many churches that could start such a work and be only the richer for it. "There is that giveth and yet increaseth; there is that withholdeth more than is meet and it tendeth only to poverty." If this be true of one church, what could be accomplished by all the churches in a county banding together to the evangelization of their neighboring communities! Several counties in southwest Missouri are already doing this with great success. We are looking forward to it in the kingdom of Jasper. It is a defective vision that sees the heathen across the sea and fails to see the same heathen at our door.

Joplin, Mo.

The Country Church Problem.

By Claris Yeuell.

Are we sufficiently discriminating or are we too discriminating in the treatment of the above theme? What and where is the country church? What and where is the city church? Where does the one end and the other begin? Is it a matter of geography or grace? Or both?

Many so-called cities are very countrified and much of the so-called country is quite citified, and so with churches. I have preached in the West London tabernacle, England, and at Gum Neck, N. C. I have served, during a seventeen years' ministry, so-called city churches and so-called country churches. I have been on the mission field at home and abroad, in fact have gone most of the ministerial gaits and I find it more and more difficult to differentiate between churches. A church is a church for "a' that"—with apologies to Bobbie Burns. They all excel in some way, and it is not always the "strait and narrow way."

As "human nature is much the same the world over" so are churches, only some are more so. "Everyone is as God has made him, and oftentimes a good deal worse."

I preached two years at New Union, Faywood, Ky., a so-called country church. I gave them all my time. They gave $900 a year in cash and at least $100 extra in presents for my wife and child and me.

They gave about $500 a year for missions, etc. I preached only one sermon a week (in the pulpit) and outside of the C. W. B. M. auxiliary we had no societies. The membership was about 50.

Again, are we sufficiently personal or are we too personal in our treatment of the preachers of churches, whether country or city, whether they give a part or the whole of their time?

Would it not be better to attack the *system*, or rather lack of system, under which we are all working (or perhaps playing) than to attack the unfortunate victims who are doing the very best they can under the circumstances? With a business system of grouping the churches and of calling the preachers, and a generous, consecrated membership back of them, we would have better preachers and more of them, and all the churches, no matter where located, would cease to be a "disappearing brotherhood" (as unfortunately this historic phrase probably applies to from 50 to 75 per cent of our nominal churches, as shown by the reports of our boards, etc.). Few know the silent suffering of the rank and file of our ministry under our present system. All of our problems may be epitomized into one, viz.: The Preacher Problem.

To its solution we need to bring our clearest minds, our kindliest hearts, our readiest hands. The wisdom and piety of the brotherhood is challenged perhaps as never before to consider this issue, this paramount issue, which pressingly confronts our pulpit and our pew.

Shelbina, Mo.

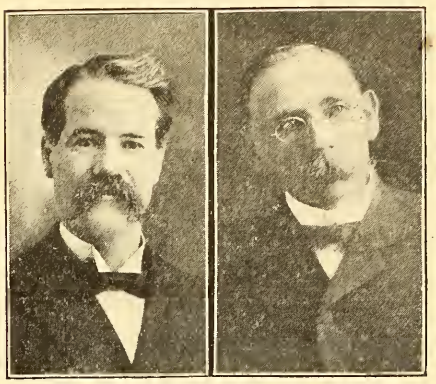
The Plan of Work.

By S. M. Bernard.

As president of the Colorado Christian Missionary Convention and a member of the state board, as well as host of the last state convention, it gives me pleasure to answer your question from a Colorado viewpoint, which is an elevated view—at least one mile above the sea. The state mission work should and does attend to the care of weak churches. This is its chief work. To bring children into the physical world and leave them upon a doorstep to die, is a crime against God and humanity. Draw your own conclusion in the spiritual realm.

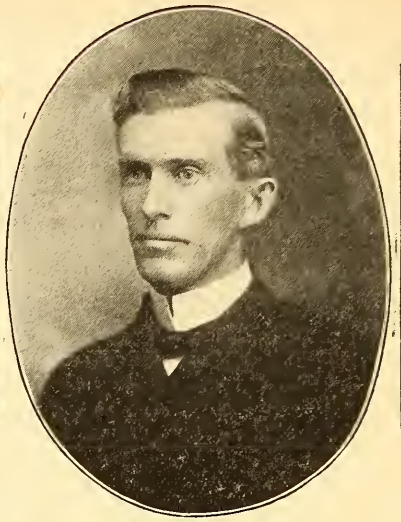
Boulder, Colorado.

The Work of the State Boards



J. M. MORRIS,
Washington.

H. F. BARSTOW,
Wisconsin.



J. O. ROSE,
Indiana.



GRANT K. LEWIS,
Southern California.



J. M. MONROE,
Oklahoma.

Ohio.

The Ohio Missionary Society was organized fifty-two years ago and has established 318 of the 558 churches and rendered assistance to at least half of the other churches of the state. It has added to the membership of the churches more than 45,000, or more than one-half of the present membership of all the churches in the state.

During the last year our missionaries did a splendid work, unsurpassed by any previous year in the history of the society. Last year we had 244 baptisms; this year 668, a gain over last year of 424. Last year we had 321 other additions; this year 563, a gain of 242. Our total additions last year were 565; this year 1,231. Dividing the number of days of labor by 366, the number of days in this year, we find that we have employed labor amounting to the time of one man for 31⅓ years, with an average of 40 additions a year. This, we think, is considerably above the work of the average pastor, and gives a splendid showing of the effectiveness of our missionary forces.

The greatest limitation placed upon us is the smallness of funds. The demands for work are far greater than we have as yet been able to satisfy. We are making a general call all along the line for an increase this year. Our apportionments have been raised, and we are sure that the brotherhood will respond in this emergency. Every preacher, every missionary manager, everyone interested in Ohio missions, should be like the drummer boy who said he could not beat a retreat, for his master never taught him how, but that he could beat a charge that would raise the dead. Let every one beat a charge so that the offering the first Sunday in November shall be large enough for all the needs of the work.

S. H. Bartlett, Cor. Sec.

Cleveland, Ohio.

New England.

New England has always been a difficult mission field. More or less work has been attempted, but not much has been accomplished. We have but 21 churches in all New England, and with three exceptions all of them are small, with a membership averaging less than 100. During the past year seven places have been helped and a new work inaugurated in Portland, Me. We were unable to invest much money, but good work has been done and some progress has been made.

There are many reasons why we have not made greater advance, but I will mention only two.

1. We are a poor and feeble people. There are 6,000,000 inhabitants in these six northeastern states, and only 3,000 of our people. Last year we gave about $650 for New England missions. Less than $1,000 was received from the A. C. M. S. and the C. W. B. M. Thus, with less than $2,000 at our command, we went forth to do missionary work in this great and important field. It has always been so from the very beginning, only in past years less money has been in our hands.

2. There has been a lack of unity in planning and in action among our brethren. Some of our people have thought that an evangelist should always be in the field; others that we should invest all our funds in missionary pastors. Both plans have been tried with indifferent success, because of lack of united effort.

But things have changed. We are now united upon a given plan; we are of one mind; we know what we want.

1. We desire a superintendent of missions—an able, talented, educated, consecrated man to counsel the brethren, enter new fields and have oversight of the mission work.

2. We desire missionary pastors—as many as possible—to develop newly entered fields, under the direction of the superintendent.

3. We intend to stand by the weak churches—to help them until they are fully able to support themselves.

To do all these things requires money, but we have faith in God, assurance of help from the A. C. M. S. and the C. W. B. M., and we ourselves must go down deeper into our pockets.

G. A. Reinl, Cor. Sec.

Mississippi.

Thousands of visitors to the World's Fair at St. Louis have stopped to gaze upon our "King Cotton." Nothing better could have been found to represent us. Perhaps there is no other state in which this king's rule is so complete. And now that this king has a standing in the markets of the world, prosperity has come to his kingdom.

This will mean a rapid growth in our population. Our last census gave us over 1,500,000; the next will be far above that. The north and east have long been content to spin our cotton for us; now they are coming down here to help us grow it.

It grieves us to know that our churches are not ready to receive those who come.

Think of only one out of every 150 of our people being Christian only! Think of 300 miles of railroad traversing the richest section of the state, from Tennessee to Louisiana, and only two struggling churches on the whole road! And if tears don't dim your eyes, look upon a long list of towns of from 5,000 to 20,000 each, and never a voice to say, "Let us be one in Christ." What are we doing about this? The best we can with the means at our command.

Last year was a happy one. Several new churches and Sunday-schools were organized, and there was a healthy growth all over the state.

A meeting was begun at Hattiesburg in March, the first work ever done there. In less than six weeks there was a church nearly fifty strong, a preacher employed and on the ground and $1,000 raised for a church lot.

Recently fourteen days were spent at Taylorsville. The small membership was more than doubled, and now that church bids fair to become in a few years a power in a neglected section of the state.

Our last convention took a great step forward. It was decided to employ a man to give his attention especially to the numerous small towns and rural districts. A good man was employed, and he is doing a fine work. This man is Bro. H. K. Coleson, of West Point.

We have every hope that this will be the greatest year for Mississippi missions that we have ever had.

Jackson. W. W. Phares, Cor. Sec.

Illinois.

(Bro. J. Fred Jones, the efficient corresponding secretary of Illinois, was suffering from a slight indisposition when we were planning for this issue, and at his request the following review of the situation in Illinois was written by S. S. Lappin, of Atlanta, one of the members of the state board.)

The state convention at Champaign was the best in many years, if not in all the history of the association. All reports were encouraging, and the whole meeting had the ring of business in it. There are some things for which we are thankful, because we believe they are forward steps that mean a good deal for the kingdom in our state. Among these we may mention:

1. Gain in co-operating churches. To get all of our churches interested in the work so

that they will not fail to do their part is the thing most needed in every state and in all of our work. By diligent work in the field Brother Jones has won the confidence and co-operation of new churches each year, so that some who believed themselves unfriendly to our work are rid of the delusion and are in line for progress. By thorough circularizing and letter writing on the part of our office secretary, Brother Deweese, many careless churches and pastors have been induced to lay by them in store for the state offering.

2. Our permanent fund continues to grow. We are trying to secure our share of the bequests that are being made by the aged and benevolently inclined among us, and our efforts are not in vain. This fund amounts to something over $2,400 at present, and has substantial growth each year. We hope soon to have a permanent fund the interest of which will pay the salary of our corresponding secretary.

3. The adoption of the living link plan has been well received. Already two churches have decided to support their own state evangelist through our board, and others are working in that direction. The number will be increased to ten or twelve, we believe.

4. The addition of the office secretary to our working force has proved a most fortunate investment. Brother Jones is enabled to be in the field most of the time without interfering with the work at the office. Then the fact of having a business headquarters in Bloomington, and a man in the office all the time, is doing good. Men passing through stop for a call, and thus all lines of our work are being drawn closer together. We believe that the thorough and systematic way in which Deweese sends out our literature has been a strong factor in our progress, and this work could not be done if we had but one secretary. And the state paper, the Illinois Christian News, has been a great help.

But the usual obstacles are before us. Some of our difficulties are:

1. Indifferent preachers. Some of these have experienced a change of heart toward our work and are our warmest friends. Some other very good preachers who rank high among their brethren, who write books and treatises on profound topics, who settle questions of moment for us, are still content to throw our appeals aside from time to time. Perhaps their time is too valuable to be frittered away on trifles. But the preacher holds the key to the missionary activities of his church just the same. These preachers find their way sometimes into great strong churches that were established by our board a few years ago, and they usually throttle the church if it is giving, or fail to lead it out if it is not. This fault is due to carelessness in some cases, and to selfishness in others. In a few instances the preacher has settled down to work a church for all there is in it, and he attends to all financial matters himself. If a representative of one of our causes visits his church, he meets him at the train, gives him a meal and bundles him off on the next train. This is not fair to church, preacher or missionary interests, and will result disastrously in the end. There is encouragement in the fact that within a year two or three good churches have changed preachers, giving as a reason that they want a man who will "lead the church out." And that's it; the preacher who refuses to lead his people out, should be led out himself, and he usually will be in the end, or the church will "wink out."

2. Lack of representation of churches at our state conventions. There is a movement on foot now to establish a system of representation by delegates, whose expenses shall be paid by the home church. Such a system would soon produce in every church a little circle of members who would not fail to attend the convention even at their own expense. People are not interested in a thing of which they know nothing. And a preacher must be powerful at realistic word painting if he makes his people see one of our conventions by telling of it when he returns.

3. Irregular pulpit supply. It is our conviction that we ought, as soon as possible, to discuss the matter of pulpit supply and changing preachers in a large way and agree on some uniform plan to which all churches might work. For example, if it were customary for preachers to move the first of September, and for pastorates to end at that season, it would be better for all concerned, for there would be more churches vacant and more preachers to be had at that season. The changes of pastors, with the risk of getting one who will undo all his predecessor has done, and with the great gaps between pastorates—these are our greatest problems in Illinois missions, and in all other missions. He who can aid in their solution will prove himself a benefactor indeed.

We believe we are to reach and touch and aid all the people with the great plea we make, and every year makes us believe it more and more. We have problems to solve, but we are approaching them in the right spirit and with determination, and when this great nation shall have been made to feel the power of the ancient gospel, we of Illinois hope to have had a part in the sowing and reaping. To this end we labor on, and for this we earnestly pray.

Arkansas.

The churches in most of the larger towns of this state owe their existence or growth, or both, to co-operative work. During the past year three city churches that have been receiving help have been dismissed as self-supporting. About 800 have been added to the churches during the year, one-half by baptism. Seven or eight congregations organized, four houses built, seven arranged for under the help of our co-operative work. The preachers assisted by mission funds have raised for building, pastor's support, missions, etc., over $14,000.

The corresponding secretary has averaged six sermons per week. (This is mentioned as an answer to the oft repeated objection to the expense, that the money ought to go for preaching, not to pay secretaries.)

Six dollars of mission funds, with what will be added to it where the work is done, will add one by baptism and one otherwise to the congregations, while $200 will enable us to keep a good preacher in the field, and $300 will organize a church and build a house.

This work has been done with $2,700.86 of mission money. The Home Board contributed to us $600, and we have returned $474.18, $125.82 less than we have received. The C. W. B. M. has given us $400, and we returned $792.78. (According to the State C. W. B. M. report at our May convention, we returned $400.) So that we are not very expensive to the general mission boards.

Our weaknesses and difficulties: 1. Fully five-sixths of the state is missionary territory, and cannot be reached effectively without money. This includes not less than twelve county seats and other good towns, of from 2,500 to 10,000 population, in about half of which is preaching from one to two Sundays in the month, assisted by our mission board. Each one of these ought to be a center from which the work is extending out in every direction. 2. Our meager funds. Give us twice the amount of money and we can multiply results thrice. 3. The disposition with many to be satisfied with an occasional protracted meeting. Disciples are to be found in every neighborhood, but the churches generally have not been cared for. Some are doing the best they can under the circumstances, others going back to the world, others to the denominations; but the hopeful feature is that many are thoroughly dissatisfied and distressed over the conditions. I think co-operative effort would have very little opposition, if we could do active work in a kind manner in every part of the state.

E. C. Browning, Cor. Sec.

Maryland, Delaware and the District of Columbia.

The above territory is included in our state organization, and we have also adopted a few places on our borders that are not near their own state co-operation.

The points in which our work has, I think, progressed most is in our city missions. Fifteen years ago we had one church in Washington, now we have four, with a fifth just over the district line, and a beginning made for the sixth. In Baltimore about the same time there was one church, with another just beginning; now three more missions are in progress, each with its own missionary. There has been for years a colored congregation there also.

We have been especially successful in building new churches, more than a dozen having been built in the last fifteen years, in a territory where we have but about thirty congregations. There have also been large numbers of converts, and many of our members have learned the grace of liberal giving; but we have made some failures. I think one of our greatest difficulties has been to keep the isolated churches going. Last year we lost a small congregation; the leaders got discouraged and sold their building to the Baptists. We have sometimes failed to get the best men to man our missions, and have been hindered in some places by too often changing preachers. While most of our churches are liberal, we fail to have the increase in contributions to our state work that we need, and herein lies one of our greatest problems. J. A. Hopkins, Cor. Sec.



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Session 1904-5 begins Tuesday, September 13.

Address the President,

ROBERT E. HIERONYMUS, - - EUREKA, ILLINOIS.

Nebraska.

This state is rapidly taking a place of commercial and economical importance among the states. It is no longer counted the land of the grasshopper and the home of the scorching hot winds. The people are prosperous and the cities and villages are growing both in population and wealth. Nebraska Disciples have been awake to the opportunities growing out of these conditions, and are exerting themselves to meet them. We have strengthened many weak churches. Many that were idle have been helped to activity. Some that were living merely, and inefficient, have become strong and progressive. New houses built, old ones repaired and enlarged, debts extinguished and parsonages erected, speak of material progress. A few new congregations have been started each year, enough to make good the inevitable losses. We can claim decided progress in our missionary activities along state lines. There is unity, continuity and power in this work. The future is promising.

We have not always succeeded. There have been mistakes of judgment in choice of fields. Sometimes we have been misled. We have not generally had sufficient funds to properly follow up a victory. We have never been able to give assistance to all the needy fields asking therefor. There are a dozen places now on the waiting list. Then we have not been, are not now, able to find *men* enough to care for the work. We suffer from too many preacherless churches. But for the young men in our Bible department at Cotner University, we would be hopelessly crippled.

Because we have done well hitherto, and because we have nothing but the plain gospel of Jesus for our theme, we are looked to for increased activity. "Let us see your faith in your works," they say unto us, and the demand is a just one. We must go forward if we would not lose our place.

W. A. Baldwin.

Missouri.

The mission work of our people in Missouri as far as internal evangelism is concerned, is easily divisible into three periods. First, the social period. The people came together in mass meetings which continued for several days, oftentimes a week. Some of the leading preachers would appear before the people, great sermons would be preached, many would be converted and it would be a season of great rejoicing. It was indeed the annual "good time."

Second, the formative period. Seeing that the day for the mass meeting would soon be gone, preparation was made for better things, and in the autumn of 1869 the present organization was effected. A. B. Jones became corresponding secretary, and did a work in foundation laying of which any man could be proud; he was indeed a "wise master builder." Following him came G. A. Hoffmann, with a capacity for work that was marvelous, who, with his co-laborers, wrought up the church to a great enthusiasm in state missions.

This was the day when money raising at the conventions flourished; the life member, the annual member and the large personal givers were numerous, and the enthusiasm of many waxed hot for the winning of Missouri to "Our Plea." It was believed then that soon we would have a church in every community in the state, and great things were done. It was indeed a glorious period.

Third, the period of real organized work. In the former period, not many churches, as such, contributed to the work; the money came almost exclusively from individuals. Now nearly every dollar received for state work comes through the churches, and we have settled down to a steady, persistent effort to accomplish our purpose of planting a church, and making it strong in every community in the state where a Protestant church can be maintained. There may not be so much noise and hurrah about our work now as in former years, but we believe that for real, solid, permanent work the period we are in has never been surpassed.

Surely the record made is one of which every Disciple—whether spelled with a big D or a little one—who lives in Missouri may well be proud. It has organized 948 congregations, had 42,334 additions by confession and baptism, 32,487 have been added in other ways, making a total of 74,821. Two-thirds of the now existing congregations have either been planted or assisted by this work, and over 500 church houses have been erected. A glorious history truly.

But it ought to have been more so. We have not done what we could. Thousands of our people have been utterly indifferent, and some, strange to say, have even opposed this great work. We have even found men who claimed to be ministers that never so much as mentioned this matter to their people, so that the burden of the work has really fallen upon the few; the many have not touched it even with the tip end of their fingers.

Our church in Missouri is a giant, but is not doing a giant's part. When you compare the work done with the funds placed at the disposal of the state board, it is wonderful; we indeed challenge the world for its equal. But when you compare the amount given with the membership in the state, it presents a different aspect. Think of it, only about four cents per member contributed for such a work! Surely this is anything but glorious.

This is not written to discourage, far from it; but to stir us up to our duty in the great enterprise.

T. A. Abbott, Cor. Sec.

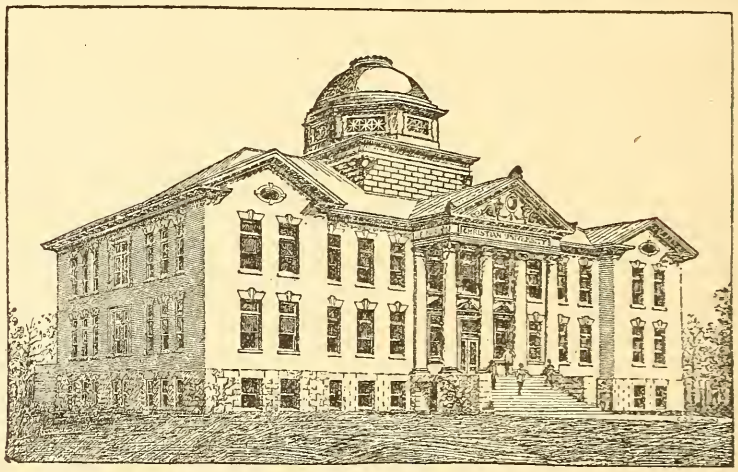
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A. B. Philputt — D. R. Dungan

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This committee consists of leading educators, pastors, choir leaders and other workers, of the Christian Church, who have selected hymns and rendered other valuable assistance to the General Committee. Their suggestions have been quite helpful, and the success of the work, in a great measure, is due to the faithful service rendered by this committee. The names will be published soon.

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West Virginia.

In West Virginia the state work is fairly prosperous. Last year there was $1,037.73 raised, this year $1,225.28. We are not only reorganizing our congregations in rural districts, but we are going into the centers of population in our state.

The state meeting just closed at Bethany showed the best results in the history of our work in one year. There have been more baptisms by pastors and evangelists. The 194 congregations want stronger and better men in the pulpits. The pastoral system has done so much to take our churches out of the ruts and make them more efficient for the work of the Master. A. Linkletter, Cor. Sec.

Moundsville, W. Va.

❁ ❁

Northern California.

The brotherhood of Northern Calirornia have no reason to feel discouraged, but quite the contrary. A little retrospective examination will soon demonstrate this.

During the past year our net gains in property were 16%; in amounts raised for state missions, 60%; in baptisms 47%, and in membership 13%. Our per capita average for state missions was 34 cents, for all missions $1.62, and for all church purposes $10.47. The same rate by all states would put in our church treasuries an amount equal to one-twelfth of all religious contributions of the United States, even including the great Roman hierarchy.

Our failures in the past have been in spending too much of our effort in the small country places. We have failed to do foundation work in the populous centers.

San Francisco with half a million people has but two of our churches. With God's help we will soon have two more. There are 51 county seats in Northern California, and 37 of these we have not entered. Our forward movement must include the storming of these strongholds.

We have had some failures through bad men both in and out of the ministry, but we feel that that is also largely a thing of the past now because of more thorough organization.

J. P. Dargitz, Cor. Sec.

❁ ❁

Texas.

The Texas mission work made an advance the past year that was very gratifying. Some changes were made at the beginning of our last year that were necessarily experimental.

First, we employed not so many evangelists as usual, but devoted the means to the aid of the weak churches, grouping them and sustaining regular visits by the missionary pastor. The most hopeful did not expect this plan to result in as many conversions, but we reported a larger number of baptisms than ever before. In this way we are "caring for the country churches." A goodly number have been saved from the curse of division and led into larger usefulness.

Second, in increasing and perfecting district organizations, thus bringing the executive committee closer to the people. We can say to the brethren: "This work is to be done here in your district, under the direction of this committee which you have chosen; if necessary, the state board wants to help you; now what are you willing to give for the support of this work?" This method reduces the opposition to the minimum. The chief hindrances are:

First, the lack of information about our organized work. Our people are essentially a missionary people. They love our plea, and when they understand that their money will be faithfully and economically used to advance that plea they will give. The remedy is to be found chiefly in the circulation of good missionary literature, especially our best papers. Nothing has done more in Texas for this work than the circulation of the Christian Courier. No agency in our brotherhood has done more to advance missions among our people than the Christian-Evangelist.

Next, the failure of many of our preachers to take special interest in our mission work. Many ministers think that they have done their full duty when they announce: "Next Sunday is home [or state] mission day. Hope that we will have a good collection." Some churches that gave $500 last year for missions have changed preachers. The missionary ministers have been promoted. This year we will get, all told, about $200 from the same church that gave $500 last year; the reason—omissionary ministers.

Another great hindrance is that many committees or "boards" do not give careful and consecutive attention to their work. To save

(*Continued on page 1328.*)

Our Budget

—Here's to State Missions: Their success means the success of the cause we plead.

—We are glad to give a special number to the worthy cause of State Missions, and we solicit a careful reading of what is said herein, by our state secretaries and others, on that subject.

—A subscriber writes: "Let scientists convince me that light made the eye and that sound made the ear, and I am ready to worship the sun and the donkey." In that event our subscriber would not miss it in worshiping the scientists who propound that theory, for they would answer very well to the last mentioned object of worship!

—One of our ablest writers in a personal letter says that the CHRISTIAN-EVANGELIST of Sept. 29 "has two articles, at least, that can, without any exaggeration, be described as 'great'—the 'Easy Chair' and the article on 'Superstition and Religion.'" Perhaps curiosity will prompt some of our readers to turn back to that number and see if the charge is well founded.

—The CHRISTIAN-EVANGELIST has been too busy in serving the general interests of the brotherhood, of late, to give much attention to its own interests. Our readers will pardon us for this. We have been going on the principle that, if we devote ourselves to the needs of the cause, our friends will see that our subscription list does not suffer. We are glad to report that this expectation is being justified by our friends.

—We have received two additional sermons by E. S. Ames, pastor Hyde Park Christian church, Chicago, in his series of twelve sermons, which he is offering to the public at $1.00 for the series. The two sermons received are "The Friendship of Jesus," and "The Significance of Baptism." Many will not be able to accept all the statements in these sermons, as we cannot, but all will admit the literary excellence of the sermons, and the emphasis they lay on the spiritual nature of Christianity. We can only regret that, along with this emphasis of the spiritual, there is not greater emphasis on the supreme dignity and divinity of Jesus Christ, from whom has come Christianity, with all its spiritual conceptions.

—We are in receipt of a communication, which we cannot print in full for lack of space, from Bro. R. W. Miller, elder of the church at St. Petersburg, Fla., in which he points out the struggles of the little band of Disciples in that southern city by the sea, which is visited by many thousands of people from various parts of the Union during the winter season. Bros. B. F. Manire and Albert Flower, veterans of our cause, began the work there a few years ago, since which time a lot has been bought and a building erected, on neither of which is there any debt. Recently Bro. J. P. Rowlison, of Tampa, assisted by Bro. J. F. Montgomery, principal of one of the city schools at Tampa, held a meeting resulting in some baptisms and the strengthening of the church. Brother Montgomery was persuaded to give up his school and minister to the spiritual needs of this little flock. This he has been doing for several months with great acceptance. And now the young church, too weak to pay him the proper support, is sending him to the national convention at St. Louis in order that he may lay the situation before our home board and solicit its co-operation in building up the church in that city. Brother Miller writes: "Brother Montgomery goes from us to you fully authorized to represent us in any way that may be necessary, and to your Christian love and confidence and consideration we most earnestly commend him." The editor is glad to add that he is personally acquainted with Brother Montgomery and would most heartily commend him and the worthy cause he represents to the brotherhood at large.



REV. ROBERT PEGRUM, M. A.,

who has recently become a member of the St. James street Church of Christ, Boston, Mass.

Mr. Pegrum is at present pastor of the Tabernacle Congregational church, Yarmouth, N. S. But he believes in the plea of the Disciples, and is anxious to enter the ministry among us. Bro. A. L. Ward, our pastor at Boston, and the church's official board, commend him heartily. He is 54 years old, and is a preacher of excellent ability. He comes to us well recommended, and has had a long and honorable service as a minister.

Mr. Pegrum is of English birth and training, and while in his home country was a member of C. H. Spurgeon's church. He came to America in 1881. For seven years he served as a Baptist minister, but left that church because he did not agree with them on the question of the communion. In 1889 he was called to the pastorate of the Congregational church, Watertown, Conn., where he served for eleven years. His next pastorate was his present one at Yarmouth.

"I have examined his recommendations from both Baptists and Congregationalists," states Brother Ward. "Some of these are from men of national reputation. He has been honored with high official position among the Congregational brethren, and is an honorary member of the American Board of Foreign Missions."

—W. W. Morley has begun work at Medford, O. T.

—Wabash, Ind., has called Edgar Daugherty, of Danville.

—Milton, Nova Scotia, has taken John Waugh as pastor.

—E. J. Wright reports good progress at Leavenworth, Kan.

—J. F. Hay, a recent Bethany graduate, goes to Decatur, Mich.

—H. E. Stevens has been called for a fourth year at Van Wert, Ohio.

—The Sunday churchless crowd! Ten murders on one Sunday!

—Bruce Brown, of Chicago, has declined the call to Stockton.

—O. H. Truman has entered upon the pastorate at La Crosse, Kan.

—The church at Fort Scott, Kan., is putting in a new lighting plant.

—S. F. Rodgers will close his work at Remington, Ind., on December 25th.

—Auburn, Ill., is without a pastor. J. W. Winbigler, of Girard, supplied last Sunday.

—A. C. Finch, of Belleville, Kan., has been called to the First church, Kansas City, Kan.

—The church at Corvalis, Ore., has just begun an evangelistic campaign with J. V. Coombs.

—J. H. Carr, of Ames, Iowa, has received a call to Mokane, where he has been in a meeting.

—Joseph Franklin, who began his ministry in November, 1854, has just celebrated his 70th anniversary.

—An all-day rally has just been held at Cuba, Ill. Bro. A. L. Ferguson reports a delightful and profitable occasion. D. E. Hughes, of Monmouth, Ill., was the preacher.

—We have been unable to crowd into this number all the valuable reports from our state corresponding secretaries.

—S. W. Lodwig, Morrowville, Kan., has just been ordained at the hands of Edward Clutter and the elders at Narka.

—Mississippi has again claimed C. Kingsley Marshall, and B. F. Bolton has succeeded him at New Decatur, Ala.

—J. M. Morris, corresponding secretary of the Washington state missionary board, has removed to 3627 Ashworth avenue, Seattle, Wash.

—The Advance is moved to remark that the slow pace of evolution is more acceptable in theology than in the payment of pastoral salaries.

—There are 35 counties in Michigan where the primitive gospel has never been preached and 160 cities and towns where we have no church.

—A. L. McQuary, who has taken up his residence at Aurora, Mo., is preaching half of the time at Monett and one-fourth of the time at Diamond.

—St. Louis ministers, at their last meeting, resolved on a simultaneous evangelistic movement in this city, beginning immediately after the holidays.

—I. H. Durfee is about to hold a meeting at Old Mill Creek church, in Logan county, O., where Alonzo Skidmore, his professor at Old Hiram, is now pastor.

—The group of our St. Louis ministers includes all but Bro. S. B. Moore and Bro. O. A. Bartholomew, both of whom were absent when the picture was taken.

—J. M. Monroe dedicated the church at Garber, Okla., last Lord's day, and raised nearly double the amount of indebtedness necessary. Next Sunday he will dedicate at Kaw City.

—George A. Miller is giving to his people of the First church, Covington, Ky., some results of his recent trip to Palestine and Egypt. He has just begun a special series of Sunday evening services on "Travels and Studies in Bible Lands."

—Dean W. J. Lhamon's class in the auditorium of the Christian church at Columbia numbered 327 last Sunday morning.

—Among the early arrivals of those coming to the convention and the World's Fair, we have had pleasant calls from A. E. Ewell, of Bonham, Tex., and J. P. Longston, of Independence, Kan.

—We hope our friends will have patience. We are making a new mail list and it may be several weeks before it is completed. In the meantime do not imagine you have not received credit for the remittances sent.

—A Chicago playwright and humorist is said to be making $5,000 a week out of the applauding public. One man taking in as much money from "nonsense making" as our Foreign Society receives to evangelize the heathen!

—Indiana has done the wise thing in appointing Bro. J. O. Rose to take the financial side of the state work. Brother Legg has done brilliant service and his record is almost phenomenal. But such a field needs more workers.

—A vigorous fall campaign is now in progress in the Irving Park Christian church, Chicago, under the direction of John R. Ewers. Recent additions promise substantial help, both financial and spiritual, and the debt is already being reduced.

—The church at Boston enjoys the distinction of having two preachers in its membership who are preaching for Congregational churches. But these men, whose portraits adorn our pages this week, are waiting for openings in our own churches.

—J. W. Lowber, who was in St. Louis some days ago, has begun a course of Sunday night lectures in the interest of the students of Texas State University, on "The Religious Influence of the World's Fair and the International Congress of Arts and Sciences."

—J. G. M. Luttenberger closed his work at Elvins, Mo., some time ago. The church has extended to him a call to locate as pastor, but it has been impossible for Brother Luttenberger to accept on account of his studies in Barnes medical college. Amos K. Clark has taken charge of the work.

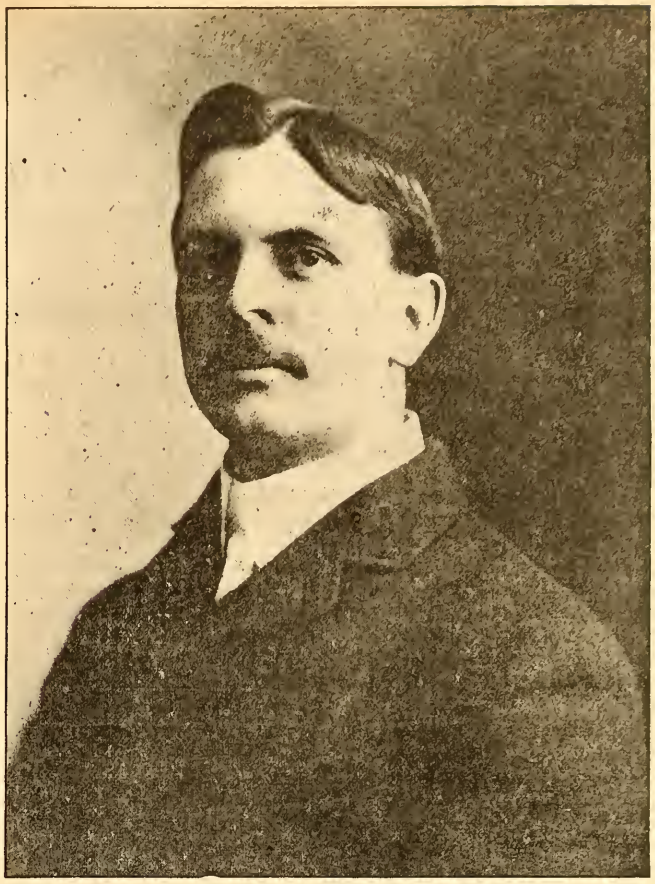
—The political agitation in Missouri has resulted in the nomination of a large number of farmers for seats in the next general assembly, there being no less than 82 of these as against 48 lawyers, who have usually been in the lead. Four preachers, one capitalist and one "politician" are tabulated on the list.

—Brethren at West Plains, Mo., have pursued the course we suggested in reference to sending pastors to the convention. They presented theirs with a purse and a request to use its contents in defraying his expenses while attending the convention. We trust that many other churches have done likewise.

—James N. Crutcher, of Moberly, read a paper before the preachers of Kansas City and vicinity at the last monthly meeting on "The Relation of the Preachers to Civic Righteousness." The next paper will be read on November 4, by T. P. Haley, his subject being "Federation or Christian Union—Which?"

—The church at Collinwood, O., in order to make up a deficit in the current expense account, adopted a plan of dividing the membership into twenty companies, each having a "captain," with the purpose that each company should bring $10 to a special social. The membership responded heartily and $213 was realized.

—The First Christian church at Joplin, Mo., has recently suffered a great loss in the death of J. A. Miles, one of the elders of the congregation, and one of its charter members. He was born on the "Western Reserve" in Ohio and lived for some years in Iowa. He



A. T. JUNE, SOUTH PORTLAND, MAINE,

A Congregational minister who was brought into the Disciple fellowship through Bro. J. H. Hardin, while the latter was New England evangelist.

Brother June holds membership in the St. James Street Church of Christ, Boston. At present he preaches for the Congregational Church, South Portland, Maine, and for the Christian Church, Portland, Maine. He will be at the national convention.



DR. MACKLIN AND HIS FAMILY—JUST ARRIVED!

has been associated with some of our ablest pioneer preachers, and members of his family are honored workers in our churches throughout the land, one of his brothers being an officer in Central church, Denver. General Nelson A. Miles is a relative of this family. "He was a good man, full of the Holy Spirit and of faith." He had for years been an ardent admirer and supporter of the CHRISTIAN-EVANGELIST.

—Walter Williams, in an address to Missouri university students on "Why Study the Bible?" characterized the book of Luke as the best text-book of journalism to be had. "Luke," he said, "is always clear, courteous, truthful—first lessons to be learned by the young journalist."

—Last week the Foreign Society, Cincinnati, O., received two gifts on the annuity plan, one from an aged sister in California of $1,500, and one from a friend in Texas of $200. The Foreign Society has passed the $200,000 mark for its annuity fund, and hopes to reach $250,000 for this fund this year.

—Congregationalists will be in council at Des Moines, Ia., while we are holding our convention in St. Louis. Several carloads of these descendants of the Pilgrims will come to St. Louis and have a "day" at the Fair immediately following "Disciples of Christ Day." Some of their great speakers will address their gathering at Festival Hall.

—The work done by W. J. Dodge in Lead, S. D., gave great satisfaction to the brethren there. Sister Grace Crow, the church clerk, writes: "We all feel that Brother Dodge has been a blessing to us, and has laid the foundation for a grand work in the Black Hills." Brother Dodge began with eight members and left the church strengthened in every way.

—Our church at Vacaville, Cal., where J. E. Denton is pastor, has just celebrated its jubilee, having been organized on October 4, 1854. J. O. Coburn gave the historical sketch, J. Durham contributed an original poem, and letters from former pastors were read. Others taking part were: Rev. James Curry, Evangelist G. A. Ragan, the pastor and Rev. D. J. Weddle.

—The membership of the Central Church of Rockford, Ill., has exactly doubled itself in four years. The church has grown from a mission to an influential, self-supporting, downtown church with a stone building, and nearly all of its debt provided for. O. F. Jordan, who has preached for the church during this period, has just been extended an indefinite call for the future.

—Thirty more pledges on E. C. Browning's proposition to be one of the fifty men to give $10 each toward the purchase of a lot at Hot Springs, Ark., will help the situation there very materially. Five hundred dollars has just been paid and twenty of the fifty required pledges secured. One thousand dollars is wanted by April next. We have frequently commended this undertaking and believe a good church at Hot Springs is a real necessity.

—We are glad to learn of the fine work which A. B. Griffith has done for the church at Webb City, Mo. While in this growing little city on business he preached for the church some time, and upon refusing pay for his services the members made him a present of the New International Encyclopedia, which cost $120. Naturally he appreciated this and the gift is a credit to the church. W. A. Bogges has now taken up the pastorate here, and reports indicate a fine prospect.

—The following card from Brother Combs tells its own story. We sympathize with the church in this added burden to the load it was carrying. "I dislike to be the bearer of ill news but it will doubtless be a matter of sorrowful interest to some of our brethren to know our house of worship at Sixth and Prospect was destroyed by fire about ten days ago. Our new church building will probably be ready for occupancy early in the spring and until then we will hold our services in a neighbor church.

Kansas City, Mo. "GEO. H. COMBS."

—The business men's Bible class of the North Park church, Indianapolis, has on its roll about 100 names. With one exception, this is the largest enrollment in the city. The ladies also have a large class. A delightful occasion the other day was a dinner served by the one class to the other. Bro. Austin Hunter ministers here, and reports the occasion as contributing much to the interest in the Sunday-school work.

—S. M. Strawn, who has been appointed a member of a committee by the Valley Falls church to call the attention of Kansas home-seekers to their church, sends the following: "Anyone desiring to move to a community in northeast Kansas, near a live, out-of-debt church of Christ, located in the best agricultural district in the Missouri river valley, can get any desired information by writing S. M. Strawn, Valley Falls, Jefferson county, Kan."

—W. M. Templeton writes from Honolulu, Hawaii: "Bishop Bayard Craig, of the diocese of Denver, Col., has just closed a profitable two months' service with the church in this city, this was his vacation time and he spent it sight-seeing and serving the church at the same time, as we are yet without a settled pastor. Bro. Craig is optimistic, and encouraged us greatly by his counsel and prophecies of good for the church here. Several were added to the church during his stay."

—The Mackinaw Christian church, which has always been regarded as a missionary church, will have now a deeper interest in the evangelization of the world. Roscoe Hill and wife, who recently went to Matanzas, Cuba, under the direction of the F. C. M. S., have membership in that church, of which Brother Hill's grandfather was a charter member. There is where Brother Hill was raised. The Mackinaw church, of which H. H. Peters is the pastor, made a special offering of $300 for this work, and $700 was contributed by the churches of central Illinois.

—We publish elsewhere in this issue the first of three articles by Brother Wharton on the "Christian Use of the Tithe System." These articles have been prepared for the CHRISTIAN-EVANGELIST at our request. We invite our readers to a careful reading of these articles, and an earnest study of the subject. We believe the importance of the subject discussed and the great interests among us which depend for their success on larger financial resources, demand this at our hands. At one time, we confess, we had a feeling of indifference, not to say opposition, to the tithe system, but further investigation, experience and observation have led us to see and realize the need of some equitable and systematic plan of Christian giving, in order to our own spiritual development and to the success of our great philanthropic enterprises—educational, benevolent and missionary.

—On Sunday, Oct. 2, the Hyde Park church, Chicago, had services in recognition of its tenth anniversary. Profs. W. D. MacClintock and Herbert L. Willett spoke. There have been many changes in the membership, but the pastors never remove from the church. Dr. Willett and Dr. Errett Gates each served three years as pastor, and E. S. Ames is entering upon his fifth year. A new plan has been adopted for the Wednesday evening meetings. It is to have the members speak, one each evening, upon their occupations. There are forty different lines of business represented in the church. The talks are proving instructive with reference to the development and enormous proportions of modern industrial and commercial pursuits. Very live human and religious problems arise at every point. Besides, it affords the church an excellent opportunity to get acquainted with its individual members on the side of their daily interests, temptations and achievements. E. S. A.

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Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

—From Optimist to Rip-Saw. We are in receipt of the October number of the "National Rip-Saw," containing the name of Frank G. Tyrrell as one of the editors, and his introductory letter. We like outspoken opposition to evil and admire the courage that does not hesitate to denounce the wrong, even when it is unpopular so to do. But we do not like the tone of the Rip-Saw, nor its vocabulary. It seems to labor under the impression that rough language means vigorous writing. This is a mistake which inexperienced writers are liable to make. Nor do we think its criticisms in the realm of politics or religion are just. Judicious criticism is wholesome, but reckless charges only react on the man or paper that makes them. We regret Brother Tyrrell's connection with the "Rip-Saw." He is capable of rendering far better service to his fellowmen than he is likely to do or can do through the columns of such a journal. That he will find this out in due time, we do not doubt. He is incapable of adjusting himself to that type of journalism.—P. S. We have had a heart-to-heart talk with Brother Tyrrell since the foregoing was written, and he authorizes us to say that his editorial connection with the paper mentioned will be severed at once. He has

been misled as to the method and policy of the paper, and wholly repudiates its style and its criticisms. No announcement we have made for some time gives us more genuine pleasure than this. Brother Tyrrell has unusual gifts, and when these are fully consecrated to the Master's use, a career of great usefulness awaits him.

—Bro. W. H. Rogers is working away at Swampscott, Mass., with good prospects of succeeding in rebuilding the church at that place, as is evident from the following unsolicited letter which he has received:

West Lynn, Mass., Sept. 24, 1904.

Rev. W. H. Rogers, Dear Brother: I wish to congratulate you upon your statements made last Wednesday evening concerning the work at the church. Your persevering and businesslike way of managing the affairs of the church as low down as they are seems to me commendable and worthy of special praise.

You are on the field of Waterloo on the English side; on the side of right and love; you are bound to win. Your zeal, your vim, your love for your church, will make any pastor successful and will make you successful even under the trying circumstances which you encounter here. Yours sincerely,

Samuel B. Pitman.

❁ ❁

World's Fair Pavilion Fund.

Total amount previously acknowledged	$3,691.60
Received since then from A. E. Ewell, Bonham, Texas, for Texas Christian University	50.00
Rose A. Windsor, Garden Plain, Kan	1.00
Total amount received to date	$3,742.60
Balance needed to complete payment on building	366.04

Leave an offering with us, or hand it to the hostess at the Pavilion, to complete this payment and defray expenses of maintenance.

J. H. Garrison,
Chairman World's Fair Pavilion Com.

❁ ❁

Benevolent Association Receipts.

Last year the receipts of our National Benevolent Association were $70,335. This year they are $77,440. For this increase above the splendid increase of the year before over what had preceded it, we are very grateful and mightily encouraged. We believe, too, that our efficiency in converting money into comforts for our old people and into the betterment of character and life opportunities for our young people, has also greatly improved.

G. L. Snively.

❁ ❁

Business Men's Session.

Bro. R. S. Latimer, who is chairman of the Business Men's Hour on the Home Mission Day, informs us that the following program has been made:

Measure and significance of that word "America," S. M. Cooper, Cincinnati, Ohio.

Measure and significance of the words "The American People," Howard C. Rash, Salina, Kan.

"The Purpose of God in our History is too Manifest to Question," Hon. Thomas W. Phillips, New Castle, Pa.

"Our Opportunity out of our History is our Responsibility," Hon. W. H. Graham, Allegheny, Pa.

We trust that a large number of our laymen will not only attend, but will take part in the discussion at this session. It is sure to be very profitable to them and to the cause in general which we all have at heart.

Who is
Macbeth?
The maker who isn't afraid of his lamp-chimneys.

The Index tells you, in ten minutes, all you need to know for comfort with lamps and the saving of chimney-money; sent free; do you want it?

Macbeth, Pittsburgh.

Frontispiece—State Corresponding Secretaries.

1. T. J. Legg, Field Secretary, Indiana.
2. G. A. Reinl, New England.
3. C. M. Keene, Michigan.
4. W. A. Baldwin, Nebraska.
5. W. J. Cocke, State Evangelist, Georgia.
6. H. W. Elliott, Kentucky.
7. W. W. Phares, Mississippi.
8. T. A. Abbott, Missouri.
9. J. A. Joyce, Pennsylvania.
10. J. Fred Jones, Illinois.
11. M. R. Waters, Minnesota.
12. W. S. Lowe, Kansas.
13. S. H. Bartlett, Ohio.
14. H. Charles Combs, Virginia.
15. S. R. Hawkins, Indian Territory.
16. J. C. Mason, Texas.
17. J. P. Dargitz, Northern California.

❁ ❁

Shall the Convention Time be Changed?

I have just read with much interest Brother Van Kirk's letter. While I may not know all the objections which might be urged, yet I want to say "Amen" to the suggestion for a change. The present date has been the barrier that has kept us from attending several times in the past. May the suggestion be carefully considered. L. F. Stephens, evangelist.

Roseburg, Oregon.

Many meetings beginning soon after vacation are broken into or cut short by the national convention.

In country and semi-country communities it is advisable to have the meeting before cold weather. The moonlit period in October is perhaps the best time. But the convention's coming at that time interferes with the meeting. Are these not weighty reasons for changing the date? W. W. Harris.

New Holland, Ohio.

❁ ❁

Christian College Day at the World's Fair.

October 18 is Christian College day at the World's Fair, and the state hall in the Missouri building has been given up to the school upon that day. A large delegation of students and teachers will go down in a special car on Monday.

Appropriate exercises will be held in the state hall at three o'clock Tuesday afternoon, with addresses and a musical and elocution program, followed by a social hour. A large reunion of alumnæ and old students is expected, and all friends are invited. Christian College has two very fine displays at the exposition, one in the Educational building and the other in the Christian church pavilion.

Christian Churches in St. Louis.

First.—John L. Brandt, Locust near 3100, Olive and Washington avenue cars.

Second.—E. B. Redd, corner Eleventh and Tyler, Bellefontaine cars.

Fourth.—Eugene T. McFarland, Blair and Penrose, Bellefontaine and Broadway cars.

Union Avenue.—J. M. Philputt, Kingshighway and Morgan, Olive, Delmar and Suburban cars.

Compton Heights.—F. N. Calvin, corner California and St. Vincent, Compton Heights or Park avenue cars, and get off at California avenue.

Hammett Place.—Samuel B. Moore, Easton avenue and Marcus, Page, Taylor and Spaulding cars.

Hamilton Avenue.—F. A. Mayhall, corner Hamilton and Plymouth avenues, Page and Easton cars to Hamilton, or Suburban car to Etzel avenne.

Tuxedo.—J. A. Bennett, Suburban car.

Maplewood.—G. A. Hoffmann, Suburban, Maplewood car.

Old Orchard.—Melmotte, Miller Suburban, Maplewood car.

Carondelet.—G. E. Ireland, 6801 Virginia avenue, Bellefontaine, Broadway or Grand avenue cars going south.

Christian Endeavor Hotel,
ST. LOUIS, MO.

If coming to the World's Fair or the National Convention you should stop at the Christian Endeavor Hotel, because it is located only 100 feet from an entrance gate to the Fair Grounds, and on Market street car line which runs direct from Union Station to the hotel without change. It is an ideal home for respectable people. Rates arranged in advance; European plan, $1.00 per day. For particulars address, CHRISTIAN ENDEAVOR HOTEL & AUDITORIUM CO., 6600 Oakland Ave., St. Louis, Mo.

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FINE Prairie Farms in Southwest Missouri, $35.00 an acre. M. Wight, Iantha, Barton Co., Mo.

ROOMS reasonable for World's Fair visitors; three car lines, without change. Mrs. Irving, 5115 Ridge Ave.

FOR RENT—Rooms for World's Fair visitors; convenient to cars; meals if desired. Apply, Mrs. Russell, 1442 Clara Ave.

ROOMS FOR VISITORS—Two connecting parlors, second floor, bedroom and bath adjoining; suitable for party. Mrs. Danford, 4415 Garfield Ave.

MRS. W. V. HOSTETTER is at home at The Cabanne, 5078 Cabanne Ave., St. Louis. She has pleasant rooms to let to World's Fair visitors at reasonable rates.

ACCOMMODATIONS for Fair visitors. Private home; modern conveniences; three car lines; special rates to parties. Mrs. Anderson, 2713 Geyer Ave., St. Louis, Mo.

VISITORS to St. Louis can secure lodging for $1.00, or lodging and breakfast for $1.25, in private home in first-class neighborhood. Mrs. Wilkinson, 4744 Hammett Place.

THE Ladies' Aid Society have homes for World's Fair visitors, 50 cts. to 75 cts. for lodging; one mile from Fair grounds. Write Mrs. G. A. Hoffmann, Maplewood, St. Louis, Mo.

FURNISHED ROOMS—Three minutes' ride on electric cars to Fair entrance; $3 to $5 per week. Mrs. Henry Orpen, Richmond Heights, Ellendale P. O., St. Louis Co., Mo.

4114 DELMAR BL., St. Louis, Mo., delightful rooms, with breakfast, to World's Fair visitors; gas, bath; direct car; rates to parties. Rooms reserved ahead. Misses Gerber.

ROOMS TO RENT—You can find four large, nice rooms in a private Christian family, No. 1605 Arlington Ave.; 50 cts. a person a day; breakfast served if desired. Take Easton Ave. cars to Arlington Ave.; one car line to Fair Grounds gate. F. B. Schell.

ROOMS in private family, within one-half block of three most direct car lines to World's Fair, a ride of seven minutes, or walking distance. Good restaurants within a block. Rates, 75 cents to $1.50 per day. Address, Dr. Wm. Nifong, 834 North Kingshighway.

BRO. WM. MATHEWS & SON, at 3100 and 3418 Washington Ave., can accommodate 200 Christian Convention delegates. Room 50 cents to 75 cents each person; meals, 25 cents. Three car lines direct to Fair or Convention, 15 to 20 minutes' ride.

NEWLY FURNISHED ROOMS, on Fountain Park, West End residence; seven minutes to main entrance of Fair; shade trees, lawn, corner building, cool and airy rooms, free baths, filtered water, telephone service. Mrs Godwin, 4938 Fountain Ave., St. Louis, Mo.

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Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

Sunday-School.

October 23, 1904.

ELISHA AND NAAMAN.—2 Kings 5:1-14.

Memory Verses, 10-14.

GOLDEN TEXT:—Heal me, O Lord, and I shall be healed; save me, and I shall be saved. —Jer. 17:14.

Naaman, the captain of the Syrian king's host, wealthy and honored and prosperous, was not a happy man. What he *had* was all right, but what he *was* troubled him. To have rank, power, reputation and riches, and yet to be a leper, was to have all the equipment and instruments by which men are accustomed to expect to get happiness, but to be cut off from the happy use of them. It was to have the things which all men desire, but to be unacle to get from them the satisfaction which all men wish.

Though leprosy is not a frequent disease in our day, there is no disease more common or more pitiable than that which, attacking the vital part of a man's personality, leaves him without the capacity for getting good out of his possessions. Job's friends had a theory that worldly prosperity was always the reward of virtue and worldly loss the punishment for sin, but Jehovah said that Eliphaz the Temanite had "not spoken the thing that is right."

No, greed and dishonor and crime are not always punished by loss of possessions. But it often comes about that a worse thing befalls —apparent success in life, but an inner leprosy of the soul which takes away all possibility of the truest and highest and most permanent joys of life. Naaman is the type of the man who might be happy, so far as what he *has* is concerned, but who is a miserable failure because of what he *is*.

The little Hebrew maid is also interesting and typical—a little girl, but the bearer of a great message. She was neither rich nor honored, as her master was. She was a servant, a slave, in a strange land. But she was no leper. She had two things that made her useful. The first was a knowledge of the real source of relief for all great troubles. One need not be very great or very wise to know God and to know that he is the Friend of all who are in affliction. The Hebrew maid knew this. The second thing was a cheerful and generous disposition which led her to desire the healing of her master. The essentials of all missionary effort are there.

When the rumor came to the king of Syria, he looked at it through a king's eyes and supposed that, if there were healing to be found in Israel, it would be at the king's hands. So he sent presents to the king of Israel and asked him to cure Naaman of his leprosy. It was an absurd thing to ask, but no more absurd than the wild quests which we make, seeking the real jewels of life where only the baubles are to be found, looking for the ultimate satisfactions among the things which are but stuff and pass away.

At last Naaman finds the prophet. Now he is approaching the right place, but in the wrong way. In the pride of armament and with the pomp and panoply befitting a noble warrior, he comes to show the prophet that he is a man of importance and that it will be greatly to his advantage if he can cure him. His pride meets a rebuff. The prophet does not come out in person, but sends a servant, bidding the leper to do a little thing—bathe in the waters of Jordan.

One thing about the incident is *not* typical, for a parable must not be pressed in detail, and when an historical episode is used as a parable of spiritual truth it must not be made to "go on all fours." The thing required of Naaman was apparently an arbitrarily chosen test of obedience. As such it was, under the circumstances, quite justified. But God does not ordinarily test our obedience by arbitrary requirements. He does not ask us to shut our eyes and do nothing but obey. He asks us to think, to reason, to feel, to prove all things, to exercise the rational faculties which he has given us, and only as these are exercised does obedience come to have a vital and spiritual value.

Midweek Prayer-Meeting.

October 19, 1904.

God's Ownership of Us.

"Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? And ye are not your own; for ye were bought with a price: glorify God therefore in your body."—1 Cor. 6:19, 20.

Not Our Own. Not only is it true that the possessions which we have are not our own, but we are holding them in trust as God's stewards, it is also true that we ourselves are not our own. No Christian can say that he has a right to do with his property, or with his own personality, as he pleases, seeing that he has been redeemed by the precious blood of Christ, and owes all his powers and services to him. Not even our bodies may be used without reference to God's ownership of us. They are temples of the Holy Spirit, they must therefore be kept pure, for it is a fearful thing to defile a temple of God. We owe it to God, not less than to ourselves, to keep our minds and hearts and bodies pure and undefiled, that God may use them for his own holy purpose.

Why Not Our Own. We belong to God by creation, by preservation, and by redemption. We have been ransomed from the power of sin, by the blood of Christ. (John 3:16, Acts 20:28.) We therefore belong to the Lord. (Romans 14:7, 8.)

Our Best Possession. Paradoxical as it may seem, the very fact of our belonging to Christ is one of our chief possessions. In a record of the things which are ours, mentioned by Paul (1 Cor. 3:21-23) among other things which he names is this: "and ye are Christ's." What fact could give greater assurance of Christ's continuous love and care, than that we are his? Having redeemed us with his own precious blood he will do all things necessary for our wellbeing, both in the life which now is and in that which is to come. If we are his, he will never leave us nor forsake us. He will not allow us to be tempted above that which we are able to bear, and he will ransom us from the power of death.

What Follows From This Ownership? It follows that we should "glorify God" in our bodies (1 Cor. 6:20). We are to "present our bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1). This carries with it the consecration of all our powers to the service of God, if we belong to him. But let us not think this is slavery. We come into the largest liberty, the noblest development and the highest enjoyment, by recognizing the fact that we belong to God, and living accordingly.

Prayer. Oh, Lord, we thank Thee that Thou didst love us and give Thyself for us that Thou mightest redeem us from all iniquity, and make us Thine own peculiar possession. May we have the grace to realize this blessed relation with Thee, and to live as becometh those who have been bought with a price, that where Thou art there we may be also, in Thy presence as Thy eternal possession. For Thy name's sake. Amen.



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Christian Endeavor.

By H. A. Denton.

October 23.

HOW CAN WE ENLARGE AND IMPROVE OUR WORK?

Matt. 21:17-22; Isa. 54:2.

For the Leader.

This is the Sunday following our great national convention held at St. Louis. Our churches, Sunday-schools, and Endeavor societies are beginning a new missionary year. It is not far from the end of our vacation period. This is a time to plan larger things. We should give more as Christians to the support of the work of the local church than we have the past year. We must give more to missions. We must be in line with the general interests of our church, and we must keep step with the great brotherhood. The United Society of Christian Endeavor, to which we are auxiliary, has been placing great emphasis upon the increase campaign under way in the several states. From reports published in the Christian Endeavor World we learn that Missouri has led in this work, but why not every state in the nation fall into line for a genuine increase campaign? We ought to have a thorough discussion to-night of the particulars of the increase campaign, and we can do no better than to turn our meeting into a conference upon how we may inaugurate such a campaign, and thus greatly increase the usefulness of our society.

For the Members.

The writer lately wrote out the following plan for a rally in the Christian Endeavor Society of the church of which he is pastor:

The captains having been chosen, the following shall be the rules governing the rally in the Endeavor Society, continuing at the pleasure of the society.

1. The pastor, the president, the vice-president, the secretary, the assistant secretary and the chairman of the lookout committee shall be neutral during the rally, and they shall be styled "The Neutrals."

2. Credits shall be given as follows: (1) New active member, 5. (2) New associate member, 2. (3) Five cents of the offering, 3. Fractional parts thereof will not be counted. (4) Each member present at roll-call, 3.

3. The colors shall be red and blue, a button of corresponding color being used, and the members at the beginning of the rally shall be divided by choosing up, each captain choosing one alternately until all are taken

4. A blue button shall be sealed in an envelope by the Neutrals, and a red one in another in the same manner, and each captain shall draw one each, thus deciding the color of their respective sides.

5. There shall be nothing said or done calculated to cause ill feeling. We want spiritual rivalry in the spirit of the Christ.

6. The pledge must be read and signed by all new members, and the workers must hold up true Endeavor ideals in soliciting memberships. We are not after simply an increase in our membership, but we want also all new members to become earnest Christian workers, and we want them to come to stay with us until they move to some other church.

7. All questions in dispute shall be left to the Neutrals, and after they have heard both sides, and have made full investigation, their decision is to be cheerfully accepted by both parties to the question.

8. The signed pledges of new members must be handed to the president in time for reading at the time appointed for this at the regular Sunday evening meeting of the society, and, at the following Sunday evening meeting, or at the first meeting thereafter when the applicant is present, he shall be received into the society, whereupon he shall receive a button of his color and the side to which he belongs shall receive credit for his membership.

9. After the division of the society for the rally has been made, there shall be no swapping of buttons or changing from one side to the other, and each one receiving a button must wear it throughout the rally.

10. The following shall be the order of the Sunday evening meeting during the rally: (1) Song followed by prayer, beginning at 7:00 P. M. promptly. (2) Roll call. (3) The prayer-meeting. (4) The closing exercises by the president, during which new members shall be received, the offering taken, the credits recorded upon the blackboard, announcements, benediction—all in the order named.

11. The names of the members shall be written alternately in the record and the roll called accordingly, and the book shall be ruled with spaces for a record of attendance and the offering.

12. The Reds shall occupy the south side and the Blues the north side of the lecture room during the rally.

13. The offering shall be taken by the captains, each upon his own side, and in baskets corresponding in color to the side upon which they are used.

14. The scheme for recording the credits upon the blackboard:

BLUES

	No.	Cred.	Grand Totals.
Active Members	.....	.....	
Associate Members	.....	.....	
Offering	.....	.....	
Present O. T.	.....	.....	
Total	.....	.....	

A duplicate shall be drawn upon the right side of this for the Reds.

15. At the close of the rally a banquet shall be held for the members of the society, and at this banquet the side having the smallest number of credits shall furnish the refreshments, and all work and all persons needed for waiters shall be taken from said side. It shall not be an occasion of boasting over victory, nor of repining over defeat, but it shall be a season of fellowship and rejoicing.

Quiet Hour Thought.

Am I willing to undertake any work the society may call me to do?

DAILY READINGS.

M. Abram's horizon. Gen. 12:1-9.
T. David's aggressiveness. 2 Sam. 8:1-18.
W. Solomon's enlargement. 1 Kings 4:29-31.
T. Christ's bold program. Mark 16:15-18.
F. Antioch reaching out. Acts 11:21-26.
S. Paul's ambition. Rom. 15:23-32.
S. Topic—How can we enlarge and improve our work? Matt. 21:17-22; Isa. 54:2.

BETTER THAN SPANKING.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 183, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

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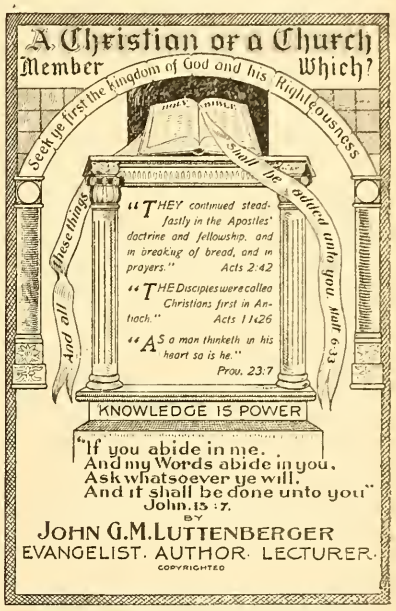
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LOUISVILLE, KY.

The Work of the State Boards.

(*Continued from page 1321.*)

the work from the neglect of these committees, we have, by consent of the district conventions, a copy of their resolutions with a list of the pledges and contracts with the workers transferred to the office of the state secretary, where we have laborers who devote themselves especially to this kind of work, who supplement the work of the local committees, and thus keep a living link between the state and district workers financially. We take one cash offering annually for the state missions. Pledges are taken in the districts for support of the district work.

J. C. Mason.

Western Pennsylvania.

Two million three hundred thousand people are to be found in our 25 counties west of the Allegheny mountains. Sixteen thousand Disciples are making a splendid growth. Seventeen of the counties have organizations and a start for the planting of the restoration idea. The eight unoccupied counties have many nucleuses of Disciples awaiting the missionary and ready to start the church. The need of the field is more ministers and evangelists and men and women who will give of their means for supporting the work that it is possible to do. During the past year five mission points became self-supporting, others were strengthened and three new points undertaken, with others still being developed. Work among the foreign population of the Polish language was begun in McKeesport. F. A. Bright and J. A. Joyce are the evangelists in the field supported jointly by the A. C. M. S. and the western Pennsylvania board. There is a splendid interest in all phases of our mission work. The funds were increased last year and our annual convention started the cry, "Double the offering." All our missionary meetings and conventions are largely attended. We are bending all our energy to evangelize about the churches already planted, and to go into the counties where we have no churches.

J. A. Joyce, Cor. Sec.

McKeesport, Pa.

Indiana.

Indiana has at present 957 churches, 712 preachers, 823 Sunday-schools, and 400 Christian Endeavor Societies, 42 churches have been organized in the state since September, 1903, and 13 since April, 1904. From September, 1903, to March, 1904, 11,000 additions were had by baptism.

In comparison with seven of the largest states last year, Indiana suffers in the amount contributed to state missions; but is far ahead of all in results attained. "The element of greatness lies in the fact that in organizing churches, Indiana has made a dollar go six times farther than her strongest co-laborer and five and one-tenth times farther in the number of converts baptized."

These other states gave largely because they each have a corresponding secretary who gives his whole time to raising money. Indiana has not had such a man. On the other hand the evangelistic department had been thoroughly organized and supervised, and the results in new churches and conversions show for themselves. Quoting again from the leaflet, "Facts, Forces, and Fields," lately issued by the state board, "T. J. Legg has done the work of field secretary, state missionary evangelist, and state Sunday-school evangelist. It is the work of three men, but the marvelous results are partly shown in the comparisons. With his great burdens, one evangelist could not give his time to raising money.

"The total additions were 1,300. Thirteen evangelists and missionaries were supported practically the whole year. Sixteen standing missions were supported, 42 churches were organized in the state, 44 weak churches were helped; and five churches dedicated, 19 Sunday-schools were organized. The state evangelist preached 386 sermons, 271 Sunday-school addresses, counseled with 39 churches in difficulties, and placed in communication 128 churches and pastors, resulting in their location. We search missionary records in vain for such great results with such small investments."

This has determined the people through the last state convention and the state board to organize the money raising department. J. O. Rose has been called to lead this work as state financial and corresponding secretary. "The dollar has been a greater soul winner in Indiana than anywhere else on earth." Two things are proposed; to raise more dollars, and to maintain the high standard of evangelistic work—the soul winning power of the dollar. The outlook is promising. One church has

(*Continued on page 1330*)



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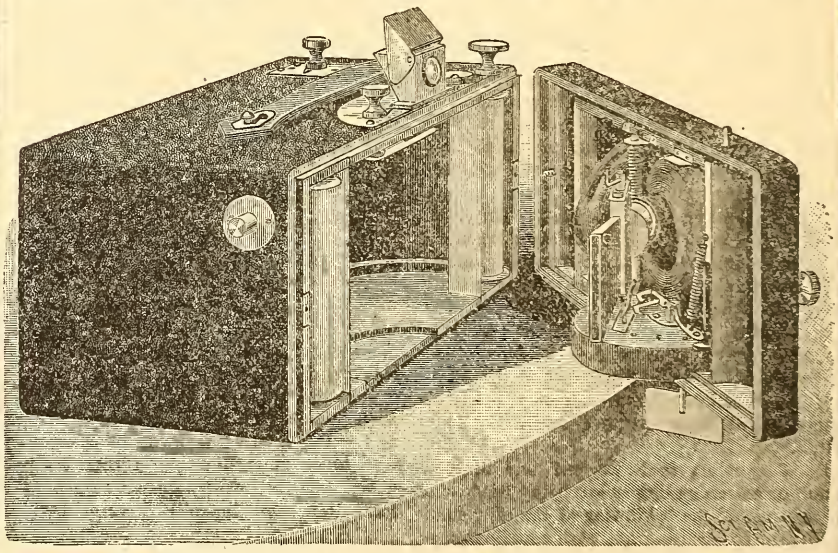
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"I have lived in the Lodi section for ten years and am well acquainted with the Christian Colony Orchard advertised by Brother Dargitz. I know the soil, climate, water and fruit to be even better than he has represented it to be. Our people in the East will make no mistake in coming to this colony. J. R. WARE, Lodi, Cal."

Now hear the new pastor of the Acampo church, recently from Kansas and well known in southern Illinois:

"I have been over the Christian Colony Orchard three times now and find the orchard all and more than your circulars claim for it. I wish to secure lot 10 in south orchard for myself. You may refer inquirers to me if you desire. W. BEDALL, Pastor Christian Church, Acampo, Cal."

Now hear our first settler in the colony, for the proof of the pudding is in the eating:

"I came into the colony from Fulton, Mo., and am well pleased. It is a fine orchard and in good condition, being managed by a competent and energetic man. The right kind of people only are required to become prosperous and have ideal homes. I bought on first sight and it is my home. I firmly believe this is no money making scheme, but that Brother Dargitz is simply acting in the interest of God and his fellowman. "GODFREY ADAMSON, Acampo, Cal."



Peach orchard seven years old.

better. 800 acres in lots of about ten acres each. Average price about $2,000 per lot. Is this cheap?

I will send you to the bank that will loan 75 per cent of the purchase price on any lot at six per cent interest. They would not do this unless it was worth much more than it will cost you. Any lot will produce more than $1,000 per annum for one man's reasonable effort. Pleasantest of work in peaches, pears, prunes, almonds, table grapes and oranges. Soil is the very best, rich, black, sandy loam. Inexhaustible supply of mountain water 60 feet below the surface, rising to 30 feet when tapped. Best oak wood two miles away at $4.00 per cord. Climate unexcelled; sunny, pleasant days and cool nights. High, dry land. No malaria. Level, oiled roads, no hills. Good schools in every direction.

You can make and control the society in this colony, assuring the best. Four Christian churches within seven miles. One only three miles. Only 15 miles from Stockton, a city of 20,000. Only 33 miles from Sacramento, the capital of the state. Only 100 miles from San Francisco, the metropolis of the Pacific coast. Coast breezes every afternoon. 250 families already in correspondence. Write for literature, maps, plats and price list at once.

Don't forget that the best fruit from California at the World's Fair came from this orchard. Go to the San Joaquin Co. exhibit and see it under the name of R. Adams & Co. I will cheerfully answer your inquiries.

DEAR FRIEND: If you are a member of the Christian Church, and desire the best home on earth while you become a missionary to help us evangelize California, here is your opportunity. We have such a splendid opportunity to offer that most people think we are not telling the truth. Do not blame us if you wake up too late.

Here are some half-tone cuts made from photographs. They always tell the truth. The road scene is the main road entering the colony. It is oiled and is lined with palm and olive trees.

The beautiful home is on lot 21 in the north orchard. A more attractive place can hardly be found. The view of peach trees is from lot 9 in south orchard. This is one of the best peach orchards I ever saw, and worth $100 an acre more than you can buy it for. The grapes are simply wonderful; 40 acres—vines 10 feet apart. Some vines have 150 pounds of fruit on them. Income from these, $350 per acre per annum. Then here are some statements from men you certainly can trust.

Here is what an elder of the Acampo church, three miles from our colony, says:

"Brother Dargitz has not misrepresented anything about this colony. I helped to plant the trees and am well acquainted with it.

"C. C. GARNER, Acampo, Cal."



Home with 19 1-2 acres orchard.

My father came from Kansas and bought lot 29 in south orchard. Hear him:

"We listened to our son's glowing accounts of California for the past two years, and of this colony orchard for the past six months, but were not prepared to find it as good as it is. I do not see how it can really be described in words. It must be seen. M. DARGITZ, Acampo, Cal."

Not one of the above is pecuniarily or financially interested in the sale of these lots. Can you trust them? Not a single person has visited the colony without buying just as soon as he could get the money. If our good people only knew the real value of what we are offering it would all be sold in 30 days. While it is true that I am the state secretary for Christian churches of northern California, yet the State Board of Missions has nothing to do with this colony. I alone am responsible for it. My reputation is at stake. It is worth more than this entire colony orchard. I could not afford to misrepresent.

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Full bearing orchards producing a handsome income now. No experiment. The market for GOOD FRUIT (the kind we offer) was never



Tokay table grapes.

J. P. DARGITZ, 63 Flood Building, San Francisco, Cal.

already given this year $305 to state work, another $112, another $100, with another $100 pledged, another $100. The weakest district in the state has apportioned its churches for $500, another $600. Two districts have "set their stakes" for $1,000 each.

Last year Indiana won a soul to Christ for every $2.10 received by the state board. But for purely evangelistic work, in weak or destitute fields, every 71 cents contributed won a soul to the Master.

The fields are white unto the harvest in Indiana, 300 unanswered calls are on our books. Cities from 20,000 population down to 1,000—105 in number—open their doors to us.

T. J. Legg, Field Secretary.

Oklahoma.

The membership in Oklahoma is 18,000 and the number of church organizations 354. There is an organization in every county seat and in every one of the 48 cities of 1,000 population. In the 105 towns of 500 inhabitants we have organizations in all but 10. There is a church building in all but seven of the 48 cities of 1,000 population and in all but six of the 26 county seats.

This report covers only the wotk done by the 15 men under the direction of the board. Besides the 1,228 accessions by them there have been hundreds of accessions by others. Several of the pastors have had about a hundred each under their personal ministrations, mostly by baptism.

Seven living link missionaries have been under the direction of the corresponding secretary. All of these have worked under the direction of the A. C. M. S. and the territorial board. In the main the living link men have built churches and the corresponding secretary has dedicated them. Churches are built for double the amount of the local subscription, and the corresponding secretary aims to raise the balance at dedication and from the Church Extension fund.

The A. C. M. S. has supported the work in Oklahoma from the start, supplying plans and money and inspiration. And the Church Extension Society has come to the rescue of the churches of Oklahoma in the time of their need. Without this help we could not have built the 40 churches this year.

All of these boards understand the ripeness of this field and that we must get in on the ground floor while the towns are in their formative period.

Larger results can be accomplished than in the older states. But this will be possible for only a few years.

J. M. Monroe,
Oklahoma City, O. T. Cor. Sec.

Virginia.

This has been a short year, having eleven months instead of twelve; nevertheless we are reporting at our convention this week a larger offering from both Sunday-schools and churches than last year, also a larger number of churches helped and a larger number of accessions.

A number of fields have worked independently of any missionary organization, and have succeeded in establishing young churches.

Our plan of securing the salary of our financial or field secretary, which is not taken out of our general fund, but is provided for by individual subscriptions and by a public collection taken at our state convention, is raising more than $5,000 per year, where, until this plan was adopted, our receipts were very meager.

We have 27 towns of more than 1,000 inhabitants each where our people are unknown. We have two cities of 20,000 people and two of 7,000 without churches that are simply Christian. We are planning to enter three of these ities this year. Our Virginia churches are chiefly country churches. We have few large towns. This has been and will continue to be one of our difficulties.

There are two hindrances which we are finding especially troublesome. First, the spirit of independence which is everywhere more or less prevalent in our brotherhood. Every district or section considers it is the most important field, and if the board will not give it what it wants that particular district will not work in harmony with the board. Second, the spirit which says, if your board does not help our church we will not give anything to state missions.

This in Virginia is a direct result of the work and teaching of 20 to 30 years ago. We are trying to remove these difficulties by creating a stronger missionary conscience and showing these churches that it is our mission to take our truth to those who have it not, instead of holding meetings for churches amply able to pay for them, and give something additional to state missions.

Our greatest failures have been in our efforts to secure competent evangelists for great meetings, and competent pastors for our country churches. We seem to find few men who can hold really great meetings, and few well trained preachers who are willing to remain in the country fields. We now have a college, which will, we trust, help us out of this trouble.

H. C. Combs,
Fin. Sec. of the V. C. M. S.

Low Colonist Rates.

Every day from September 15th to October 15th, 1904, inclusive, the Union Pacific will sell one-way tickets from St. Louis as follows:

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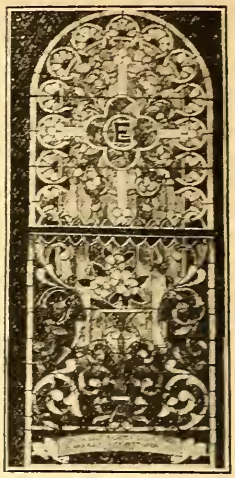
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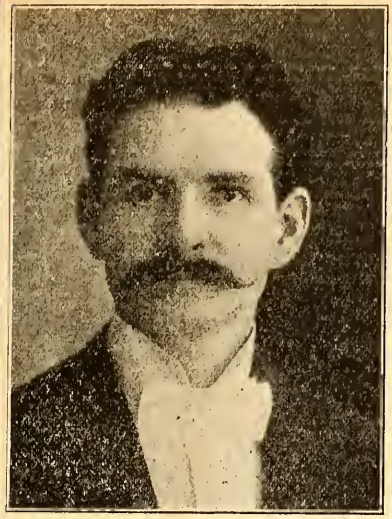
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We have one or two "Pictorial History" of the Bible for children, selling formerly for $2, but these will go to our friends for 75 cents each.

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"The Life and Writings of Geo. E. Flower," by Isaac Errett, will be sent you direct for 75 cents, if you make your order before all are gone.

❁

The "winter season" is our time for reading, and we have some good propositions for those wishing to supply the demand for good books. Write us.

❁

"The Iron Clad Pledge" and "Norman McDonald," two of Jessie Brown Pounds' best books, are yours at 50 cents each while they last, but "call early."

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If you are coming to the Fair do not forget to order "The Authentic Guide" for use when you come, and the Souvenir for a pleasant reminder after you return home. They are 25 cents each.

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"Communings in the Sanctuary," by Dr. Richardson, is one of the most helpful books in private meditation, the communion service and when we would "talk with Him." We are closing them out at 25 cents.

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This has been our best week in American Standard Bibles, indicating the rapidly increasing popularity of this choice of Bibles, but made such an order as will enable us to promptly supply the demands. Write us.

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Another great week this for Popular Hymns No. 2 and for Living Praise, and why not, when such song books can be had at such prices? Limp cloth, $2 per dozen, not prepaid; boards, $2.50 per dozen, not prepaid.

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The two great parties are in the midst of their efforts to convince you that "Protection" or "Free Trade" is the better, but we advise that you read a most excellent work on "Protection or Free Trade," cloth, 528 pages, which we will send, postpaid, for 50 cents. An enlightened voter makes the best citizen.

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Kindergarten Gems, one of the best works for the "little tots" that has come from any press, is more appreciated by other Primary Teachers than our own, but we will "catch on" later, possibly, but why not now and in the front rank? We will mail you a copy for $1, feeling sure that "seeing is believing" in this instance, and that you will gladly advertise the work for us among your Primary friends.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

CALIFORNIA.

Los Angeles, Sept. 30.—While staying in Los Angeles I supplied the pulpit at Glendora. Last Sunday there were five additions—three by immersion and two by letter.—F. A. Wright.

DISTRICT OF COLUMBIA.

Washington, Oct. 4.—Two added to H street by letter recently. Reached apportionment for church extension and district missions. Work in splendid condition.—J. Murray Taylor.

ILLINOIS.

Windsor, Oct. 1.—I closed a week's meeting on Sand Creek with eight baptized and a fine interest. We organized a Sunday-school and left 35 members enrolled to keep the work going. Our people had been locked out by the Dan Sommer faction, and the church property is now in litigation. They locked the door, wired the gate and placed a guard forbidding the Christian church entering the house. The rights of property will be decided in court.—A. H. Harrell.

Streator, Oct. 3.—Three added last night, one confession, one from Free Methodists, one by statement. I am just entering on this pastorate, with encouraging outlook.—Chas. D. Hougham.

Bellflower, Oct. 2.—Our meeting is one week old, with 11 confessions—one from the U. B., one from the Baptists and one restored.—J. Bennett, evangelist; J. D. Williams, minister.

INDIANA.

Indianapolis, Oct. 3.—Five added at North Park church.—Austin Hunter.

Indianapolis, Oct. 3.—During my last visit with the Whitewater church, 3 were baptized.—Willis M. Cunningham.

Shelbyville, Oct. 3.—Two additions yesterday, and one the preceding Lord's day. The Sunday evening audiences fill our house to overflowing. All departments of work are starting off nicely for the fall and winter work.—H. O. Pritchard.

Lawrenceburg, Oct. 5.—One confession at prayer-meeting on September 28; three additions since last report.—J. D. Garrison, pastor.

IOWA.

Elliott, Oct. 3.—One baptism yesterday. All the lines of work are on the up-grade.—S. B. Ross.

KANSAS.

Oneida, Oct. 5.—One addition from the United Presbyterians, Oct. 2.—C. A. Polson, minister.

Delavan, Oct. 2.—Forty-three added in 19 days. We continue.—C. C. Atwood and wife.

Arcadia, Oct. 3.—I closed a three weeks' meeting with home forces with 13 added—four by obedience, nine by letter and statement and one from the M. E.'s.—J. R. Crank, minister.

Narka, Oct. 3.—A short meeting here resulted in two additions—one by letter and one M. E. We organized this church last spring, starting with 20 brethren. Two meetings and some preaching during the summer increased the membership to 88. A new building was dedicated last summer and money raised for preaching each Lord's day. S. J. Epler, of Cotner, Ind., has been called to the work.—Edward Clutter, evangelist.

Wellington, Oct. 4.—Five additions—four by letter and one by obedience.—H. M. Barnett.

Chanute, Oct. 4.—During the three months we have been here there have been 10 added—nine by letter and one by baptism. Conditions are improving, and we hope for a good work this winter.—R. E. Rosenstein.

MISSOURI.

Memphis, Oct. 4.—Great meeting. Thirty to date, 22 by obedience, 18 men and boys. The crowds continue to come. I have had 92 additions to the Memphis church since I came.—M. J. Nicoson.

Moberly, Oct. 3.—I closed at Salem with nine additions. One week at Renick gave us six. We had four at regular services at Clark. Held the 15th anniversary and memorial services at Cairo, with dinner on grounds. Large attendance and a profitable day—national election not hurting a bit.—S. J. Copher.

Kidder, Oct. 3.—I have just closed a 15 days' meeting at Pattonsburg. J. H. Painter, pastor, is doing a good work. We had 10 additions to the congregation. I have worked with Brother Painter in Iowa, and it is a great pleasure for me to have him in Missouri. My next meeting will be at Kidder.—C. E. Hunt.

Platte City, Oct. 4.—I am here with Clarence Mitchell in his first meeting of this year. Great crowds and confessions now at every service. Brother Mitchell's meetings last year were among the largest ever held in each church for which he labored. He held the largest meeting ever held in West Virginia. He came from Mannington, W. V., here, where a five months' evangelistic campaign resulted in a permanent organization, the purchase of a $3,750 lot and a handsome pressed brick church that is nearing completion.—Chas. E. McVay, singing evangelist.

Calhoun, Oct. 4.—My meeting at Eldorado church, in Pettis county, lasted 20 days and resulted in 30 additions—22 by confession and baptism and eight otherwise. This church was very weak, there being only six male members and about 20 sisters, all discouraged, and just ready to give up. Our meeting has saved the church, as many of the additions were men and women of mature years, people who will be strength to the cause. This meeting was the blessed result of pastor and members "laboring *together* with God."—W. H. Scott, minister.

Fayette, Oct. 3.—The work is progressing with renewed interest. We have organized a Junior Endeavor with a charter membership of 25 and a Senior Society with 14 active, one associate, and two honorary members. We hope great things from our young people. One addition by letter yesterday, making six added to the congregation since our assuming charge of the work in August. Plans are being laid for a protracted meeting some time this fall.—R. B. Helser, pastor.

NEBRASKA.

Plattsmouth, Oct. 5.—Forty-two additions in three weeks. All confessions but four. One a Baptist preacher, who is now going to preach the "plain" gospel. We continue another week. I have five bright, gifted young men picked out for the "ministry."—W. L. Harris.

Hendley, Oct. 4.—Our meeting goes nicely. Two added last night. We still have some open dates.—Jas. S. Beem and wife, evangelists.

INTERESTING FACTS.

For Nearly Every Man, Woman or Child.

A short time ago we published an article recommending to our readers the new discovery for the cure of Dyspepsia, called Stuart's Dyspepsia Tablets, and the claims then made regarding the wonderful curative properties of the remedy have been abundantly sustained by the facts. People who were cautious about trying new remedies advertised in the newspapers and were finally induced to give Stuart's Dyspepsia Tablets a trial were surprised and delighted at the results. In many cases a single package costing but 50 cents at any drug store made a complete cure, and in every instance the most beneficial results were reported. From a hundred or more received we have space to publish only a few of the latest, but assure our readers we receive so many commendatory letters that we shall publish each week a fresh list of genuine, unsolicited testimonials, and never publish the same one twice.

From James Yemmeisler, La Crosse, Wis.: Stuart's Dyspepsia Tablets are doing me more good than anything I ever tried, and I was so pleased at results that I gave away several boxes to my friends who have also had the same benefits.

From Jacob Anthony, Portmurray, New Jersey: I have taken Stuart's Dyspepsia Tablets with the best results. I had Dyspepsia for 6 years and had taken a great deal of medicine, but the Tablets seem to take right a hold and I feel good. I am a farmer and lime burner and I heartily recommend to every one who has any trouble with his stomach to use these Tablets.

From Mrs. M. K. West, Preston, Minn.: I have received surprisingly good effects from using Stuart's Dyspepsia Tablets. I gave one-half of my last box to a friend who also suffered from indigestion, and she had the same good results.

From Mrs. Agnes K. Ralston, Cadillac, Mich.: I have been taking Stuart's Dyspepsia Tablets and I am very much better, and feel very grateful for the great benefit I have received in so short a time.

Stuart's Dyspepsia Tablets are a certain cure for all forms of Indigestion. They are not claimed to be a cure-all, but are prepared for *stomach troubles only*, and physicians and druggists everywhere recommend them to all persons suffering from Nervous Dyspepsia, sour or acid stomach, heartburn, bloating or wind on stomach and similar disorders.

OHIO.

Cleveland, Oct. 5.—Three accessions to the Central church.—Edgar D. Jones.

Garrettsville, Oct. 3.—Two young men made the good confession at the evening service yesterday.—Garry L. Cook, Hiram, O.

Painesville, Sept. 15.—We have had a prosperous year. One hundred and fourteen came into the church, sixty-eight in two meetings at Carbon Hill and Ashtabula. We had a net gain of 40 at Painesville. About $2,300 was raised for all purposes; about $425 for the various philanthropic offerings; average in Sunday-school about 250. We look forward to better things.—J. P. Myers, pastor.

OREGON.

Roseburg, Sept. 26.—Our meeting continues, with 13 added. George C. Ritchey, the pastor, is a splendid co-worker. He has a very difficult field, and should receive a greater compensation for the work he is doing. We hope that this may be accomplished when the meeting closes. We expect to be at our national convention, and will remain in the middle states evangelizing during the winter and early spring. For correspondence with regard to meetings, address us in care of Mrs. Kate

Lawrance Brown, Tera Cottage, Old Orchard, St. Louis, Mo.—L. F. Stephens and wife, evangelists.

SOUTH CAROLINA.

Charleston, Oct. 3.—Five added since last report, two from Roman Catholics. Twelve added at St. Stephens as a result of an eleven day meeting with W. H. Brunson, minister.—Charles E. Smith.

TEXAS.

Belton, Oct. 3.—We have had seven additions in three Lord's days—one by letter, one by statement, one from the Baptists and four confessions. Church extension collection, $22.60.—Geo. W. Lee.

WISCONSIN.

Milwaukee, Oct. 5.—Three additions.—C. M. Kreidler.

Changes.

R. H. Ellett, Chillicothe, Mo., to Billingham, Wash.

L. G. Parker, Coldbrook, to Galesburg, Ill.

Albert Schwartz, Augusta, Ill., to R. F. D. No. 3, Galesburg, Ill.

W. T. Hunt, Edgar, Ill., to R. F. D. No. 3, Parsons, Kan.

S. R. Woods, Bowling Green, to Clear Water, Fla.

C. E. Pickett, Shepherd, to Ann Arbor, Mich.

Clinton Aber, Angola, to Bicknell, Ind.

M. Lee Sorey, Arkansas City, Kan., to Des Moines, Iowa.

Walter S. Rounds, Mansfield, Ohio, to Crafton, Pa.

Chas. S. Bush, Cheyenne River Agency, S. D., to Pleasant Hill, Mo.

J. B. Corwine, Miami, Mo., to New London, Mo.

E. J. Butler, Lawrence, N. Y., to West Rupert, Vt.

A. R. Spicer, Rutland, Ill., to Moweaqua, Ill.

W. E. Reavis, Bloomington, Mo., to 320 W. Routt, Pueblo, Col.

A. M. Shelton, Ferris, to Golden, Tex.

Otto L. Weste, Libertyville to Goodwater, Mo.

A. A. Honeywell, Sharon, Pa., to Hiram, Ohio.

J. Murray Taylor, to 475 F, S. W., Washington, D. C.

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MARRIAGES.

GILLILAND—FANNING.—Married near Lancaster, Iowa, Oct. 2, 1904, C. H. Strawn officiating, Mr. Frank P. Gilliland to Miss Daisy S. Fanning.

MILLER—RANNE.—Married, James M. Miller, a very promising young preacher who is not yet quite through with his studies in the Bible College of Kentucky University, and Miss Clara Ranne, of Joplin, Mo., at the First Christian church of that city Sept. 6, Miss Ranne being a member of that congregation. W. F. Turner, pastor of the church, who ordained Brother Miller to the ministry, performed the ceremony.

THOMAS—MURPHY.—Married at the home of the bride Sept. 28, 1904, William C. Thomas and Miriam Murphy, both of Furnas county, Neb., C. P. Evans officiating.

VIOLET—BONNELL.—The Denver papers give a very complete account of the wedding of E. E. Violet, pastor of the Christian church at Loveland, Col., to Miss Hazel Bonnell, one of the accomplished young ladies of that city. The ceremony was performed by Geo. L. Snively, of St. Louis, in the fine new church building recently completed under the ministry of Brother Violet.

WALKER—EILENBURGER.—Married at Colorado Springs, Col., Sept. 28, Mr. Edward Walker and Miss Roberta Eilenburger, F. D. Wharton officiating.

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

CARTER.

George Thomas Carter was born in Iroquois county, Ill., Oct. 5, 1873, and died in Gosper county, Neb., Sept. 30, 1904. His death resulted from the kick of a horse. Several years ago he joined the Methodist church, but in later years he united with the Christian church in Arapahoe, of which he was a member at the time of his death. A large company attended the funeral service, which was conducted by the writer. C. P. Evans.

NICHOLS.

James H. Nichols died at his home at Mokane, Mo., August 18, 1904, aged 60 years and 17 days. He and his noble wife just after their marriage, more than 36 years ago, obeyed the Gospel and were pillars in the church up to the time of his death. For many years he had been one of the elders. He was pure in thought, in word, in deed. The six children of this couple are all living, and all members of the church. Humility, meekness and modesty were characteristics of this family.

J. C. Reynolds.

PALMER.

At Los Angeles, Cal., Sept. 1, 1904, Mrs. Abigail Palmer entered into rest.

Abigail A. Campbell was born Oct. 25, 1849, in Christian county, Ill. She was married to Joel L. Palmer, May 26, 1866, at Astoria, Fulton county, Ill. Four children were born to them, of whom a daughter and two sons survive. Sister Palmer confessed her Savior when quite young, and throughout her life took a great interest in the church and Sunday-school, co-operating with her husband in his labors as a minister of the Gospel. Brethren in Illinois, Iowa and Kansas, where he preached, will tenderly sympathize with him and with the young people in their heavy affliction. The funeral services were conducted by the writer from the family residence.

John C. Hay.

SPILLMAN.

Sarah F. Spillman, of Holt, Clay county, Mo., was born in old Virginia, near Culpeper Courthouse, Oct. 7, 1822, and died Aug. 31, 1904, aged 81 years, 10 months and 24 days. She was twice married. First, to Nimrod H. Arnold, in April, 1845, to which union were born three children. He died Feb. 20, 1851. These children all died several years ago. She was married the second time to R. H. Spillman, April 9, 1862. To this union was born one child, Hattie S., who died at 23. Her children were strong Christian men and women. Sister Spillman came to Clay county, Mo., with her parents at the age of 12, and had resided in the same neighborhood for 70 years. She united with the Haynesville church (of Moses E. Lard fame) when a young woman, and she has been one of the brightest stars in the group through all these years. No one was better known and no one can be loved more or cherished with a fonder memory than she. Brother Spillman is lonely without her, and the church has sustained a very great loss. Even at the ripe old age attained, she was one of the most faithful and regular in attendance at Sunday-school and preaching, and never missed unless compelled to do so. She was a Christian of blessed memory. God be praised for such characters, and may his richest blessings attend Brother Spillman.

Ben F. Hill.

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Among the many testimonials received is one from the **Rev. W. B. Moore, D. D.**, of Washington, testifies in the *New York Christian Witness* that Alkavis completely cured him of Rheumatism and Kidney and Bladder disease of many years' standing. Many ladies also testify to its curative powers in disorders peculiar to womanhood.

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Family Circle

The Religious Side of the World's Fair.

The criticism was made at the beginning of the World's Fair that little had been done in the interests of religion. It was expected that a great religious building would be among the interesting features of the fair, where all denominations would be represented, and that congresses similar to those inaugurated at the Columbian exposition might be held. This plan fell through, and it became known that any religious body desiring representation must itself make suitable provision.

When the exposition was projected a number of religious bodies formulated plans by which they would be represented. Either their enthusiasm waned, their financial backers failed them, or perhaps there were other reasons unknown to the world. Be this as it may, the fact remains that but few religious bodies are represented at the fair.

Two Protestant churches erected buildings—the Christian church, or the Disciples of Christ, and the Swedenborgians. The Christian church is next to the Oregon building. It is an unpretentious structure, built of wood, painted green, and modeled after the study of Alexander Campbell, the pioneer reformer of the nineteenth century. It is hexagonal in form, spacious and airy. It is not intended for holding religious services, but rather as a rest room for members of the denomination and others. Every one is welcome here. The interior is decorated with photos of the founders of the church and of its educational institutions. This church, which ranks sixth among the Protestant churches in the United States in numbers, and in Missouri first, professes no creed and has no ritual, the Bible being the only guide. A map on the wall illustrates the growth of this religion. The board lends money at 10 per cent interest with which to build churches in new places. Over the map of the United States are strewn blue and red wafer spots, the red representing the unpaid loans and the blue the paid-up indebtedness.

Several large publishing houses are controlled by the church; also, more than twelve colleges and universities, with benevolent institutions and missionary societies.

In the Transportation building one would scarcely expect to discover anything in the religious line, but among the puffing of engines and the rotating of wheels there stands the model of a chapel car. This car is taken from place to place and services are held in small towns and country places where there is no church. Services were attempted in this car once or twice, but were discontinued because it was found to be impossible to hold the attention of persons visiting the fair, who came for the purpose of seeing the sights and not for religious worship. The car, at the discretion of the managers, can be moved from place to place, being really a chapel on wheels. They belong to the Baptist church society, and stand for enterprise and progress. With them the missionaries are enabled to reach territory where it would be impossible otherwise to go; they have been the pioneers for the building up of churches in distant districts. Not less than 12,000 souls have professed conversion in meetings held in the chapel cars. The railroad managers have never accepted a cent for their transportation, and have done much to aid in the good work. To railroad employes these cars have proved a way of saving grace and have been instrumental in giving a moral tone to new railroad centers.

The car at the exposition has attracted thousands of visitors and has called attention to the work of traveling missionaries. It contains an organ, a lectern and is well provided with seats. Hymn books and church literature are scattered around; there is also some one to explain the mission of the Gospel car.

Iowa is the only one of the states which has made an effort to hold services. They are held in the state building on Sunday at 4:30, and are attended by people living on the grounds. Mason Slade, organist of the building, renders the program of sacred music.

The Woman's Anchorage, which is the home of several societies of women, is situated in the vicinity of the Varied Industries. The Woman's Baptist state committee of missions has the entire upper floor. Here they have inaugurated missionary prayer-meetings every afternoon at 4 o'clock and on Sundays at 3:30. The pastors of the various Baptist churches and the women missionaries officiate. Secretary Stevens was a warm advocate of these prayer-meetings, and arranged that those who desired to enter the grounds in order to lead in the services should be admitted by a special provision.

Swedenborg House, which is a faithful reproduction of the home of Emanuel Swedenborg in Sweden, is situated back of the Disciples' building, and is open from 9 to 6 every day. No services have been inaugurated, but questions on social and spiritual themes are answered and discussed from 4 to 5 every day. It is a delightful resting place, furnished with mission furniture, quiet and retired. Portraits and busts of Swedenborg and books containing reproductions of his manuscript writings occupy a prominent place in the outer room. The Swedenborg house commemorates the spot where the great man wrote his books and gave his message to the world. It was erected under the auspices of the general convention of the New Jerusalem in the United States and Canada. It is visited not only by the adherents of the church, but by those of all religions, who are always sure of a warm welcome.

The tent of the military department of the Y. M. C. A. stands in view of the Administration building, and is adjacent to Alaska and the Indian school. Its establishment was suggested by Miss Helen Gould, and it was she who presented the small but choice library. It is large and roomy, and the picture of homely comfort, fitted with easy chairs, writing tables and stationery, which are free to all. The designation "military" explains its uses. It is distinctly a man's organization, the aim being to provide some place with a religious environment for the militia which camp on the grounds during the fair. The Jefferson guards rarely have the opportunity to attend services out of the fair grounds, nor have the chair boys and others. Services are held three times a week, and the best speakers are provided. There are song services in mid-week, and it is hoped that a Bible class will be organized. The Sunday services are strictly for men, but the song services are frequently attended by women. The Filipinos and the Indians in their picturesque attire often form a part of the congregation. This tent is in charge of the state and local committees, which hope to do much effective work.

Just outside of the Skinker entrance and back of the Epworth League hotel are the Fraternal auditorium tents, where lectures on new thought, occultism, spiritualism, theosophy and science are delivered. Dr. Green is the manager, and talks are given by learned travelers and persons interested in occult subjects. The platform is free to all who have a message for the upliftment of the human race. The large tent seats 2,500 people, and is intended for the accommodation of those persons to whom the fair is closed on Sunday and who may find a pleasant resting place in the fraternal quarters.

In the Church of the Holy Sepulchre, in Jerusalem, mass is said according to the Roman Catholic and the orthodox Greek ritual. Thousands of people attend these masses and enjoy the services. The natives of the Orient at the fair are mostly Greek Christians, who, before the inauguration of these meetings, had no place of worship. The Greek service is at 9 a. m. and the Roman Catholic at 10:30.

The Visayans in the Philippine reservation are devout Roman Catholics, and attend mass every Sunday. There is a pretty little church in the Visayan village. The altar is decorated with delicate embroideries, the work of pious convent-bred women, and paintings of the virgin and child executed by native artists. Dusky browed men and women attend the ritual with piety which might be emulated by others. It is a pretty sight to see the women in their light pina dresses bending the knee before sacred shrines, while the men in their immaculate linen suits add to the picturesque scene. The natives have sweet voices, and as they repeat the credo and the pater noster with earnest impressiveness, it is

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THE YOUTH'S COMPANION, Boston, Massachusetts.

pleasant to listen to them. This church was dedicated by Cardinal Satolli and a christening was recently celebrated within its walls.

The reposeful attitude of the Japanese nation is, no doubt, largely due to their religious training. Buddhism is derived from Shintoism, and might be called the Oriental reformation, as it is made up of the best elements of Shintoism and Confucianism. The Japanese are mostly Buddhists, and so deeply rooted is their faith that in order to satisfy the religious scruples of those who were selected to come to the fair, a learned priest accompanied the party. Nor was a building in which poetic rites were to be performed forgotten. The holy temple of Nio Mon is a venerable shrine 600 years old, designed by the most renowned architects of Japan. The paintings and sculptures emanated from artists whose names are household words in the land of the chrysanthemum. In this ancient shrine the Buddhist colony performs its devotions. Akita, a serene-faced priest with an illuminated expression, is the high caste Buddhist who ministers to the spiritual wants of the little flock. Akita looks much younger than he really is, and is ordinarily clothed in a simple robe of dark blue cotton. When performing the solemn ritual he dons a gown, loose and flowing, of a transparent weave and of a somber indigo blue. For solemn and ceremonial occasions his robe rivals in magnificence that of a Catholic priest. It is of scarlet silk, the waist girt with a sash of white and purple. On his head he wears a sort of collapsible cap of emerald green, brocaded in gold. Thus arrayed, the son of a long line of priests is an impressive figure. Akita is known as the guardian of the temple, and is the accepted interpreter of the Buddhist belief. Before entering the holy shrine and going into the presence of the brooding Buddha, he and his followers put off their shoes, leaving them outside of the door of the temple.

The entrance to the ancient place is guarded by the statues of Brahma and Indra, carved by a celebrated sculptor. They are interesting to connoisseurs of art.—*Globe-Democrat.*

❁

The Maiden Market of Bodony.

The girls were mostly handsome, well proportioned Magyar types, who, in their rustic artlessness, did not seem to find anything improper in the short cut of their skirts which barely reached below their knees. They wore shirt-waists of light material, dark shawls crossed over the breast, aprons and thick red or blue stockings in low shoes. Some were bareheaded, while others had large, gay kerchiefs tied over their heads in a peculiar fashion.

Mixed with the Hungarian crowd were also visitors from a neighboring German village and some gypsies bent on pilfering.

On both sides of the village street, gingerbread bakers and gew-gaw dealers had erected canvas tents for the sale of their wares. There were acrobats and fakirs, and a hand-organ grinder turned the crank of his instrument with the rapidity of the merry-go-round in front of which he was stationed. The cars of the merry-go-round were filled with giggling girls, while others strolled about in small groups among the tents, admiring and commenting on the goods, and being followed by their elder relatives.

The young fellows with their friends, lined the street eyeing the girls, and exchanging remarks about them. Whenever a group of the latter stopped in front of a stand, which happened quite often, in order—as it seemed to me—to give the lads a chance to approach, one or the other young man would step up and begin a conversation with a girl who had attracted his attention.

I was much interested in the proceedings, in fact enough so to spend several hours in Bodony, during which, with the help of my Ratfa host, I learned all about this annual maiden market, the main features of which are the following:

The preliminaries, generally, consist in the young man's buying the girl who has made some impression on him, a gingerbread heart or something similar, and an inquiry as to what village she hails from. He addresses her with the familiar "thou," while she uses the conventional "maga" corresponding to the English "you." The conversation which follows is not very clever, being more or less restricted to good-natured banter.

During this conversation the girl is critically eyed by the relatives of the young man who carefully inspect her whole appearance. After a while they join in the conversation. If everything seems to be satisfactory, the young couple walks off arm in arm, while further negotiations are carried on by the two families interested, for the girl's relations are present to conclude the bargain. These negotiations turn about the household articles, such as furniture, feather beds, etc., live stock and land, which are to form the dowry of the girl, and the dickering lasts sometimes the greater part of the day. —*Sigmund Krausz, in The Pilgrim for October.*

❁

Eating One's Boots.

Rawhide, or even leather, if boiled for hours, will make a nutritious soup, says a writer in Country Life in America, on the subject of what a man lost in the woods may find to eat. Many a man has bridged the awful gap by boiling his boots, whence the phrase to express the final extreme—"I'll eat my boots first." Mark Twain was once put to this final resort, and recorded afterward that "the holes tasted the best."

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136 labor organizations.
311 regular publications.
196 building associations.
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A bag and bagging trade amounting annually to $4,300,000.
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We Should Remember.

By Alice Curtice Moyer.

An unpleasant and unfortunate habit which many people come to have, is to forget that they were ever young. This is a much regretted fact by many mature people and by many young boys and girls as well. At a reception recently, I found the daughter of the house in an upper chamber when I went to put on my wraps, preparatory to taking my leave. She was a bright girl, about 15 years of age, and very interesting. My work as a Sunday-school teacher of girls' classes has brought me into close sympathy with girls ranging in ages from 15 to 20. This girl and I had a little talk in which my reason for being particularly interested in girls was mentioned, and I ended by saying, "I love girls. I was one once myself." Very courteously but very pointedly she said: "It is nice you remember that you were." This girl, like hundreds of others, had not found that all women remember this.

A few evenings ago I was with some ladies in a street car. The car was crowded and a number of young girls, evidently bound for the same place as were we—a college entertainment in the suburbs—were not minding the crowding at all, but were so happy in the mere exuberance of youth, that they forgot they were talking in voices a little too loud. An elderly woman of our party said in a disgusted tone: "How loud girls are!" I could not help defending the girls by saying to her that, while their voices were a little loud, it was accidental on their part; they did not realize it, and that they were only girlish and full of spirits. I felt ready to join in and laugh with them, for they were so happy. Why might it not be contagious? Perhaps I should be infected with the same pleasurable excitement which this little outing was bringing to them.

A man said to me only recently, with much foreboding as to what the world was coming to, "Boys are not what they once were. Now, when I was a little fellow I was unhappy if away from home one single night. I missed my mother. I wanted her to come and kiss me and tuck me up in my bed and make me cozy and happy for the night. Nowadays, a boy 11 or 12 years of age would just as soon be away from home as at home. He speaks of his father as the 'old man,' and of his mother as the 'old woman.' He ignores home ties, does not know what it means to show or even to feel any affection for his family, and in all probability he leaves home before he is thirteen years of age." I ventured to tell him that I believed his opinion was formed from his knowledge of a very few cases, and that it was not fair to judge the great whole by an isolated few; that he had so far outgrown the boys—had left them so far behind and was so entirely out of sympathy with them—that he no longer understood them. I said I was sure that the American boy of to-day was just as affectionate, just as home loving, just as appreciative of mother's kisses as the boy of fifty years ago. I do not believe that the girls of to-day are any more thoughtless or the boys any more careless, or that either are any less capable of home-loving and parent-loving than then.

Let us remember as the years pass, that we were boys and girls once ourselves, and let us keep in touch with these young lives so that our hearts, at least, may remain sufficiently youthful to permit us to understand and appreciate their virtues and to excuse and help them overcome their faults. I heard a young girl voice the sentiment of her Sunday-school classmates by saying of her teacher, "We love her because she is one of us." This teacher's influence for good was a noticeable feature of that school.

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Public Buildings and Fire Risks.

Those who visit our retail stores on bargain days should remember the disaster that befell a charity fair near the Champs Elysees, Paris, when the self-sacrificing women were so frightened by the outbreak of a fire that many of them were trampled to death or suffocated during their vain efforts to escape from the building. Should a fire occur during a busy shopping hour in one of the vast department stores that exist in almost every one of our cities, it would result in a much greater loss of life. The exits from many of these stores are narrow, and some of them are difficult to find. The elevators generally become blocked: and escape by the wooden, inflammable staircases, which most of them retain, would soon become impossible. Such caravansaries should be closed to the public until they are made fireproof. Few, if any, of the city's sweat-shops where poor girls earn their daily bread, are fireproof; and by the reckless smoking of cigarettes amid inflammable material, the fire danger becomes aggravated.—*October-December Forum.*

The Movement Toward Honesty.

William Allen White analyzes some of the opposition to the re-election of President Roosevelt in an article on the Postal Frauds in the September McClure's. Roosevelt's "unreasonableness" in dealing with crimes against the state, his prosecution of thieves and law-breakers, has organized against him dishonest forces in high circles and in low circles. The appearance of one honest man in a group of thieves produces the instant crystallization of the group.

Mr. White finds a homely and practical meaning in Roosevelt's action in the post office business, namely, that when a thief steals from the American government, if there is a law to punish him he must prepare for trial, and if guilty go to jail. That is why Roosevelt is regarded as an unsafe man in certain business circles, where business methods and traditions license acts which, scraped off the veneer of high finance, are mere stealing.

The encouraging conclusion is reached by Mr. White that "the movement toward common, old-fashioned honesty seems to be a general movement. It seems to be springing from the people, and to be making itself manifest through men like Roosevelt and Bristow and Folk and Jerome and the Chicago crowd headed by "Billy" Kent, and hundreds of lesser lights known to the people of every community; this movement is using the party system to its ends with much practical skill; and also the movement toward political decency is clearly growing strong in the great newspapers and magazines of the country."

To-day's Tour Around the World.

Jules Verne's story, "Around the World in Eighty Days," was deemed fantastic in 1873. But in 1903, James Willis Sayre, of Seattle, Washington, traveled completely around the world in fifty-four days and nine hours, while the Russian minister of railroads issues the following schedule of possibilities when the Trans-Siberian railroad has completed its plans and, he might have added, the Japanese have given their consent:

	Days
From St. Petersburg to Vladivostok.....	10
From Vladivostok to New York.....	14½
From New York to Bremen.....	7
From Bremen to St. Petersburg.....	1½
Total.....	33

As for the risks incident to such a tour, it is significant that for my own journey around the world, a conservative insurance company, for a consideration of only $50, guaranteed to indemnify me against injury to the extent of $50 a week, and in case of death to pay my heirs $10,000. And the company made money on the policy, for in a journey of over fifteen months, in which I used not only the railways of India and Japan, but the ponies and chairs of Korea, the carts and mule-litters of China, the river-boats of Siam, the elephants of Laos, all sorts and conditions of ocean and coasting vessels, with alleged possibilities of almost every description—from the cholera of Bangkok and the plague of the Punjaub to the Boxers of Chi-li, the robbers of the Turkish mountains, the tigers and snakes of the Indo-China jungles, and the scorpions and centipedes of Chiengmai—I met with neither illness nor accident, nor mishap of any kind. With a very few unimportant exceptions there are now no hermit nations, for the remotest lands are within quick and easy reach.—*From "The Opened World," by Arthur Judson Brown, in the American Monthly Review of Reviews for October.*

Effects of the Typewriter.

The invention of the typewriter has given a tremendous impetus to the dictating habit, especially among business men. The more ephemeral literary productions of the day are dictated, sometimes to a stenographer for transcription, and often directly to the machine. In either case the literary effects of the dictating habit are too manifest to need elaboration. The standards of spoken language, which in the days of the past stood out in marked contrast with the terseness and precision of written composition, giving rise to the saying that no good speech ever read well, have crossed over to the printed page. This means not only greater diffuseness, inevitable with any lessening of the tax on words which the labor of the writing imposes, but it also brings forward the point of view of the one who speaks. There is the disposition on the part of the talker to explain as if watching the facial expression of his hearers to see how far they were following. This attitude is not lost when his audience becomes merely a clicking typewriter. It is no uncommon thing in the typewriting booths at the Capitol in Washington to see congressmen in dictating letters use the most vigorous gestures as if the oratorical methods of persuasion could be transmitted to the printed page.—*Robert Lincoln O'Brien, in the October Atlantic.*

With the Children

The Green Witch.

CHAPTER XXIII.

"Why must you see Marget?" inquired Mrs. Clayton.

"Mother," said George, "this is a secret which belongs to others."

"But you will never keep a secret from *me?*" cried the other reproachfully.

George looked at her, and she grew pale. He recovered himself presently. "I am upon my honor. It is something that does not concern us, and it is something the world must never know."

"Ah, George," said his mother, "but *my* story must be known to the world."

"Yes, mother, everybody will hear of it. Will you please call Marget, now?"

Mrs. Clayton glanced at him timidly, then went to the hall-door and called. Marget soon entered. She gave George a fleeting glance, then lowered her eyes to the floor.

"Well, Marget," said Mrs. Clayton, "he knows everything, and he didn't mean what he said in Dr. Sleer's house as I stood behind the screen. Oh, George! When I heard your words, I made up my mind never to let you know of my existence. I came back to St. Louis, bringing Marget with me. But you *didn't* mean that you would rather have me dead! Marget, we shall be happy—I *know* he will forgive me!"

"I shall spend my life trying to make you happy," said George quietly.

"But now, Marget, he has a secret to talk over with you. It was like Dr. Sleer to give him our address. But it was too soon—*too* soon!" She clasped her little hands and looked at her son piteously, then hastened away. Her lightness of step reminded him of the romps and sports of childhood days; but he was a child no longer.

There was, for a time, profound silence, then George sought to rouse himself. "Your hand is not well, yet," he said, glancing at the bandage.

"No," said Marget hastily. "I am so fortunate, George, in this good home. My brother works at the Union Station; he boards here, too. They let me stay till I find employment. Your mother gives me vocal lessons—and I can do so little in return on account of my hand. Dr. Sleer brought it all about. He is so good! And your mother is good to me. You will be so happy!"

He was in no condition to heed her rapid utterances. "Marget," he said abruptly, "Spot has come here to St. Louis with your father—he ran away from home with him. I have come to find him. We think when your father has spent all the money, he will hunt up your brother at the station, or come to you."

Marget's great eyes flashed. "The man you call my father will never come to me. And I have told you Spot Stoner is a stranger. I know nothing of him."

"And I believed you when you told me so. But I feel sure when Tuck Hootin is out of money he will go to you or your brother. If he does, offer a reward if he will take Mr. Halway to Spot. He will betray Spot for money. You will do this, Marget, for his mother's sake, though you do not know her; and for my sake. I am your faith-friend."

"Yes, I will do it," said Marget, her face illuminated. "I will do whatever you ask. I will tell brother." She paused, then said timidly, "George—" She looked at him entreatingly. "You have always been so brave, George. You have not been like me. I let troubles drive the good out of my heart. It is you who have saved me. Remember what you once told me—though not exactly in these words—that there is always a bright side to life—God."

"Marget," said George in a half-whisper, "do you know that my mother was divorced?"

"And you said to think of others," persisted Marget, timidly. "That helped me, just thinking—thinking—Oh, all the time I *could*, thinking about other people—not about myself, no, not about Marget!"

"How I wanted to comfort you that night!" said George, "but I could think of nothing to say. And now," he added, with a little mournful smile, "how you would like to comfort me! Thank you, Marget."

Mrs. Clayton looked into the room. "May I come in now, children?" she asked, gently.

"Yes, mother; and now I must go to tell those who brought me to St. Louis—Spot's mother and grandfather, and Flora."

"But you will hurry back, my son?"

"Hurry back?" repeated George, who still found it almost impossible to give any thought due attention. The bewildered look which lingered in his eyes smote upon her heart.

"Of course, George, you are to stay with me now—never to leave me—never, never! You must get acquainted with the family here and become settled in the home."

"Am I to *live* here, mother?"

"George! Have you found me only to leave me?"

"Of course not, mother. But I thought I could—but of course not—I hadn't looked into the future."

"You know, George, we could never live in Burr City again."

"I hadn't thought, I hadn't thought," murmured the young man. "Oh, no, no, we could never go there!"

"Indeed we couldn't, George; it would be dreadful. So where else should we go? I have a very good music class—and you can get into business and we *will* be happy."

"Of course it must be as you say," George replied.

"But now I must go—they will be very uneasy and impatient till they hear from me."

"Then kiss me, dear, as in the old days. But we mustn't think of the old days. We have our new days, darling."

George found the companions of his journey awaiting him in the large hotel where he had left them. "I have seen Marget," he announced, briefly, "and she agrees to let us know, when Tuck Hootin hunts her up. It won't take him many days to spend the money. I'll come to you at the right time."

"*Come* to us?" repeated Mr. Halway. "But you are to stay with us all the time."

"I can't stay here," said George. "I—I must go away and wait. Good-by now."

"But where will you go?" demanded Mrs. Stoner. "You are here at our expense, and in our care. You mustn't leave us. Where would you go, in this strange city? Were you ever here before?"

"Mrs. Stoner," said George, desperately, "I have found my mother, and I am going to live with her."

"Your *mother?* But your mother is dead!"

"No," said George.

Flora cried out in amazement.

"I thought her dead," said George, confusedly, "but it was all a mistake. I am going to her."

"It is impossible," cried Mrs. Stoner, staring. "Your mother was drowned."

"George," said Mr. Halway, as the other stood silent, "what does it all mean?"

George looked into Mrs. Stoner's face, but the words would not come. His eyes wandered toward Flora. She had been sitting by the window, miserable, staring into the street, thinking she might see her brother reel past. Her face was drawn and showed the suffering of her heart. There was a kinship in her sorrow, and he spoke: "My mother was divorced." Then his cheeks crimsoned with shame.

Flora started to her feet.

Mrs. Stoner echoed sharply, "Divorced!"

"They kept it a secret from me," said George, his eyes upon the floor, "because they thought I would be happier thinking her dead. But she was living all the while. She was just—she was just divorced from father while I thought"— His voice died away.

Flora ran to him with a sob, and put her arm about his neck. "Oh, George!" she cried, "then you know what it means, too!" She sobbed upon his shoulder. George tried to speak, but his voice broke, the tears came, and then fierce sobs.

"Poor George!" gasped Flora, "I am so sorry for you! And are you so sorry for me?"

"Flora!" said George, but he could say no more.

Mrs. Stoner, her eyes wet with tears, came to them and laid a hand upon the head of each. "My poor children!" she murmured, as she kissed George upon the brow.

"I am just as sorry for him," said Flora, and her lips fluttered against his cheek.

(TO BE CONTINUED.)

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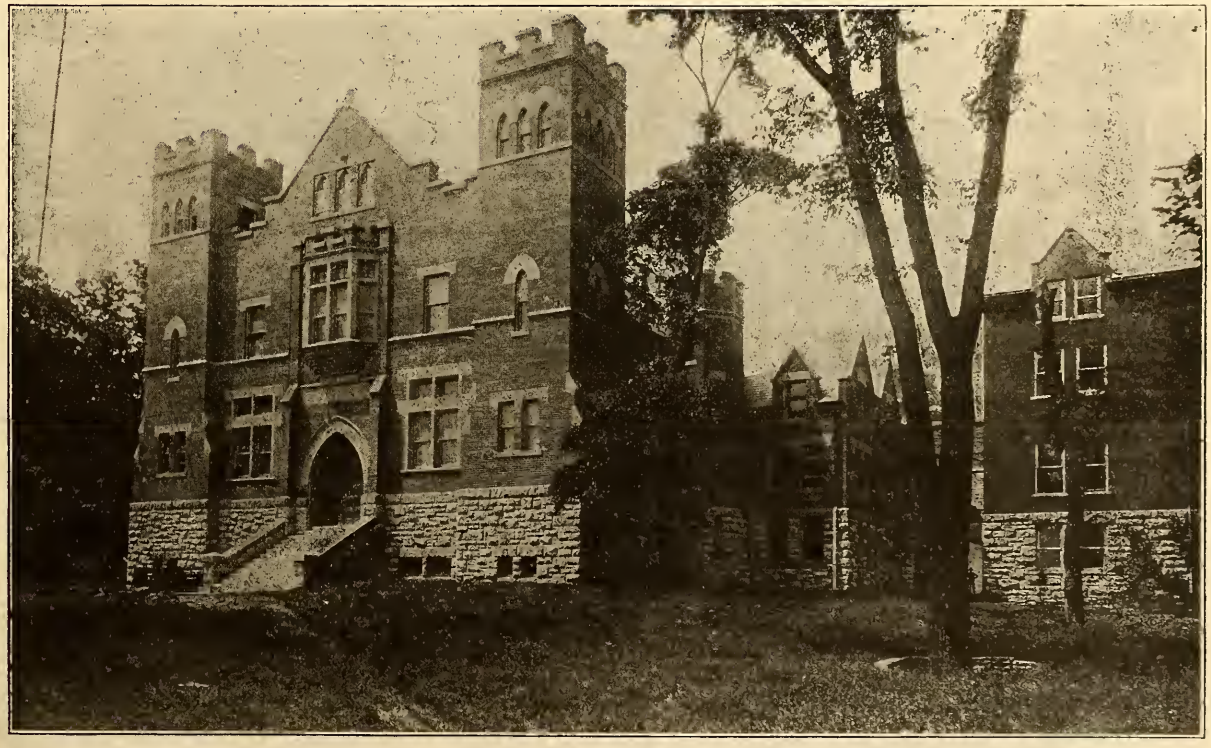
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In addition to our large plantation we have a large tract of unplanted banana land adjoining.

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Therefore, we make the very extraordinary and liberal offer to plant some of this banana land for you, as much as you want, if you apply at once—and let you pay us in small monthly installments.

We will take care of this land and market the crop for you, and charge you only ten per cent of the gross receipts from your crop for management.

This arrangement will enable us to offer a large crop to the steamship companies so as to make better terms with them and at the same time our ten per cent from your crop will be an addition to our income.

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It will pay you at once, to write or mail the coupon and get our interesting and instructive pamphlet and look into the matter thoroughly. It is a wonderful chance to secure a **life income.**

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The reason is that most people know little or nothing about it and they won't investigate anything extraordinary with enough care to become convinced of the possibilities.

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You may look into this opportunity carefully enough to go into it, and if you do go into it you will make a lot of money out of it. But while you may go about things in a practical way and thoroughly investigate the good opportunities which come along from time to time, you must remember you are but one person and for every far-sighted, practical man or woman there are a thousand who are more or less otherwise.

The vast majority of people will take it for granted that our offer is too good to be true and they won't look into it at all. Those who do look into it will be the thrifty ones who are not going to be in poor circumstances or living on relatives in old age.

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For the right against the wrong,
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For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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Vol. XLI. October 20, 1904 No. 42

Current Events.

Are Weddings a Failure?

A man in Indiana, who has been divorced four times and is about to embark upon his fifth matrimonial venture, has announced a plan for making his wedding a success, even though his previous matrimonial experience may justify the expectation that the marriage which it inaugurates will be a failure. It should be stated that he has written a book on the subject of marriage. He has rented a large hall for his wedding and will sell tickets to the ceremony. Each purchaser of a ticket receives also a copy of the book. It is said that he expects this wedding to be a great success—financially. This is putting the matter in a coarse, rude way, which will be quite shocking to polite society. Society is quite accustomed to weddings at which the admission fee is a piece of cut glass, a bon-bon spoon, or the equivalent, but for the contracting parties to insist that the silverware shall be in discs with milled edges is too utterly awful. But, after all, the principle underlying the Hoosier's plan is scarcely as original as he thinks it is.

❁

The Worth of a Vote.

There will undoubtedly be some who will neglect to go to the polls on election day because they think their one vote will amount to nothing among the millions that will be cast. But remember Holmes's story of the plan to attract the attention of the people in the moon by having all the people on the earth shout in concert at an appointed time. The time came, and silence reigned on the earth. Only a deaf old woman and a man in Timbuctoo shouted. The rest all remained silent to hear the roar of the other voices.

If this fairy tale is not sufficiently convincing to persuade individuals to do their little in a great work, even if their share seems small, the following story of the effect of one vote that was not cast may be effective. It was printed in a recent Sunday paper and credited to former Senator and Governor Tom Corwin, of Ohio:

In the spring of 1811, at the annual election in Rhode Island, there was a town precinct closely contested by the Federal and the Republican (the peace and war) parties. A Federal farmer, hurrying down to vote just before closing time, was stopped on the way by finding one of his valuable pigs fast between the planks of a fence. He tried to pull the pig out, and failed. Then with some difficulty he pried away one of the planks, released the pig, and started on a run for the voting place. Just as he got within a hundred feet of it the town clock struck six. The polls closed without his vote. The result was that a war representative from that town was elected by one vote.

When the general assembly met a few weeks afterward a war senator was chosen by one majority on joint ballot. In 1812 the declaration of war against England was carried in the United States senate by one vote. General Jackson was nominated as a Major-General and confirmed by one vote, Jan. 8, 1815. He commanded the army at the battle of New Orleans, won a great victory, became a popular military hero, was elected and re-elected president of the United States, turned all the Whigs out of office, removed all the deposits from the national banks, vetoed the bill, and played havoc generally, and all because that pig away up in Rhode Island got fast in a plank fence.

❁

The Appeal to Prejudice.

A prominent political speaker, one whose moral qualities have won the admiration of thousands, recently used the following words in a campaign speech:

"When the soldiers are called out in labor troubles, in whose interest are they called out? In the interest of the great corporations, and after these monopolies have robbed the American people of hundreds of millions of dollars, they now insolently demand that the people shall be burdened with taxation to furnish them soldiers to drive their employes down to the bare starvation point."

This seems to us a very lamentable lapse from the high plane of moral statesmanship which the speaker in question has always claimed for his own. Surely he should know that when troops are called out to repress the riots which sometimes attend strikes, the issue between the soldiers and the rioters is not the issue between capital and labor but the issue between order and lawlessness. Only the loosest thinking or the most conscienceless appeal to the prejudices of the laboring men can underly such an utterance as the above. The worst service that anyone can do to the labor unions is to identify their activities and interests with those of the riotous minority who too often come into regrettable prominence in strike times. The argument against militarism may be a good and cogent one, and we are not prepared to say in this connection that it may not be properly used in the present campaign. But the argument is weakened to the despair of its friends when over-zealous campaigners try to include in their general condemnation the police activities of state and federal troops in protecting life and property and preventing arson, assault and manslaughter. John Mitchell or any of the sane and sober labor leaders, who are warped by no political bias, would never have made such a destructive utterance.

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A Railway Horror.

There are other railway horrors besides wrecks. One needs but a most moderate and ordinary sense of justice to be stirred to indignation by the recent revelations regarding the extortionate and (it seems to the layman) illegal operations of the private freight car lines. The hearings of the Interstate Commerce Commission at Chicago developed unimpeachable evidence that certain railways have made a practice of leasing to subordinate companies operating private cars the exclusive right to handle certain classes of merchandise. These private car lines, each of which is usually owned and controlled by some powerful dealer in the commodity which it carries, make no pretense of treating all shippers alike, as the interstate commerce law requires that common carriers shall do. For example, a private fruit car line, owned by a wholesale fruit company, would make a low rate to the company which owned it and a high rate to everybody else. By a skillful manipulation of the special privileges which the railroads have been granting, nominally to private car lines but really to powerful shippers, it is easily possible for these shippers to stifle legitimate competition and establish monopoly. One of the extraordinary features of the case is the claim of these private car lines that they are exempt from the jurisdiction of the Interstate Commerce Commission and not amenable to the law of common carriers. It is hard for one untrained in legal subtleties to see how a railroad can transfer to a subordinate company any of its functions without transferring also the legal liabilities which attach to the discharge of those functions. Can a railroad authorize a leasing company to do what it cannot itself do? Can the law requiring equal freight rates to all shippers—than which no law in this country is economically more important—be evaded by a subterfuge so transparent as the creation of a subordinate (and partly fictitious) corporation to stand between the railroad

and the shipper and do the illegal thing without legal hindrance? We hope not. The control of transportation facilities by one of a group of competing shippers is a thing that must be stopped, either by the enforcement of existing law or by the enactment of new law, unless we would see every important industry centralized as completely as the oil industry is centralized and by the same means.

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Catch Questions.

The campaign liar is with us quadrennially, not to say continually, and he is likely to be more perniciously active in a campaign like the present where the candidates are the issue. The fake letter on the union labor question, purporting to come from Mr. Roosevelt, has already been sufficiently aired. The re-publication of the New York Evening Post's "letter which the President *might* have written" as a letter which he *did* write, may have been an honest blunder on the part of the miner's journal. There is no bottom to some people's stupidity. But the use which is being made of the President's disavowal by people who ought to know better is even less excusable. In the letter Mr. Roosevelt was represented as saying that he would not truckle to the labor unions to win the election. Mr. Roosevelt emphatically denies that he wrote this letter. Now jumps up a New York editor and says: "Then Mr. Roosevelt wishes it to be understood that he *will* truckle to the labor unions to win the election." This is only one illustration of the old trick of presenting a fallacious alternative and forcing one's opponent to choose one or the other horn of a dilemma which does not exist. We all know the old catch question: "Have you quit beating your wife?" Whether you answer yes or no, you get laughed at. Now comes an editor and says to the President: Choose whether you will promise to truckle to the unions or will give out an offensive and wholly superfluous declaration of freedom from their influence.

Equally impertinent is any one of a series of questions which Judge Parker has been asked to answer with a yes or no, the most notable of which is the question as to whether he would, if elected, endeavor to secure for the negroes of the south their constitutional right of suffrage. That is a question which no sensible candidate cares to answer categorically. Judge Parker wisely replied that he was not giving out interviews. Of course capital will be made out of his silence, but not so much as would have been made out of any other answer that he might have given.

While we are on the watch for the campaign lie which flieth by night, let us also take pains to detect and discount the campaign catch question which wasteth at noonday. The two are twins.

Dead Issues.

The triennial national council of the Congregational church has been in session at Des Moines, Ia. In his address, Dr. Amory H. Bradford, the retiring moderator, spoke strong words in favor of Christian union. One of the truest things that he said, or that anybody has recently said on this subject, was that the differences which now separate denominations are in many cases survivals of old controversies which could not arise to-day. The natural history of schism presents a constant recurrence of this phenomenon: A keen contention will arise over some point of doctrine or polity which seems for the moment to be supremely important. There are wide differences of opinion growing out of different temperaments and types of mind. Parties are formed, which solidify into sects, based on the difference of judgment or practice in regard to the mooted point. Then, as time goes on, the point ceases to be mooted. The controversy is forgotten and nobody cares much about the issue because it has been found to be inconsequential, and interest has been centered on more vital themes. But the parties remain. They continue to exist because they have existed. Their traditions and habits have grown different while they have been apart. The very vocabulary of piety and the dialects of devotion have grown unlike, as the speech of peoples at opposite ends of a continent or on opposite sides of an ocean grow unlike. It is the past, not the present, which divides. The chief obstacles to Christian union to-day are things which, when we get down to the real fact, nobody is much interested in except for the sake of vindicating the honor of his theological and ecclesiastical ancestors.

CHRISTIAN CHURCH DAY,

October 20, 1904.

By Eleanor Thompson.

Doubly do we celebrate this glorious day,
We would bring tribute to this heaven blessed vale
Made holy by the toil and strife of weary years,
And give glad welcome to the nations gathered here.
From far off lands they've come to have a part
In this great jubilee, and see this wondrous land
Where all are equal, and where, if man but wills,
He may climb to heights of fame envied by kings.
And we rejoice at this great union of mankind,
E'en though the spirit prompting were greed of gain,
But we come, too, as heralds of a brighter day,
When sectarian barriers shall be removed,
And when our prayers unanswered yet shall answered be,
And we shall be united in that closer bond,
Where creeds give place, and the "Thus saith the Lord"
Shall be our only rule of conduct and of faith.
Then shall the nations gather, not as now,
To gratify a selfish end, nor e'en for pomp or show;
But to pay tribute to that mighty King of kings
Whose benediction rests alone where strife has ceased;
And we shall mingle with the heavenly choir
The hallelujahs of good will and peace on earth.

Jacksonville, Ill.

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Literature and Libel.

The New York Court of Appeals has recently given a decision upholding the verdict for the plaintiff in the libel suit brought by Prof. Oscar L. Triggs, late of the University of Chicago, against the New York Sun. It seems that the Sun, in common with a good many other papers, had fallen into the habit of making fun of Professor Triggs, whose startling utterances, duly chronicled by the Associated Press, furnished many a tempting target for the ridicule of those who had less originality of conception, but perhaps more sobriety of judgment, than he. So Professor Triggs brought suit for libel against one of the worst offenders. The Sun made its defense on the ground that it was only joking and that a jest is not libelous. The court held differently. It established the principle that the profession of humor—at least of that acidulated and piercing quality which the Sun prefers—is not a valid defense against an action for libel. There is some wisdom in this ruling. There are some classes of jokes that ought to be considered libelous *per se*. And yet, literature would lose some of its most interesting episodes if all pointed and possibly libelous ridicule were eliminated from it. A daily paper, in commenting on the event, says:

> "If every great man in literature who has, as the saying is, made others ridiculous, had been cast in damages to the courts there would have been a great shifting in the property of the world. We never heard that any of the Yorkshire schoolmasters sued Charles Dickens for libel because of Nicholas Nickleby. Perhaps if they had done so they might have recovered."

It is, we believe, a matter of record that suit was brought against Dickens, not by one, but by several Yorkshire schoolmasters, each one of whom was positive that his school was the original of Dotheboys' Hall. But they did not recover damages. But the double moral of this present tale is that college professors ought not to make themselves too easy a mark for ridicule and that newspapers, when dealing with sensitive and eccentric men of letters, should "never dare to be as funny as they can."

The Convention in Session.

It is difficult to report a battle in the roar of the conflict. It is scarcely less difficult to report a great convention while it is in progress, with all the rush and tumult and press of work and social intercourse incident thereto.

These lines are written in the midst of the great convention now in session. The weather has been all that we promised our visitors it would be—clear, cool, crisp, bracing—the genuine October weather in St. Louis. It was a great throng of several thousand that gathered in the Coliseum on the opening night, Thursday evening, Oct. 13th, to enjoy the music by the Century Chorus Choir, and to listen to brief addresses by brethren from different sections of the country. W. H. McClain, of St. Louis, chairman of the local committee, presided, and called on J. Boyd Jones of the South, J. F. Ghormley of the West, W. H. Rogers from the East, W. S. Priest from the North, and F. M. Rains from the world at large to speak, and each made a happy speech, presenting the greetings from their respective fields. The young ladies of the chorus choir, dressed in white, and occupying the elevated seats in rear of the platfrom, made a beautiful scene and their singing, supplemented by the male members of the choir, was very highly appreciated. Wm. Porteus, a fine basso of St. Louis, and our own Mrs. Baldwin and Mrs. Princess Long sang solos. It was an auspicious opening of a great convention.

Christian Woman's Board of Missions.

We never witness one of the conventions of this splendid missionary organization without thanking God for its coming in the fulness of time, and for its magnificent achievements during its history. Elsewhere we give a more detailed report of its proceedings. Here we have time and space to say that its addresses, its official reports, its action at this convention touched the high water mark. The past year's work has been its best, and each year witnesses a larger number of Christian women enrolled in its auxiliaries. If its work, and its influence on the women themselves were better known a larger number of the Christian women in our churches would immediately enlist. Forty thousand women make a mighty army, but its power would be wonderfully increased if its numbers were swelled to one hundred thousand. This membership ought to be realized by our centennial in 1909.

While doing the ordinary work of our other missionary organizations, the Christian Woman's Board of Missions has some special features that give great importance to its proceedings. The Bible chair work in connection with state universities was a new venture in an untried field, and its success is attracting wide attention outside of our ranks. This feature of the work received great emphasis in this convention both in the president's address and in a special address on the subject by Wallace C. Payne, who is in charge of the Bible chair in connection with the University of Kansas. They are helping to solve a mighty educational problem in this country by this experiment which has now passed the experimental stage. The department of the young people has in it great possibilities of future power, and these women have shown a fine capacity for religious statesmanship in making the training of the young through mission bands and Junior Societies a prominent branch of their work. The Mexican mission at Monterey has grown into great prominence and it was greatly accentuated in this convention by the presence and able addresses of Sister McDaniel of that mission. So greatly did her addresses fire the enthusiasm of the people that a spontaneous movement arose in the convention in which over six thousand dollars was pledged for the purchase of some needed land for the mission. This insures the purchase of the property and will greatly enhance the work of the mission. In a word, the convention was marked by ability of a high order, a clear grasp of missionary and educational problems, sustained enthusiasm and an ability to be heard which we have never observed in any previous convention. Evidently our women are developing lung power along with their other virtues, and we congratulate them on this achievement.

Christian Endeavor.

Saturday evening is generally given up to Christian Endeavor. A great audience gathered in the Coliseum. R. H. Waggener, national superintendent, presided, and read his annual report showing an addition of 1,500 societies, most of which gain was the result of more complete statistics, but there was an actual gain of 500 new societies. Stirring addresses were made by H. A. Denton, H. D. Smith, W. E. Rambo and J. A. Lord. The points emphasized were that Christian Endeavor has reached no crisis and does not need to depart from its original aim and methods in order to live; that Endeavor societies may do much to increase the ranks of the ministry and of missionaries; that it ought to supply a large number of unordained preachers to spread the gospel. One of the most important recommendations was that Bible study and reading circles be formed and that the books of the Bethany Reading Courses be used. Christian Endeavor must do this for our young people if it is to be a permanent power in the church. We are convinced that Christian Endeavor, both in its aims and characteristic methods, has a permanent mission in the church; but like every other force it needs wise guidance and direction.

Lord's Day at the Convention.

It was feared in the beginning that the attempt to hold our conventions over Lord's day would prove a failure, as only a few brethren would attend, and not enough ministers to supply the pulpits that might be offered. This has proved a groundless fear. The Lord's day has come to be the most attractive day in the whole convention. It affords an opportunity for the delegates to hear our leading ministers whom they have never heard before, and gives the preachers a chance to hear each other. In addition, it gives the local churches—our own and others—a chance to hear our representative men. In this way the local influence of the convention in the city where it is held is greatly enhanced. But the crowning feature of the Lord's day has come to be the great communion service. This year the attendance and interest reached the highest mark yet attained, and it is difficult to see how it can ever be surpassed. The Coliseum—the largest hall in the city, containing 10,700 seats—was crowded from the arena to the upper balcony, all around the vast circular auditorium, and many stood during the service. It was a scene the equal of which was probably never witnessed before. Everything was planned so perfectly by the chairman of the local committee, W. H. McClain, that the utmost order and decorum prevailed throughout the impressive service. The brief address by Carey E. Morgan was in harmony with the spirit of the occasion, and set forth beautifully the significance of the cross. The songs by the chorus choir of several hundred trained voices, the prayers, the stillness of the great audience, as the one hundred and fifty deacons served them with the sacred emblems, the voiceless prayers that ascended from thousands of earnest hearts, the softly-chanted hymns of consecration, sung with bowed heads—all this made a profound, and we believe an indellible impression on many hearts. Many a time in the future some brave but weary worker in some isolated field, almost discouraged with the weakness of the little band he represents, will recall that wonderful scene and take fresh heart and hope, as he remembers that he and they are a part of a mighty host marching triumphantly on to victory.

As we close these lines, the Foreign Christian Missionary Convention is in session. We furnish elsewhere an abstract of its annual report. It has witnessed, too, a year of progress, notwithstanding the fact that it did not quite reach the $250,000 aimed for the past year. It will strive to reach that mark the coming year. At this writing the large Music Hall is filled with a cheering throng of enthusiastic workers who are applauding to the echo the reports and the ringing speeches. Especially did the enthusiasm reach floodtide at the introduction of the foreign missionaries who

made brief addresses. Sister Maston and Brother Magary from Australia, brought greetings from our brethren beneath the Southern Cross. Bro. W. E. Rambo presented the claims of India, and Dr. Macklin and wife, who with their boys were presented, described the work that was being done in China. These missionaries were received with the waving of handkerchiefs and clapping of hands, and were listened to with deepest interest. The note of cheer and of confident expectation of victory in the speeches of these missionaries shows how real work and sacrifice for Christ quickens faith and breeds optimism.

We feel justified, in view of what has already passed and the reports made to the respective boards, in saying that a great success has been scored the past year, and that this convention must be written in red letters in the future, when the history of our work shall go to record.

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Convention Notes.

In the address of Bro. Carey E. Morgan at the great communion service on Sunday afternoon, he remarked that power as well as weakness was at the cross. This suggested a contrast between the first communion service and the one on Sunday. At the first service only Christ and the twelve were present; at the latter there were over ten thousand. This difference expresses somewhat the idea of the progress which the word of the cross has made since the night before our Lord was betrayed.

Sunday's communion service was worth all the great convention has cost. The impression it made upon those in attendance was evidently very profound as well as tender. The like of it in point of numbers, intense interest and earnest consecration was perhaps never before so strikingly illustrated as on that occasion. Its memory will be a benediction for the years to come, and ought to sweeten even heaven itself, for it was a foretaste of joys that await us.

As the people gathered for the great communion service, filling the floor, the platform, the raised seats and the gallery above, the impressive and wonderful sight brought to mind the refrain of the hymn, "What a gathering, what a gathering that will be," and it almost seemed as if God's redeemed were gathering from the east and the west, from the north and the south, to sing the praises of the Lamb and to be reunited forevermore. As softly and tenderly hymn after hymn floated upon the air, the spirit rose in prayer as well as praise, and vows of consecration were renewed and strengthened until with the closing refrain, "I'll go where you want me to go, dear Lord, over mountain, or plain, or sea; I'll say what you want me to say, dear Lord, I'll be what you want me to be," the supreme moment came and the deacons quietly moved down the aisles.

The speeches of the convention, so far as we heard them, averaged well. However, it is only right to say that there were generally too many speeches crowded into one service. We recognize how difficult it is to manage a matter of this kind, for generally the speeches are not limited to the time prescribed for them, and this fact of itself is sure to protract the speeches beyond a time that is reasonable. When an audience becomes restless under what seems to be an unreasonable length of the service it is useless for the presiding officer, or any one else, to try to hold some of the people in their seats, and this is especially true when the meetings are held in a large public hall. Hereafter it might be well for program committees to reckon with the fact which we have mentioned, and either shorten the service or else stop every speaker when his allotted time has been exhausted. Probably the chief difficulty is in having too many addresses for one service. Very few people can carry away with them the thoughts of more than two or three speeches on one occasion.

In spite of the world's great exposition in progress, the delegates to the convention very generally attended all the meetings. Of course there were a few who wandered off in the wilderness, but these were the exceptions, not the general rule. The now famous Pike has its attractions, and at a suitable time it may be seen and enjoyed, but we were gratified to notice that the convention overshadowed nearly every other consideration with the delegates, and this was one of the striking features of the convention.

One of the most remarkable features of the great communion service on Sunday afternoon was the profound silence which reigned throughout the immense hall. At times this silence was almost oppressive, showing the deep feeling which pervaded the audience. No other power than that of the cross could have held 12,000 people so completely under a spell like that which possessed the meeting on Sunday afternoon. It was also apparent on this occasion, as well as on the Saturday evening, that the speakers very generally made a mistake with regard to the acoustic qualities of the hall. These qualities are certainly bad enough, but screaming at the top of one's voice does not help. The speakers on Monday night were heard distinctly, and also at other times, but always because they spoke deliberately and never sought to pitch their voices beyond the natural key.

The personnel of the convention was very marked. The people who attended were not sightseers. They came to the convention and they brought with them the true spirit of missions. Most of the old men who usually attend the convention, are present. A few faces are missed, but some of these are already in the spirit land. A host of young men have been in attendance all the time, while the women contingent has been well represented.

The liberal response to the brief appeal for ministerial relief, at the communion service, of $968, has a lesson for those who would secure money for religious purposes. Get the people to be religious and to *feel* religious, and they will give for worthy purposes. It was the communion service, with its appeal to the heart, that opened the pocketbooks of the people. It is the best appeal that can be made for liberal giving. The more religion you can put into your sermons, and the more deeply you can probe the consciences and stir the hearts of the people, the more liberally will they give to the cause of Christ.

What now should be the course of Disciples of Christ? What should be the next step after the great convention? They must be careful not to play the role of Elijah after his great demonstration on Mt. Carmel. No Disciple of Christ should be found under a juniper tree simply because a great achievement has been made. It often happens that a great victory is turned into a defeat simply because the victorious army imagines that all is safe in the hour of triumph. Eternal vigilance and earnest work will win for us still greater victories than anything indicated in the great meeting of Sunday afternoon. Our next step should be one that leads not only to an increase in numbers but an increase in fervor, devotion, consecration and everything else that goes to make spiritual manhood and womanhood.

Tuesday morning's session of the Home Society proved the most interesting session up to the time of going to press. The reports presented were important. The Board of Church Extension showed receipts, including interest, amounting to $68,988, and including loans returned, $146,377, a gain of $44,100. The Home Society reported 45,470 baptisms, and a total addition of 29,093, with $85,755 raised. G. A. Hoffmann's statistical report showed that during the year up to Sept. 30, 94,649 converts were baptized, but pointed out that we are lacking in the power to hold. Hence the gain is not what might be expected, being merely 33,143. The gain in offerings was 11 per cent or $59,246. The total for all raised was $7,493,105, a gain of five per cent.

"It's clear we are going to have a scrap." President Sweeney saw the fight coming and thus summarized the situation. But it was a good-natured scrap and over nothing more vital than to which city on the Pacific Coast the convention should go next year. Portland, Oregon, was championed by S. C. Sanderson and H. A. Denton, while San Francisco's spokesmen

were W. M. White and A. C. Smither. San Francisco won.

Nearly all the old "ticket" was re-elected. There had been some talk of a fight, but the nominating committee's report was readily adopted. The report of the committee on recommendations, however, was quickly assailed. It suggested that the name Church of Christ should be used in all cases where property or funds were to be deeded for church purposes, and that the name Christian should be adopted by individuals. Dr. Dungan was chairman of the committee, and as soon as he had read the recommendations, Dr. W. T. Moore, on the ruling of the chair that he was in order, moved that the clause making this suggestion be stricken from the report. He contended that the church had managed very well all the years of its history, and he thought any New Testament name was good enough for us to be known by. Dr. J. H. Garrison promptly seconded the amendment, saying, "Let us not denominationalize an undenominational name."

One of the most interesting episodes of the convention was the presentation of Dr. G. H. Ball, of the Free Baptists, who came as a fraternal delegate to our convention in the interest of the union of the two bodies. His address was a remarkable one, and awakened great enthusiasm. He thought the era of speech-making on Christian union was passed and it was time we were getting down to business. He pointed out our essential agreement and fundamental doctrines, and indicated the benefits to flow from union. We shall give fuller report of this important movement next week.

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Editor's Easy Chair.

We retain the name for convenience sake, but it is a terrible misnomer this week. Crowds everywhere, work all the time, ease nowhere. Nor does anybody want ease. When the representatives of a great religious movement are gathered in an international convention, it is not a time to be at ease in Zion. It is a time to see, to hear, to converse, to shake hands, to imbibe information and inspiration, to climb up to a mount of vision and get a broader vision of the world's needs and to lend a hand in efforts to supply such needs. It is a time to renew old acquaintanceships and friendships, and strengthen the bonds of brotherhood. It is a time for hearty handclasps between those who have felt the touch of each other's minds in the interchange of thought, and know themselves to be kindred spirits. It is a time, too, to learn to appreciate and love the brother with whom we have not felt ourselves in closest sympathy, by finding out how much good there is in him. In a word, a great convention is a good place in which to have the rough, jagged corners of our temper, disposition and prejudices knocked off, until we are better fitted for associated effort, and more united in Christ's service.

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The Easy Chair has not been too busy, however, to observe some things in this and previous conventions. It has observed that there are two classes of people who attend our conventions: One class comes to hear the reports of the work, the addresses that are made, and to lend what help they can to the success of the convention, and to the success of the work which it has in view; the other class comes apparently to have a good time, spending the time visiting each other in the lobby, while the most important proceedings are in progress in the convention, or they go to see the sights of the city. It gives us pleasure to say that in this convention the first class is largely in the majority. The hall is well filled at every session, and there is a manifest interest on the part of the delegates to know what is being done, and to assist in the doing of it. These are the men and the women who constitute the strength of the local churches at home. The sightseers and social visitors help to swell the numbers enrolled, and to make up large audiences on star occasions, but for all the practical purposes of the convention they might as well have remained at home. This is not saying that every delegate ought to try to take in every part of the entire program. Some do this, but many are not able to do it. We do not refer to the latter class, but to those who come to the convention purely for social purposes, or to grind a personal axe and who, as far as the success of the great missionary enterprises is concerned, seem like Gallio to "care for none of these things." But we have seen fewer of this class at this convention than usual, and this, too, under conditions which offer peculiar temptations for neglecting the interests of the convention.

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We doubt if there shall be another convention for a long time that will equal in magnitude the one now in session. Perhaps the centennial convention in 1909, which, by common consent, is to be held at Pittsburg, Pa., may attain similar dimensions, but ordinarily the ends of the convention may be quite as well, if not better, served by a smaller and more strictly delegate convention. One of two things is certain to be done in the future: either our conventions will become strictly delegate bodies, limited to certain numbers, omitting the feature of a mass convention, or else there will be a clear-cut distinction between the delegates who are to discharge the business of the convention, and who must sit together for that purpose, and the body of visitors who come as onlookers, and to share in the inspiration of these occasions. The latter plan has been adopted by the leading religious bodies, experience having taught them the necessity of such distinction in order to proper deliberation, and to a wise management of the business of the convention. The mass meeting plan has probably reached its culmination in the present convention, and we shall hereafter, in all probability, seek for representative conventions rather than for large conventions; that is, conventions that represent the churches and the different states and territories, and chosen for that purpose because of their interest in the work. The impossibility of finding halls of sufficient capacity and of the proper accoustic qualities in which to hold these mass conventions will render such a course inevitable. In any event, some measure must be taken to secure opportunity for thorough discussion and deliberation upon the great questions which are bound to arise in the progress of our work.

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And yet, as every one knows, there is a vast influence in numbers. A brother, coming from a great city in Canada, where our cause is very weak, walking down Olive street in front of the stately Exposition building, and watching the eager throngs of people climbing the stone steps leading to its opened doors, remarked: "How I wish the people of my city who sneer at us and think we amount to but little, could see this building and these throngs of people crowding into one of our conventions, it would give them a very different idea of our strength and influence." We are sure that the feeling was shared by thousands of our members who came to the convention from our weaker churches in the west, and south, and east, and from wherever our cause is little known. It is a very natural and altogether proper feeling. They will always be the stronger and the more hopeful in their work because of having witnessed such a vast concourse of representatives of the cause they love. There is no class of people who attend our national conventions in whom we feel a deeper personal interest than those who come from our borders, and from regions where our cause has been persecuted and its representatives ignored. Perhaps there has never been a larger number of such delegates and visitors at one of our national conventions than have been in St. Louis during the present convention. They will carry with them the memories and the inspiration of this great convention to their isolated fields, and, telling the story of what they have seen and heard, will strengthen the hearts and the hopes of the brethren who could not be present. And so, in more ways than we may know, the influence of this convention will spread, far and wide, and eternity alone will reveal the good it has done.

The Significance of the Cross

The Communion Address by Carey E. Morgan at the Great Saint Louis Gathering

My brethren, we come to the cross of Jesus to-day as individuals; each with his own burdens and problems, and each with his own offering for the altar of love. Our fellowship is not with this throng, but with the Savior, who, because of his suffering, has become the Savior of all who suffer.

We are not to think of the many to-day, but of the One—the One altogether lovely and chiefest among the thousands. And we are to think of the One now so that when we have gone from this mount of love's great sacrifice, we may think of the many as He thought of them, and love them in some degree as he loved them. For this "one hour" you are to watch with Him. I beseech you to withdraw yourself into the most holy place of your nature and taking the Master with you, shut all others out.

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Those who use a stereopticon first darken the room, and then throw the rays of light through the lens on one spot on the screen. In those hours of our Lord's humiliation when He became "obedient unto death" and "tasted for every man," the world was darkened. It was as though its shutters had been closed and its curtains drawn. The star of Bethlehem was in eclipse. Even the sun hid his face. Mid-day and midnight were one. The only light there was shone in the face of the Lord's Anointed as He hung there in the gloom, and this light fell on a thousand-year-old Scripture, illuminating it so that the whole world could read it. "He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from Him; He was despised and we esteemed Him not; surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God and afflicted. But he was wounded for our transgressions: He was bruised for our iniquities: the chastisement of our peace was upon Him: and with His stripes we are healed." Here on this old Scripture fell the light that shone in that midnight that came at noon, and it was thrown there as upon a screen by the lens of our Lord's passion and death.

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But there were other meetings at the cross almost as strange as that of noon and midnight. Sin was there; the thing that God hates; the thing that hates God; the thing that lies in wait for all the sons of men as it lay in wait then for the Son of Man. It was there and it was at its work. For it was sin that crucified Him; it scourged Him with the thongs. It plaited the crown of thorns and pressed it heavily upon His brow. It drove the spikes through His quivering flesh and "lifted Him up," and mocked Him while He suffered. Sin, that has in its name yet the hiss of the serpent! Behold the cross if you would see sin at its true work and know its true nature! Was it doing anything then that it would not do now? Has it not always been in the business of crucifying innocence? Is there a virtue in the world to-day that it would not hang to the cross if it could? Does not the slaughter of the innocents still go on? It bends over every cradle in the world and blows its hot breath into every baby's face. Who shall escape it except by the help of Him who conquered it there on Golgotha and in Joseph's tomb?

It must be remembered, too, that sin does not depend wholly on crucifixions to do its work. It has its bacilli as well as its nails and spear-heads. It becomes a disease that can be cured only by the Great Physician; a disease against which there is no safe quarantine nor any antitoxin except His gospel; a disease that is infectious, contagious, epidemic; that cannot be got at with the knife or cured by anything in our materia medica; a disease that attacks the conscience, eating it through and through, and leaving it honeycombed so that, like a sieve with meshes too large, it needs to be moved ever so little for the right and the wrong to fall through together; that attacks the heart, turning it into a charnel house in which love and every holy thing lie dead; that attacks the blood, poisoning it so that at the last every blood corpuscle runs freighted to the gunwale with pollution. Sin was there, seeking by hate and its horrors to keep the Son of God from his work as the Son of Man, as it seeks now to keep the sons of men from their work as sons of God.

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Love was there, too; so that sin and love came face to face at the cross. Does not this meeting of sin and love suggest that other meeting of which I have already spoken, that of midnight and noon? Love was there, and it, too, was doing its true work. For it is in the nature of love to suffer. Love not only brings the greatest joys known to the soul, but it also brings the greatest sorrows. Only those who love greatly can suffer greatly. The empty heart never breaks. "Love suffereth long and is kind." "Love beareth all things," even its own cross. "Love endureth all things," even shame and contumely, as it did at Golgotha. "Love never faileth." As long as it lives it loves. Unlike the divine love that suffered on Calvary, human love may be killed past the hope of a resurrection; but no death agony is so prolonged or terrible. Is not a crucifixion the only thing that can kill it? Does it not hang then on the cross in darkness for long terrible hours before it breathes its last?

Whenever love yokes the heart of the innocent to the sinful, whether the sinful one be husband or son or brother or father, then love suffers. How many wives and mothers there are who are crucified by sin for love's sake; crucified on beams of rough neglect; pierced with the sharp nails and spear heads of bitter disappointment; crying out at last, "Oh, hope, why hast thou forsaken me?" dying at length of a broken heart, and so being made conformable to Jesus' death. If they could have turned away from their love and the erring loved ones, they could have turned away from their sorrow and sacrifices, but being bound to the one, they were bound inexorably to the other. Whenever love yokes the heart of the innocent to the sinful, then love suffers. Love yoked the heart of Jesus to all the sinful sons and daughters of men. Oh, you who are killed all the day long for the love of one who sins, is it any wonder that His heart broke for the love of many, all of whom had gone astray?

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Power and weakness also met at the cross. I can not speak of the latter. Those of you who stand near the cross to-day can see what I mean by that; the shrinking, tortured flesh; the hastened, weakened pulse; the cry of agony for help. "He saved others; Himself He can not save."

But there was also great power in His death. And this power was manifest not only in human nature, but in nature also. A tremor as of sympathy ran through the world when He died. The earth quaked and shook as with a mortal chill. The sky was darkened as though the whole earth was His death-chamber, with the inky darkness for His pall. At noon the sun hid his face for three hours, or until the end came, never looked at the earth. The vail of the temple was rent in twain from top to bottom in token that our Great High Priest had gone, once for all, into the holy of holies and fulfilled the law, and put an end to altar sacrifices. Rocks burst asunder as though the strain that broke His heart would break the heart of the world also. There was power in His death, and this power went with Him into the tomb, and was sufficient to burst asunder the bars of death. What a prison the grave had been! With the strength of ten thousand Bastiles; with doors that opened easily inward, but which all the pulling, prying, hammering love of the world had never been able to move the fraction

(*Continued on page 1350.*)

Report of the Foreign Christian Missionary Society

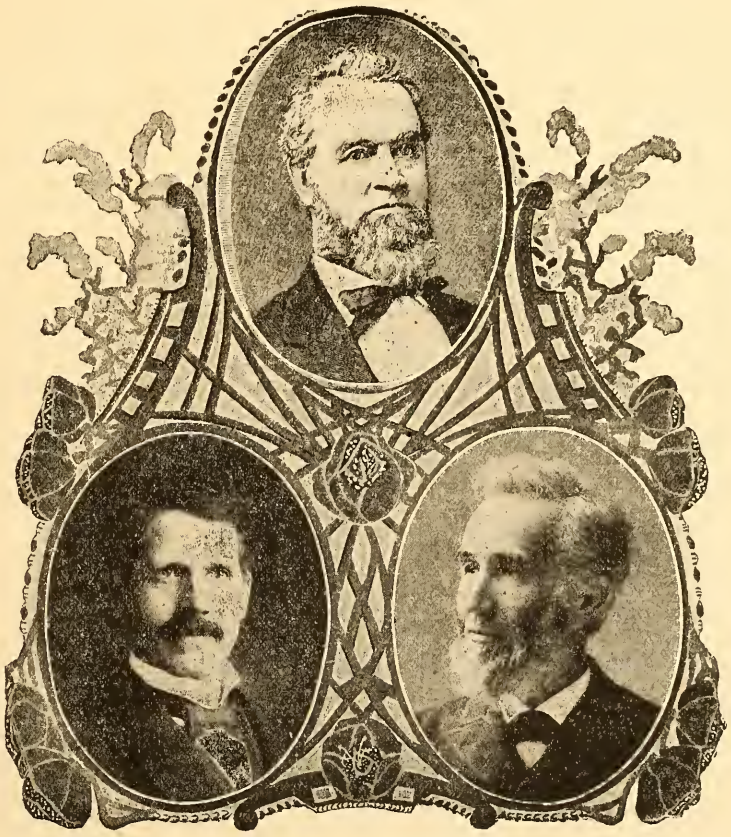
The past year has been the best in the history of the society. More missionaries have been sent out and more money has been received than in any previous year. The reports from the fields are especially hopeful. Seventeen new workers have been employed. These have gone to China, to Japan, to India, to Cuba, and to Norway. If ten times as many had been sent they could not do all the work that should be done.

The receipts for the year aggregate $211,153.60. This is not as much as the last convention suggested that the officers undertake to raise. There was a very marked increase in the evious year. That made it more difficult to take such a long stride in advance as was proposed. The increase this year as compared with last is slight. There has been much less received this year from bequests and on the annuity plan than was expected. These are always uncertain sources of income. The gratifying fact is that the churches and Sunday-schools and Endeavor societies have done much better than ever before. More have given and they have given more money. There has been a gain of ninety in the number of contributing churches, and a gain of $9,759.55 in the amount contributed. There has been a gain of 222 in the number of contributing Sunday-schools and a gain of $5,202.22 in the amount contributed. The Endeavorers have given $2,359.10 more this year than last. There has been a falling off in the individual offerings. They should have shown the largest increase.

The living link churches number fifty. These support their own missionaries on the field. A dozen years ago there was not one church doing this. It is believed that, before ten years, there will be three hundred churches doing this.

The college in Japan was opened last year. Suitable buildings are being erected. The faculty is being strengthened. The patronage is increasing. The college in China is doing more work and better work than ever. Special stress is laid upon the religious element. In India steps have been taken to open a college in which workers of all kinds will be trained. For this school $21,597.52 has been raised. It is but a question of time when every mission must have its educational institutions. Boys and girls must be trained if they are to live complete lives.

As in other years the churches in Australia, England and Canada have co-operated. The churches in Australia supported P. A. Davey in Japan; Miss Rosa L. Tonkin in China, and Miss Mary Thompson and F. E. Stubbin and wife in India. The woman's board of Ontario and the woman's board of the Maritime Provinces supported Miss Mary Rioch in Japan. The woman's board of Great Britain supported Dr. Mary T. McGavran and Miss Mary L. Clark in India. In such unity of effort there is economy and efficiency.



PRESIDENTS OF THE FOREIGN CHRISTIAN MISSIONARY SOCIETY

Isaac Errett, 1875–1888; Charles Louis Loos, 1889–1900; A. McLean, 1900 ——.

There are some special needs that should be supplied without delay. Thus, a teacher is needed in Havana. A male physician is needed in Damoh, India. No woman can do the work that is needed in the boys' orphanage. An evangelist is needed for Tibet. Dr. Shelton and Dr. Rijnhart cannot heal the sick and preach the gospel. Two men are needed in the Philippines. A strong man is needed in Manila; another is needed in Luzon. Two men are needed in Africa to fill the vacancies there. China is asking that the force there be doubled. Japan is turning to Christ as never before. There are calls from every field, but these should be answered without delay. Chapels, schools and houses are needed. The work can not have the measure of prosperity we all desire without a more complete equipment. These needs can not be met without substantial increase in the receipts. In the past six years the income has been doubled, but in the same time the expenditures have been doubled also. There are no reserves upon which the society can draw to meet these new demands. Greater than are these needs is the need of prayer. All can help with their supplications. If we agree in our petitions, we shall have what we ask.

The gospel has been preached far and near. Every missionary is an evangelist; every native helper is a witness for Christ. This is the main work of every member of the staff, and everything else is secondary and auxiliary. The unbelievers have the claims of Christ presented to them. The converts are instructed in all that relates to life and godliness. The sick are healed. The hospitals and dispensaries are thronged with the sick and wounded. All the diseases known in Christendom and other diseases that are known here are found in the dark lands of the earth. The medical missionary makes it his duty to point the patients to the Great Physician. The children are gathered in the schools and taught. Night schools are taught for adults who at the time of their conversion were illiterate. They want to be able to read in their own tongue the wonderful works of God. Literature is created and placed in the hands of those who can read. The orphans are fed and clothed and housed and educated. The lepers are cared for with all possible tenderness. In plague and famine the missionaries do what they can to afford relief. The supreme purpose in everything and all the while is to win the people to Christ. The reports in detail are as follows:

Japan.—The work in Drake college has been carried on by four teachers. Thirteen young men are enrolled in

(*Continued on page 1360.*)

As Seen from the Dome

By F. D. Power

The Christian missionary society of Maryland, Delaware, and the District of Columbia, having spread itself over three sections of the country during its twenty-six years of history, concluded to borrow another state in which to hold its annual convention, and so crossed the border this year into West Virginia. Martinsburg, the capital of Berkeley county, 165 miles northwest of Washington, was the place of meeting. It is a picturesque little city of 10,000 people, through which passes the B. & O. and Cumberland Valley railroads, in sight of the Blue Ridge, the center of a rich farming country at the head of the renowned Shenandoah Valley. Belle Boyd, the "Rebel Spy," and the Faulkner family are some of its famous people, and the manufacture of whiskey and socks some of its leading industries. It has excellent Christian homes which give an old-fashioned Virginia welcome to the stranger, and we never had a better convention or a more royal entertainment. The grace of Philemon rests here.

Our Martinsburg church is of recent origin. In 1899 nine persons came together in a private house and when the beautiful little chapel was dedicated there were but eighteen. They have grown in this time to ninety-five. Mr. and Mrs. George Van Meter were the leading spirits in this movement and their faithfulness and energy and that of their helpers prove what may be done if the people have a mind to work. P. P. Hasselvander has been their pastor and his work has been greatly blessed. It is a matter of general regret that he leaves them to enter Bethany college this fall. The convention opened with a sermon by Peter Ainslie. It was worthy, and prepared all for the work before them.

"Preachers' Day" is a great treat in our Maryland meeting. Topics are assigned by a committee and the papers and discussions are generally practical and helpful alike to pastors and people. "The Making of Preachers" was well treated by H. C. Kendrick, W. S. Hoye leading the discussion. "Ministerial Ideals" was the theme of D. N. Wetzel, and J. L. McDonald led in the consideration of the paper. E. B. Bagby told us of "Types of Preaching Most Needed To-day." O. G. White was at home with the problem "How to Bring about a Spiritual Membership." "The Right Use of the New Testament in Preaching," was the subject of M. C. Hughes of Baltimore. "What is Doctrinal Preaching and What its Value?" was the question with J. Murray Taylor. C. C. Jones handled the inexhaustible, never-downed, perennially interesting topic "Systematic Giving." Then M. E. Harlan came with his story of "Church Extension." It is a little comical for a New Yorker to come down here to stir up a people on that subject who have given about three times as much for that cause as the Empire state, but the speech was a good one all the same and the speaker most welcome. Altogether our preachers' day program was well up to the standard. W. S. Hoye and H. F. Lutz presided over the sessions. B. A. Abbott and Jacob Walters were missed from the feast. D. A. Nicoll, E. L. Allen, C. C. Cowgill and J. R. Biggs were new faces.

The convention got down to work on the second day. The treasurer, J. I. Bitner, reported $1,230 contributed for the state work during the year and a small balance in our favor. The American Missionary Society also expended $1,600 in the district. The corresponding secretary, J. A. Hopkins, made an encouraging report. Evangelists sustained in whole or in part, nine; additions under their labors, three hundred; three new churches built during the year and three under construction.

The churches reported the work generally in good condition. Thirty-five churches and missions are in cooperation, with a membership of 5,249; added during the year, 559; contributed to foreign missions, $1,267; general home missions, $1,095.50; state work, $1,230.46; local missions, $4,602; Sunday-schools gave $4,570.42; C. W. B. M., $2,113; other societies, $1,035; general expenses, $20,889.40: a total of $36,303, and for missions $10,308. The Sunday-schools have 2,146 enrolled. Why is it that in all our reports the number of children in the schools is less than half the registered church membership? These figures should be reversed. In some of the religious bodies the enrollment of Sunday-school children is much in excess of the church roll. This is as it should be.

Our woman's session was a profitable one. Mrs. Emma Lattimore, of Washington, presided. Reports showed the number of auxiliaries to the C. W. B. M. to be fifteen, with a membership of 570. All women's societies are expected to report to this meeting, and all woman's work encouraged. The program was an exceptionally good one, papers being read by Mrs. M. B. Jones, Mrs. G. D. Knipp, Mrs. A.O. McCloskey, and that of Mrs. Clara Schell, by Mrs. Maud Galloway. A mission exercise by the children of the Martinsburg Sunday-school was specially beautiful. Dr. Ada McNeil of India and W. J. Wright represented the foreign and general home work at the evening session in addresses of a superior order. The convention reached its high-water mark.

J. A. Hopkins, with a map that looked like the seat of war in Manchuria, with Oyama and Kuropatkin struggling for the possession of our little Blue Hen state, conducted a lively symposium showing the needs of different sections of our missionary territory. Our general committee undertook with an apportionment of $1,600 to cover all these points.

During the Sunday-school session O. G. White gave an excellent discussion of "Pedagogical Bible Teaching," and Harry G. Hill stirred the convention deeply with his earnest appeal for "Christian Education." There is not a church in the brotherhood that can afford to neglect the claims of our Education society. If Alexander Campbell were to return to-day his first word would be for this cause. It is the voice of 1840. Tender remembrance was made of those who during the year have come to their crowning. N. J. Hillman, J. F. Saum, Mrs. Rebecca Ainslie, Miss Etta Ainslie, and H. W. Buck. The fourth Sunday in November was fixed upon as Temperance Day; and J. A. Hopkins and W. J. Wright were appointed our representatives to the National Anti-Saloon Convention at Columbus. The educational committee reported ten young men educated for the ministry, and assets $2,821. The convention closed with the Christian Endeavor session, B. L. Kershner making the address to the young people, Edgar Bondurant presiding. H. C. Kendrick was chosen president of the society for the coming year. On the whole this was one of the very best of our Maryland meetings. New points are opening every year and the churches are steadily gaining and going and growing. The spirit of the commission is the spirit of the people. The corner stone of our sixth church in Washington was laid Oct. 2, and the walls are up. God is with us as he was with our fathers.

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The Significance of the Cross.

(*Continued from page 1348.*)

of an inch in any outward swing. What a prison! What a jailer Death had been! And now Jesus permits Himself to be thrust behind those doors to show how they can be opened from within. "Having power to lay His life down, He had power to take it up again." "In Him was life" that the nails and thorns and rough beams of torture could not touch; and so from within the tomb He threw Himself against its hitherto remorseless bars, and burst them asunder and came forth, bringing life and immortality to light through the gospel.

Fathers and brethren, let us draw near to the cross to-day as men draw near to loved ones who suffer; and while we see what sin will do for sin's sake, and what love will do for love's sake, let us remember that the power is with love, and that it is to have the victory in spite of hate and nails and death.

The Decay of Materialism

By William Durban

Prelude: Our Meetings in Chester.

Having just returned from the meetings of the Christian association at the grand old city of British, Roman, Saxon, Norman and Welsh antiquity, I am under the spell of delightful impressions derived from fellowship with my brethren gathered from our various churches of Christ. I called up visions of such incidents as the great meeting in Chester Town Hall when the late M. D. Todd, at the first anniversary of his wonderful ministry in the city, brought Dr. Garrison, Dr. W. T. Moore, H. S. Earl and Timothy Coop to assist in the celebration. I, then the young Baptist minister in Chester, sent there to found a cause by the late C. H. Spurgeon, was present. This recent conference, from which I have just returned, is the twenty-fourth of the association. Next year we shall meet in Cheltenham for the silver jubilee. Last week was a time of joyous refreshing. I was proud of the men who are following up the efforts of their predecessors. But for that very reason, what is being slowly accomplished will never be undone. The foundation is solid. The work is still, for the most part, in the hands of American preachers, or of those who have had their training in America. E. H. Spring, our president, of Gloucester; E. Brearley, of Fulham; J. H. Versey, of Cheltenham; M. H. Kennedy, of Chorley; and R. Dobson, of Saltney, are of British birth and training. So is B. N. Mitchell, of Liverpool; but he has worked under American auspices in the foreign field. So is our new brother at Birkenhead, A. Moss; but he has preached for some years among you in the States. So is T. H. Bates, of Lancaster; but he was trained at Bethany. So is F. Forster, of Margate; but he has been taught at Kimberlin. And R. Newton, of Chester; E. M. Todd, of Hornsey; L. W. Morgan, of Southampton; G. Fowler, of Southport, and M. W. Williams, of West London, are students of various universities in their native America. I am one of those who trust that this Anglo-American alliance will long continue.

Materialism Declining.

Nothing is more impressive of late in England, than the rising optimism which characterizes the utterances of public men. This is most conspicuously manifest in the speeches and the writings of the great preachers, lecturers, politicians and scientists. There has been a frantic recrudescence of blatant scepticism, but this has ignominiously failed to make any impression on the public mind. The Clarion, a very widely circulated Socialist weekly, ably edited by its owner, Robert Blatchford, has for many months been blaspheming against Christianity and the Bible. But the glorification of infidelity has not caught on. It is more and more evident that the trend of the thought of this age is towards faith, and away from the coarse, materialistic unbelief of Ingersoll and Bradlaugh which mixed an element of buffoonery with the infidelity of Voltaire, Paine, Hume and Bolingbroke.

A Significant Symposium.

The decadence of materialism is abundantly demonstrated by the appearance of a new volume entitled "Ideals of Science and Faith," containing essays by various authors. The editor is the Rev. J. E. Hand. The book is nothing less than a symposium of the highest minds in science. The value of these essays, coming from such sources, lies in the fact that they deal with the high and supreme question of the relation of man to the universe, the eternal question of humanity's place in the worlds, visible and invisible. Until very recently the vast majority of even educated people have ignored this question, and have vainly sought to occupy themselves with merely transient things. But an extraordinary change is coming over the attitude of physical science. This new book of essays in most remarkable fashion shows that science is definitely, deliberately, and also inevitably approaching the region of religion. Sir Oliver Lodge, the famous electrician and one of the leading lecturers of the New Birmingham university, who contributes the first portion of the book, affirms that the "region of religion and the region of a completer science are one."

Science the Handmaid of Religion.

Professors J. A. Thomson and Patrick Geddes, two of the most distinguished of living physicists, jointly contribute an essay entitled "A Biological Approach," which shows, in a lucid manner, how very far physical science has departed from the blustering and cocksure attitude of the Huxley period. Through their whole chapter runs the great thought of religion as the only satisfactory interpreter of human life and scientific truths. Sir Oliver Lodge's view is expressed in a style which vividly displays how science is beginning to ally itself with revelation.

"Let us admit," says this Birmingham professor, "that as scientific men, of the real origin of even the simplest thing we know nothing. At present it is safest to walk by faith and inspiration, and it is the saint and prophet rather than the theologian, whom humanity would prefer to trust. Take the origin of species by the persistence of favorable variations; how is the appearance of those same favorable variations accounted for? Except by artificial selection not at all. Does anyone think that the skill of the beaver, the instinct of the bee, the genius of man, arose by chance, and that its presence is accounted for by handing down and by survival? We are God's agents, visible and tangible agents, and we can help. If we have instinct for worship, for prayer, for communion with saints or with Deity, let us trust that instinct. Shall we hope to see the Deity some day step out of himself and display his might or his love or some other attribute? We can see him now if we look; if we cannot see it is only that our eyes are shut."

I venture to ask whether this scientific strain is not a striking proof of revulsion from the old paralyzing and blighting materialistic infidelity?

Changes In The Religious Standpoint.

It is not only in science that differentiation of attitude is ensuing. Our foremost religious teachers are likewise modifying many of their views. No stronger indication of this alteration has been furnished than is given this very week by the eloquent address of Dr. Goodrich, of Manchester, chairman of the Congregational Union, meeting as I write at Cardiff in Wales. His topic is "The Larger Mission." His keynote is that the Christian church has for ages sought the regeneration of the world by the mistaken method of separation from it and condemnation of it. He referred to two of the standard books of the Christian church, one ancient, the other modern, both of which register a certain forgetfulness of the divine purpose that the church should abide in the world while not being of it. Augustine's "City of God" is not, as many fancy who have not read it, a portraiture of the ideal city of God on earth. It is a defence of the city of God against the world, and has no vision of the renewal of civil society, but on the contrary looks for its destruction by fire, when the city of God can be built on the ground thus cleared. Bunyan's immortal work has the same defect; it is altogether individualistic. It is innocent of all sympathy with the "world" and of efforts to regenerate it. The Christian, according to Bunyan, is to flee from the world, not to abide in it working for the regeneration of its customs and laws, its interests and institutions. Thus, though these works with rich and delightful fulness discourse of the spiritual experiences of the individual soul, they make the kingdom of God a vision of the future in another sphere, not to be realized here and now. But Dr. Goodrich shows that the kingdom of God is to be a society in this world governed by the Spirit of God, just as Arnold of Brescia and Savonarola of Florence, and the Waldensians taught in the Middle Ages. And it is the work of all the churches in the larger mission of Christianity to initiate the glorious forward movement which is to uplift society by the impulses of faith in God and hope for humanity.

London, Oct. 1, 1904.

Lloyd Baxendale



By G. P. Rutledge
Author of "Pledge In Sermon."

CHAPTER I.

"THE MAIN PILLAR"—PERPLEXITY.

Mr. Randolph enjoyed good health, but of late he had been unable to sleep well — especially on Sunday nights. He entertained grave fears that dangerous clouds were gathering over the Poplar Square church. Some of the members seemed to be losing interest. "Can it be," he frequently asked himself, "that they detect error in the pulpit?"

Once, when he ventured to rebuke Mr. Steele for irregular attendance, that worthy gentleman had intimated as much. Mr. Randolph assured him that his suspicions were groundless, but in his own heart he felt that the situation was serious. The Poplar Square church was one of the oldest, largest and wealthiest in Providence. Membership in this church had been a society fad for more than fifty years. The elder Randolph—one of its most distinguished members—had supported it liberally during a long, honored life, and at his death left it richly endowed.

When he laid down the leadership, it was perfectly natural that his only son—wealthy by inheritance and at the same time a successful business man of forty years—should take his place. At the first regular meeting after "father" Randolph's decease, the son was duly installed as permanent chairman of the official board.

For ten years he had been as faithful to the church as he had been to the bank of which he was president. He attended all the services with clocklike regularity, and was familiarly referred to as "the main pillar." Preceding the earliest comer, he always remained in the vestibule—greeting the people—until the latest worshiper had been welcomed. If strangers entered, whose faces indicated that they were new in the city, he invariably instructed the chief usher to have them conducted to his own pew. He was likewise considerate of non-pewholders among the aged, lame and blind. Being somewhat absent-minded, he would occasionally send enough strangers to fill two or three pews, and the ushers found it difficult to always carry out his instructions. But he never knew the difference, for when such was the case some of the other officers came to the ushers' rescue. Mrs. Randolph and her daughter often laughed at the discomfort of being crowded and having to sit with so many peculiar people. But they really enjoyed it, "For," they were accustomed to say, "father's generosity affords him so much pleasure." If, when Mr. Randolph entered, his pew was taken, he would slip quietly into the first vacant seat, and when the church was crowded he stood contentedly in some obscure corner—looking supremely happy. Had Clayton Randolph been other than the son of a philanthropic millionaire, he would have been universally respected and loved. He had been reared in a home of wealth and Christian culture, and educated in the most advanced institutions of the country. This twofold advantage, together with his own genial temperament, gave him a social and business prestige that only a few enjoy.

At the age of fifty he was a man of medium build and pleasing address. His photograph would exhibit a well shaped head, slightly bald, iron-grey hair and beard—never cut short, but always neat—large, kindly eyes, and a benevolent countenance He never failed to win his way into the heart of a new acquaintance; nor did he, as is so frequently the case with those who are admired and loved at first sight, fail to hold the esteem he had gained. "Mr. Randolph is an ideal man, but a little too reticent and inclined to be over-diplomatic," was the one general criticism passed upon him. But this fault was so thoroughly counterbalanced by his many virtues that it did not diminish his sterling manhood in the estimation of his friends.

CHAPTER II.

THE BREAKFAST HOUR.

"Father! Didn't you hear the gong? Breakfast has been waiting ten minutes, and we did not know where you were. Come quickly, dear. Mother and I want to go shopping while it is cool." As Mr. Randolph walked around to the breakfast room—his daughter trying to fasten a rosebud in the lapel of his coat and chiding him for having a sham buttonhole—he entirely forgot that he was a member of the Poplar Square church.

Unable to sleep, he had arisen early, and after walking in the spacious grounds of his well kept place until fatigued, had sunk restlessly into a rustic chair on the north veranda. The uneasiness he had felt for several months had been intensified by alarming developments at church the day before. Turning the situation over again and again in his mind and wondering what the final result would be, he was oblivious to the gorgeous display of vines and flowers about him, as well as the lateness of the hour, until the spell, which had held him a prisoner all night, was broken by his beautiful daughter's merry voice.

After the morning worship, which consisted of reading and prayer at the table, the little family of three, as was their custom, engaged in general conversation. But Mr. Randolph was unnaturally quiet. Usually, he was the sunbeam of the household, and his wife and daughter looked forward to the breakfast hour with exceeding delight, for it was then that he was the most genial, and the morning chat with him lent a charm to the duties and pleasures of the day.

"Father," said Alma, "why don't you talk?"

"Are you carrying a church burden?" asked Mrs. Randolph. "If you are, let us help you bear it."

"Yes, my dear, I am having a little trouble adjusting some matters that have sprung up among the officers. But it isn't worth while to intrude the matter upon our breakfast hour."

Mr. Randolph was in the habit of leaving his business at the office, and when at home he devoted himself exclusively to rest and the pleasures of his family. Consequently, after answering his wife's question, he endeavored to appear cheerful and introduced some commonplace subjects, but conversation upon them seemed impossible.

Finally, he remarked that he had invited the minister to tea, after which they would take a drive and talk over the church work. It was nothing new for Mr. Baxendale to appear at tea-time, either invited or uninvited—he frequently "just dropped in," and was always welcome—or for Mr. Randolph to take him driving. It was proverbial in the Randolph home that "Old Ned," Mr. Randolph's favorite horse, was the "mainspring" of the church. For years he had walked or trotted—whichever suited him the better—and had often taken any highway that he chose, while his owner and the minister leisurely discussed the affairs of the parish. Nevertheless, the suggestion at this particular time excited some suspicion upon the part of Mrs. Randolph and her daughter.

"I think I know what the trouble is, and I would advise you to discourage any attempt to force Mr. Baxendale's resignation. He has a handsome following," continued Mrs. Randolph, "and I am not sure that I am not one of his disciples."

"I think it very mean of them to accuse him of disloyalty. What if he doesn't believe in the creed? He is a Christian, and I consider that sufficient," interrupted Alma.

"Listen a moment, my dears." Mr. Randolph adjusted his glasses and spoke with the emphasis characteristic of his prayer-meeting talks. "I was not aware that either of you knew anything of this matter. I had hoped that it was yet within the official circle and that it would never be talked of elsewhere."

"You must remember, dear, that you are more discreet than the other officers. They talk church business to their wives, and in that way it becomes common property. 'Women can't keep secrets,' you know!" Saying this, Mrs. Randolph smiled at her

husband and asked him to have another cup of coffee.

"We can. Can't we, mother? But father never intrusts church secrets to us!"

"My darling," replied Mr. Randolph, "it isn't that I cannot trust you and mother, but I have never thought it necessary to burden you with either business or church problems."

Seeing that he was both troubled and embarrassed, Mrs. Randolph added, tenderly: "We appreciate your thoughtfulness, dear. You are the best husband and father in the world, and your wife and daughter are ever grateful for your constant efforts to shield and make them happy. But the present question is one that interests us, and if it should become a matter for the members to take part in, we would vote for Mr. Baxendale every time."

"That we would! And father would, too!" exclaimed Alma.

"Mrs. Steele told us, at a missionary meeting last spring," continued Mrs. Randolph, "that the officers were alarmed concerning Mr. Baxendale's attitude toward the doctrines of the church. She and Mrs. McKnight both thought we ought to have a pastor loyal to the denomination—one who would occasionally preach a sermon setting forth and explaining the doctrines. But the others expressed themselves as being in favor of Mr. Baxendale. Mrs. Jones said she did not think the doctrines of the church amounted to much, anyway; and Mrs. Harrington said it mattered but little what Mr. Baxendale believed, but that his ministry was indispensable to the success of Poplar Square church."

Dropping his fork, with which he had held a bit of mackerel half-way between his mouth and plate while his wife was talking, Mr. Randolph said, "I am very much pained to hear this, though I might have suspected that the matter would become a subject of general comment in the church. I shall have a confidential talk with the pastor this evening and advise him to refrain from attacks upon the doctrines of the church, and also to incidentally support and emphasize them while discoursing upon the more practical themes. I believe he, alone, can modify the situation."

Breakfast over, Mr. Randolph kissed his wife and daughter and, with a heavy heart, walked slowly to his office.

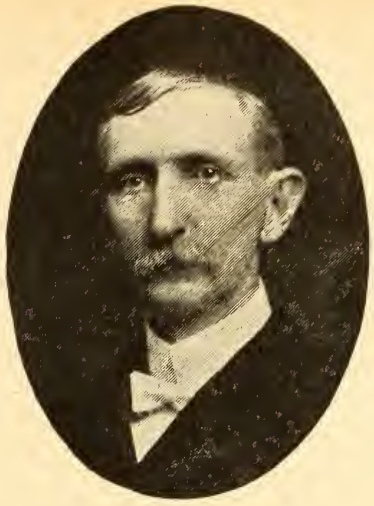
(TO BE CONTINUED.)

❁ ❁

HE who waits for God is not misspending his time. Such waiting is true living—such tarrying is the truest speed.—*Joseph Parker.*

❁

WHEN men do anything for God, the very least thing, they never know where it will end, nor what amount of work it will do for him. Love's secret, therefore, is to be always doing things for God, and not to mind because they are very little ones.—*F. W. Faber.*



Ἀγρυπνεῖτε καὶ Προσεύχεσθε*

(To the scattered, yet united, men of the College of the Bible, Lexington, Ky.)

'Twas an old and wrinkled banner
Limply hanging on the wall,
Writ in characters most wondrous
Understood nor read at all
When it caught my eager vision
Strolling first through college hall.
'Twas the motto PHILOTHEAN,
In the speech of Christ and Paul,

(So they told me), and I wondered
How so much those Seniors knew,
For the letters all seemed twisted—
Unlike those that met my view
In the far-off Northern High School,
Whence I'd come to studies new,
With a hope, though weak and trembling,
Christ had work for me to do.

When they changed the words so classic
Into speech of later day
And I learned 'twas just the Master's
Blessed words for WATCH and PRAY,
It impressed me as a motto
Fit for men who would some day
With a zeal and love most holy
Point to Christ, the Light, the Way.

But the words grew more familiar,
Though at first so strange they seemed,
In our later "tugs o' war" when
"Prof's" cold eye with fury gleamed
As ("Prep.") "Greek met Greek," all helpless;
Or, anon, with pleasure beamed,
While we sang old Homer's words archaic,
And of Trojan Helen dreamed.

Ἀγρυπνεῖτε: vigil keeping:
Watching lest the foe draw nigh
To the souls the Christ would rescue—
Saints endangered, sinners' cry!
Be thou watchful, never sleeping
On thy post of duty, high.
Canst thou see with clearest vision?
Haste where men in darkness lie.

Καὶ προσεύχεσθε: keep praying!
"Hallowed be thy name, O Lord.
May thy will in earth triumphant
Gladness bring from sheath-ed sword.
From temptations sore deliver.
Daily food, in mercy stored,
We beseech, O bounteous giver,
While we preach thy blessed word."

But the years have sped so swiftly
Since those early days of yore,
That I'd seem a lonely stranger
Should I tread those halls once more.
For the men I knew are silv'ring,
Battling still nor vict'ries o'er,
Save the few now golden-crown-ed,
Safe upon the farther shore.

Oh, my heart is strangely tender,
And I long to greet again
All the "Boys" who still may linger,
Though their boys in turn are men;
So I breathe this love-wrought message
Written with a falt'ring pen:
Where in all the world this finds you,
MAY GOD KEEP YOU TO THE END.

J. H. WRIGHT, Class of '76.
Woodbine, Iowa.

*Pronounced Ah-group-ni-te Ki Pros-euch-es-the.

❁ ❁

SAFEST FOOD

In Any Time of Trouble Is Grape-Nuts.

Food to rebuild the strength and that is predigested must be selected when one is convalescent. At this time there is nothing so valuable as Grape-Nuts for the reason that this food is all nourishment and is also all digestible nourishment. A woman who used it says:

"Some time ago I was very ill with typhoid fever, so ill everyone thought I would die, even myself. It left me so weak I could not properly digest food of any kind and I also had much bowel trouble which left me a weak, helpless wreck.

"I needed nourishment as badly as anyone could, but none of the tonics helped me until I finally tried Grape-Nuts food morning and evening. This not only supplied food that I thought delicious as could be but it also made me perfectly well and strong again so I can do all my housework, sleep well, can eat anything without any trace of bowel trouble and for that reason alone Grape-Nuts food is worth its weight in gold." Name given by Postum Co., Battle Creek, Mich.

Typhoid fever like some other diseases attacks the bowels and frequently sets up bleeding, and makes them for months incapable of digesting the starches, and therefore pre-digested Grape-Nuts is invaluable for the well known reason that in Grape-Nuts all the starches have been transformed into grape sugar. This means that the first stage of digestion has been mechanically accomplished in Grape-Nuts food at the factories and therefore anyone, no matter how weak the stomach, can handle it and grow strong, for all the nourishment is still there.

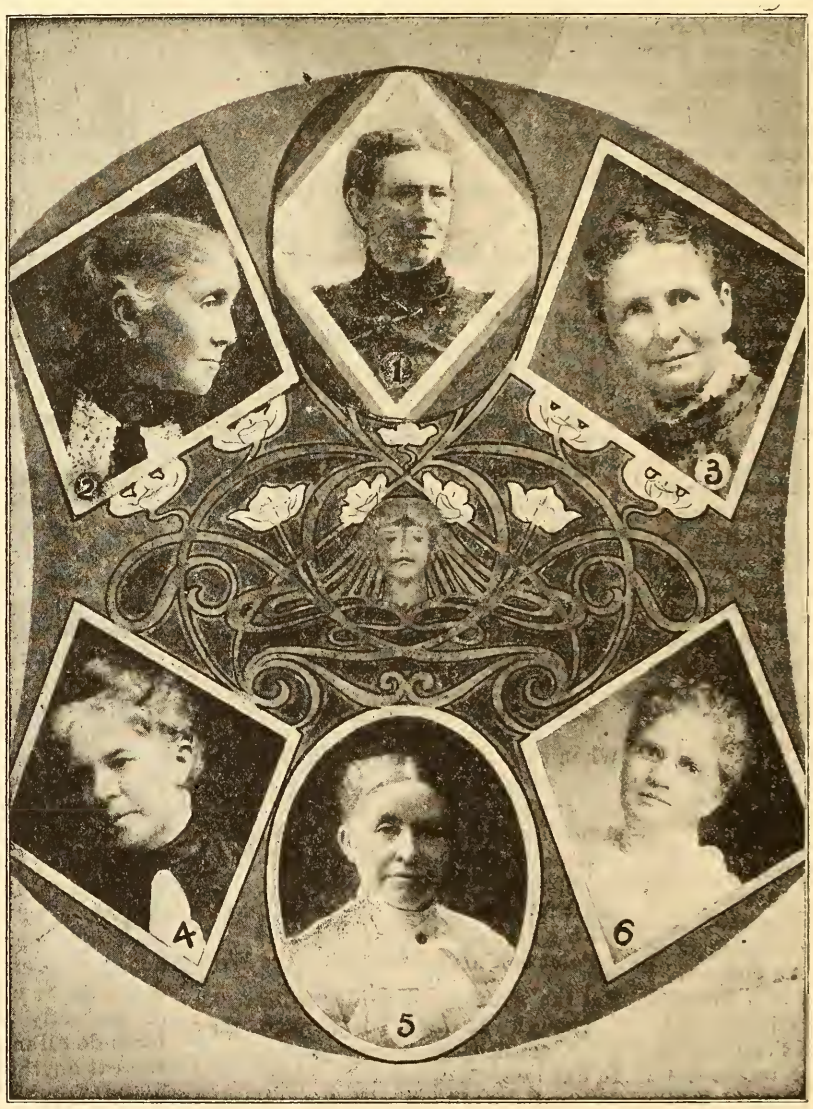
There's a sound reason and 10 days' trial proves.

Christian Woman's Board of Missions

The convention this year was introduced by a concert that is usually not on the program. On Thursday evening a grand mass-meeting of the Disciples was held in the Coliseum. It was somewhat of the nature of an informal gathering, many of the delegates not being aware that there was a meeting on that night, and many not having yet arrived in the city. More than 3,000 people were present. The music was rendered by the Century Chorus Choir, numbering nearly 1,000 voices, which had been specially trained for this service by W. Daviess Pittman. Mrs. Princess Long, Mrs. W. C. Baldwin, Butler, Mo., Mr. M. Porteus, a well-known St. Louis singer, and Mr. W. D. Pittman, rendered solos. Addresses were made by W. H. Rogers, of Swampscott, Mass., who spoke for the east; J. Boyd Jones, of North Carolina, who brought a message of loyalty from the south; J. F. Ghormley, of Portland, Ore., for the west; W. Scott Priest, of Columbus, Ohio, for the north; Miss Mattie Burgess, who spoke in behalf of the Christian Woman's Board of Missions, and F. M. Rains, who spoke on behalf of the world.

The real work of the convention opened with a session of the Christian Woman's Board of Missions on Friday afternoon. In view of the largeness of the halls that had first been selected, and the probable inadequacy of the ladies' voices to fill them, it was decided to utilize a smaller-sized hall, which adjoins the Music Hall. This was well filled when Mr. W. H. McClain gave his opening welcome address. Mrs. Atkinson followed with her presidential talk. It was more in the nature of a brief review of the year's work than a speech on an assigned topic. "Have we accomplished all we expected to at the beginning?" she asked, and went on to say that there is a danger of unduly magnifying our share in the activity and progress in the year just closed, yet each year those who stand near the heart of things note grander results and deeper and more widespread influence. They see it in the higher tone of many of the letters received, where self is being lost sight of, and Christ is becoming all in all; in the growing interests of all the auxiliaries; in the splendid offering coming into the national treasury, and the love and self-denial in which the gifts are made. Even the missionaries seem to grow more self-sacrificing and joyful in their service. So through this last best year, in all the reports of the workers, far and near, there runs a deep undertone of gladness, of confident courage. Listening to catch the keynote we find it to be—faith in the promises of God.

In her address, Mrs. Atkinson stated that during this last year appropriations were made by 32 states and territories, averaging from $150 to $200 each, and amounting in all to $60,000. The educational work had been greatly blessed, and owing to the generous gift of $2,000 by Dr. and Mrs. Post, the purchase of the Bible Chair Building at Ann Arbor had been completed; $10,000 had been given for the Bible Chair at Texas University, by Mrs. Blanks. Over 420 students had taken advantage of what the C. W. B. M. was offering them. In the mountain work 632 students were enrolled, many of them very needy, so that the committee had decided to give a number of scholarships, based upon mental fitness, necessity, character and aims. In Jamaica the work is developing, notwithstanding the havoc wrought by the great storm. The society now has the largest native ministry it has ever had on the island. In India the missionaries have not increased, but six more are to be added to the force—some of them are now on their way. Forty-two Christian homes have been established by the marriage of 42 orphanage girls to the same number of Christian young men. The Porto Rico work has been retarded by the lack of funds, and the Boys' Orphanage is not yet built. The Girls' Orphanage needs enlarging, there being 20 more occupants than there is really room for. Perhaps the mission that has prospered the most is that at Monterey, Mexico. Four hundred and thirty pupils were enrolled, and soon the mission will move into its new home, with a prospect of 1,000 pupils. Passing on, Mrs. Atkinson paid a deserved tribute to the women of the C. W. B. M. who have made possible, by their work and gifts, the successes of which she had spoken. Last year they scattered more than two and a half million pages of missionary literature, and held over 22,000 missionary meetings. The newer generation is, as a consequence, being inspired with the missionary fervor. This is one of the most blessed results of the work. Yet many of the women of the churches are ignorant of the work and some even oppose it. But the song of thanksgiving should rise above the voice of complaint. "Let us," she said, "go into the new year in God's strength and with steady level eyes fixed on him."



SOME LEADERS IN THE CHRISTIAN WOMAN'S BOARD OF MISSIONS.

1. Mrs. O. A. Burgess, formerly President. 2. Mrs. N. E Atkinson, Pres. 3 Mrs. Helen E. Moses, Cor. Sec'y. 4 Mrs. Annie B. Gray, Rec. Sec'y. 5 Mrs. Mary J. Judson, Treasurer. 6 Miss Mattie Pounds, Supt. Young People's Work.

Miss Mattie Burgess read the report of Mrs. Helen Moses. The society has completed the thirtieth year of its history. During the first year of its life, it prepared to send two missionaries to Jamaica, and had an income of $770.35. At the close of its thirtieth year it has 13 missionaries in Jamaica; 28 missionaries, four assistant missionaries and 50 native helpers in India, 19 missionaries and assistants in Mexico; four missionaries in Porto Rico, 135 mission pastors, evangelists and teachers, and 30 missionary organizers working in the United States in 35 states and territories, making a total of 285 men and women working through it for the extension of the peace and good will of our heavenly Father. Besides these there are more than 3,000 young people to whom it is giving Christian education in its schools, nearly 500 children in its orphanages, and thousands of sick people are being treated in its hospitals and dispensaries, and lepers receiving homes and home care.

Its receipts for the last year were $167,084.73, a gain over last year of $19,997.88. Sixty-

three countries, states, and territories contributed to make this total. India, Japan, China, the islands of the seas, even far away Turkey, have sent offerings. In the United States, Ohio has led in gifts, having contributed $15,470.23. Texas follows Ohio with $14,879.03; Indiana is third with $13,802.31.

There are 1,897 auxiliaries and mission circles, a gain of 59, with 41,210 members, a gain of 2,611. The receipts from the Missionary Tidings were $7,757.27, a gain of $1,743.04.

Mrs. Effie Cunningham's report on literature showed a decided increase in the distribution of religious periodicals both abroad and at home. Miss Mattie Pounds had some good advice to give as superintendent of the young people's department, which showed a marked increase.

H. G. Wilkinson, who has returned home with shattered health from his work in Porto Rico, spoke enthusiastically of his chosen field. The mere speaking about it, he said, had contributed much in restoring him to such health as he had gained since he came back to the states. He pointed out the difficulties of the work, especially dwelling on the fact that the island was under Spanish law, and there was a great deal of poverty. Three things, he said, were especially needed that must be sent there: (1) The best missionaries; (2) The best teachers; (3) Godly national men. There had to be a change in the environment, and the missionaries must be factors in the revolutionizing of the law. Where wages are 20 cents a day, and a marriage license is $50, it was not surprising, he said, that marriage went by the board. 600,000 people, he declared, are living in little huts in the island. He pleaded strongly for the establishment of the orphanages.

Two addresses were given at the Friday night's session at the Coliseum. Mrs. McDaniel gave a lengthy address on Mexico, of which we hope to make a fuller report.

Prof. W. C. Payne, whose subject, The Bible Chair and the Kingdom, was not a popular one, spoke at some length. "The field into which the Bible Chair had entered," he said, "was one of promise, but of equally great difficulties." Fortunately Christian women saw in it a stronghold, which would command a territory little touched, and leaven a class of society that would richly repay the effort made. It contributed, he urged, to the cause of Christian union and was a powerful religious and moral influence, speaking to a class of people who are to be leaders in the community. Other communions would be enriched by it, and secular causes too. No one may consider with candid mind the place of the Bible Chair movement; its nonsectarian message; its clear ring of Christian truth; its calm faith in the divine word; its sense of allegiance to the living Christ; its service to a growing body of young men and women who are to help make the future, without seeing anew the illumination of the prophetic word: "My word shall not return unto me void."

On Saturday there was a large attendance at the morning session. Mrs. S. L. Wilson, of Kansas, led the devotions, and greetings were presented from Melbourne, Australia, among others. Mrs. T. W. Grafton read the report of Evangelization in the United States, which recommended enlargement all along the line. Special mention was made of the demands of the city, Chicago being particularly singled out. Intelligent interest was asked for the work among the Chinese along the Pacific Coast, and increasing attention to the promising field of Mexico. It was also urged that the auxiliaries should take a greater interest in the Juniors.

Miss Anna E. Davidson presented the report of the Children's Work, which showed that the C. W. B. M. organization was in advance of similar work undertaken by the Presbyterians, United Presbyterians, the Methodists, the Baptists, and the Reformed churches. Last year there were 3,000 auxiliaries in the United States, and they contributed $27,000, showing an increase of $1,000 over the previous year. Among the forward projects developed was the boys' orphanage in Porto Rico.



LOUIE HUGH AND FAMILY, CHINESE MISSIONARIES AT PORTLAND, OREGON.
Supported by C. W. B. M.

The report of the work in India presented by Mrs. Hattie E. Jennings announced that five missionaries have just been sent out and two more are ready to go. It was recommended that another man be sent to Calcutta at once, and that two couples and two unmarried women should establish a strong mission in that city.

The field of operation of the educational work covers Chinese schools in Portland, Oregon, mountain missions in Kentucky, schools for negroes in Mississippi, Alabama, Kentucky and Virginia, and the Bible Chair work.

The address of C. C. Smith on the principles underlying the training of the negro was a fine deliverance, which evoked applause at numerous points. It will be given at some length in our columns. Men of the north and men of the south agreed that it was a sane and just treatment of a very difficult theme.

The most interesting portion of the convention was at the conclusion of the Saturday morning session when the missionaries were presented. Mrs. J. E. Mc Daniel had made a plea for $1,200 to purchase property for the mission at Monterey, Mexico. She had merely stated the case rather than attempted to work upon the feelings of her audience. The property, she urged, was desirable, was needed, and could be bought now at a reasonable price, while its value would very quickly enhance. Bro. J. M. Hoffman rose in the audience and volunteered to be the first of 120 people to give $100 each toward the cost of the purchase. He was seconded immediately by S. B. Dawes, a lawyer of Muskogee, I. T., and in a few moments ten separate $100 pledges had been made. A few smaller pledges followed, and then the called-for pledges again began to be promised. Thirty-three separate $100 pledges were taken from individuals, state C. W. B. M., Junior and Senior societies, while a large number of smaller pledges swelled the total to $5,700. This was increased at the afternoon session until $6,000 had been pledged. There was great enthusiasm and many tears trickled down faces, especially while Mrs. Alderman, with her four little children standing on the table on the platform, sang in Spanish, "Nearer My God to Thee." Dr. Ada Mc Neil and Brother Enrique Westrup, of Mexico, were subsequently introduced and spoke a few words.

In the afternoon Mrs. A. M. Haggard made a report of the island work, and Mrs. Bantz of that done in Mexico. After an address prepared by Mrs. J. E. Lynn, of Ohio, but read in her absence by Mrs. Johnson, came the roll-call of the states, and the report of the nominating committee was read by Mrs. M. M. Goode. The same board of officers was elected as last year, with the exception that Mrs. Anna R. Atwater, of Hiram, Ohio, became vice-president instead of Mrs. Effie Cunningham, who is chairman of the committee on literature. An address by Mrs. Ida W. Harris, of Kentucky, upon "The Love of Christ Constraineth Us," was the concluding portion of the program.

"I would," she said, "that those words to the heathen woman of long ago might come to us Christian women as an inspiration and an ideal. There is something within each one of us, call it will, aspiration, what you wish, which is a determining factor in our lives; 'even as thou wilt,' may be said both of what we do and what we are. So in the work of our organization, if we will to do small things, we accomplish small things; if we plan to do great things and work out our plans with unfaltering faith and love, we accomplish great things. So I would leave this as a personal message to each woman here this afternoon, 'Oh woman, great is thy faith; be it unto thee even as thou wilt.' And may the constraining love of Christ lead you on to even greater heights of Christian character, and richer fruitfulness in Christian service, so that you may indeed be 'meet for his use.'"

Sunday-School.

October 30, 1904.

ELISHA AT DOTHAN.—2 Kings 6:8-23.

Memory Verses, 15-17.

Golden Text.—The angel of the Lord encampeth round about them that fear him, and delivereth them.—Ps. 34:7.

Elisha's services to Israel, unlike those of his predecessor Elijah, were for the most part of a private sort, relieving the distress of individuals rather than participating in the counsels of kings and courts. He is represented as healing the sick, supplying the wants of the needy, giving children to the barren, making a borrowed ax to swim back to the hand of him who had dropped it into the water, helping with building operations, even raising the dead. These are unlike the great affairs to which Elijah devoted himself.

But Elisha also was not without his influence upon the policies and fortunes of the state, as the episode of the present lesson shows.

The function of the prophets had not yet been fully defined in terms which would be at all inclusive of the work of the later prophets. In the simple alternative between righteousness and sin, they were advocates of the right. In the somewhat less simple alternative between the worship of Jehovah and the worship of heathen gods, they were for Jehovah. But even the work of such masters as Elijah and Elisha has scarcely yet been concentrated in any distinct type of service which they rendered in distinction from other men and forces which were on the same general side of the great moral and religious issues.

But the prophet was still a seer. He was a man who had miraculous insight into hidden things. Distant transactions were visible to him. Whispered words came clearly to his ear. Unspoken thoughts and covered motives were read by him. He did by legitimate means what the prohibited wizards and necromancers professed to do by the Black Art. Several of the important incidents in Elisha's life hinge on this characteristic.

The plans of the Syrian king in his campaign against Israel were repeatedly frustrated by the discovery or betrayal of his places of ambush. He suspected treachery, but one of his men said it was the doing of Elisha, who "telleth the king of Israel the words that thou speakest in thy bedchamber." To control the activities of a wizard or to put a stop to them by force, seemed a not impossible thing to the superstitious oriental. He tried that method with Elisha.

A Syrian force sent to capture Elisha found him at Dothan, a Samaritan stronghold commanding the narrow valley of the same name which issued southwest from the great plain of Esdraelon where most of the great campaigns were fought. The city was surrounded by night. The movement may have had other objects than the capture of Elisha, for the place was one of the fortresses defending the capital, Samaria, only ten miles away, and it lay in one of the natural approaches to Samaria.

Elisha's servant took alarm at once when he saw the Syrian force. Surely his master had been tricked this time. His wizardry had failed to foresee this attack. But Elisha showed that his calmness in the moment of danger was not because he had seen too little, but because he saw more than other men saw. He saw not only the enemy, but also the deliverer.

There are two kinds of courage: the kind which comes from blindness to danger, which is mere brute courage and not an admirable attribute of manhood; and the kind which comes from seeing through the danger and on beyond it to the means of victory, or at least to the meaning and value of the struggle. It is no man's duty to face life's dangers boldly by shutting his eyes to them. It is no teacher's duty, in teaching persons of reasonable maturity, to keep any portion of truth from them for fear of "shaking their faith." It is to no man's credit to keep his faith firm by refusing to see any fact which he suspects may be difficult to reconcile with his beliefs. To preserve one's complacency by such methods, to be bold in assertion by virtue of being cowardly in investigation, is a more miserable condition than that of Elisha's servant, for he at least was willing to see the real dangers.

No, evil is not to be overcome by denying it. The Syrian army about Dothan was no delusion of Elisha's "mortal mind." It was a real army; it was a hostile army; it was a powerful army; and it was there. So there are moral and intellectual difficulties which confront us. They are real. We cannot wave them away. We need not to shut our eyes to them, but to open our eyes wider to see the still larger truths which lie behind them, the army of God that comes to the relief of those who are hard pressed.

There is no safety in darkness and obscuration. There is safety in light. And Elisha's prayer for his servant is the right prayer for anyone who is in danger of being engulfed either by the waves of sin or by the difficulties which seem to lie in the way of Christian faith —"Lord, I pray thee, open the young man's eyes that he may see."

Midweek Prayer-Meeting.

October 26, 1904.

CHRISTIAN UNION.

"Neither for these only do I pray, but for them also that believe on me through their word; that they may be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me."—John 17:20, 21.

The last supper had been partaken of together in the upper chamber. Judas had departed on his infamous mission. The Master is about to go forth in the night to his betrayal, and to his cross on the morrow. But lingering yet in the upper room he offers this tender, interceding prayer recorded in the 17th chapter of John. How strongly and tenderly he pleads the cause of his disciples before his Father! At the twentieth verse the prayer widens out to include, not only his present, but his future disciples.

Our Lord's Desire for the Unity of His Disciples. It is safe to assume that what Jesus would pray for at such a time would be a supreme object of his desire. The petition which he makes for his disciples, present and future, is "that they may all be one"—one with him and one with each other; united in their faith, their hope, their love, and in their allegiance to a common Master. There is no room here for our denominational or sectarian divisions with their party names, creeds and controversies. Did he not see the causes of divisions that would probably arise, and seek to guard his disciples against this danger? Think of how different the history of the church would have been had this prayer been fulfilled in the unity of his followers. It is useless, however, to lament past mistakes, but it is certainly our duty to seek to correct them as far as possible.

Kind of Unity Prayed For: "That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us." Again, "that they may be one, even as we are one" (vs. 22). The union between the Father and the Son is very close. They were one in nature, in purpose, in spirit, and in perfect co-operation. That is the kind of union which he prayed might exist among his followers. It is idle to claim that we already have the unity for which our Lord prayed. We are glad to note a growing unity and a closer co-operation among God's people, but as yet we have not attained to the unity which fulfills the prayer of our Master.

Object of Unity. The purpose of this unity is expressed in the words—"That the world may believe that thou didst send me." Are divisions among Christians a hindrance to faith? So the prayer of Jesus implies, and such we all know by observation and by history to be the case. Thousands of people are stumbling over our divisions and are kept out of the church and away from the service of Christ by them. The resources of the church are divided and its efforts to evangelize the world are weakened by these divisions. Long since the gospel might have been preached to "every creature," if the church had been one. How can we be parties to a continuance of these divisions which hinder faith in Christ, and be guiltless?

How We May Promote Unity. We may hasten the fulfillment of the Lord's prayer by discarding party names and party creeds and the party spirit, thereby occupying that common ground upon which all Christians may stand without sacrificing any truth. This is what our fathers in this reformation sought to do in making Christ their only creed, his revealed will their only rule of faith and practice, and yielding unquestioning submission to his authority in all matters of conduct and duty. God has greatly blessed this movement, and we should all be true to its purposes and principles.

Prayer. Oh, Lord, we thank Thee that Thou hast called us into union with Thyself and hast taught us how to be united with each other in our union with Thee. Bless, we pray Thee, the cause of Christian unity everywhere, and hasten the time when all Thy followers, laying aside all that divides them from each other, may become one even as Thou and the Father art one, and the whole world be thus brought into subjection to Thee, for Thy name's sake. Amen.



Milk Mixtures

for babies are many times dangerous in that the milk may become tainted. Borden's Eagle Brand Condensed Milk is absolutely safe, being rendered sterile in the process of preparation. As a general household milk it is superior and always available.

Christian Endeavor.

By H. A. Denton.

October 30.

HOW GIVING REACTS UPON ME.

Prov. 3:9, 10; 2 Cor. 9:6-11.

For the Leader.

We are to consider the grace of giving in our meeting to-night. There could be no more vital subject than this for an Endeavor meeting. It will be of value to the visiting member of the church who may chance to be with us to-night. What could we not do if we all understood and lived up to the Bible doctrine of giving? Think of the many little churches that would be made happy. Think of the churches that are struggling now that would have money and to spare if the members of the churches gave as they should. Surely it is because we do not understand the matter that we are stingy with the Lord's work. Can it be that one of us, after knowing the philosophy of giving, and after knowing how our Master gave all for us, would choose to disregard the calls of the Word and of conscience and deal niggardly with the kingdom? It may be so, but let us trust that most of us are made of better stuff than that.

For the Members.

1. Our first reference is from the Old Testament. It is taken from the Scriptures of a politico-religious state. The kingdom then was both temporal and spiritual in its laws. The law said: "Honor Jehovah with the increase of all thy holdings." The reaction upon the doer was clear: "So shall thy barns be filled with plenty, and thy vats shall overflow with wine." Such was the nature of the old kingdom of Israel that the man who did his religious duties in giving the required portion of what he had to the Lord, received back upon himself a temporal blessing. If he did his duty in giving he was a prosperous man.

2. The author of one proverb speaks of honoring the Lord with our gifts. The thought here is that to withhold our gifts from him means disrespect. The Hebrew was taught that to withhold his substance from the Lord was to show disrespect. Cheerful giving, then, carries with it proper respect for the Lord. It is the expression of a heart that is right with God. And, since the law of growth is activity, use, we can see how the exercise of a heart that loves God will increase the goodness of that heart. It reacts according to the law of the natural world. This is the natural law in the spiritual world. Miserly giving, then, carries with it the absence of respect, the absence of goodness in the heart, and, by the same law, the reaction will be to increase this badness in the heart.

3. In the reference taken from second Corinthians we have the law which obtains beyond question in the kingdom to-day, unless we are found casting all authority to the ground. Here, instead of being done away, as some seem to think, we see the same old law, only intensified. It is declared that "he that soweth sparingly shall reap sparingly." The consideration of proportion comes to light here. In proportion to one's efforts he accomplishes; in proportion as one sows he reaps. Giving is the New Testament law of the growth of the soul in goodness. And the natural law is followed, so that the sparing giver is the sparing receiver. If one will not exercise himself to this good work, let him not complain if he is not strengthened and blessed. Giving reacts, then, upon the Christian giver in growth in spiritual things.

4. Shall we now turn this splendid doctrine and its blessed experiences into a selfish spirituality, by holding out the hope to men that, if they will give their money to the Lord's work, they will receive more back in kind than they gave? God forbid. If we get it back, according to the natural law, increased, but not the very same, but much better than the very same, are we not the gainers? The food we eat is transmuted into tissue. Is it less valuable as tissue than as raw material? In spiritual things the material is transmuted into the spiritual. One cannot take his corn, his cattle, his lands with him into the next world as the raw material, but he can, according to the Scriptures, transmute them into spiritual possessions and take them hence with him. Is not this far better than to be able to take them as they are into a sphere where they could not be used?

Quiet Hour Thought.

Oh, Lord, teach me to know that the reaction of cheerful giving is in the transmutation of the material into the spiritual.

DAILY READINGS.

M. Earthly and heavenly treasure. 1. Tim. 6: 17-19.
T. Scattering that increases. Prov. 11:24, 25.
W. Overflowing blessings. Mal. 3:10-12.
T. Giving and Receiving. Luke 6:30-38.
F. Christ's example. 2 Cor. 8:7-9.
S. Loving and giving. 2 John 3:17-20.
S. Topic—How giving reacts upon me. Prov. 3:9, 10; 2 Cor. 9:6-11.

❁ ❁

"Your book, Half Hour Studies at the Cross, has been so helpful to me preparing my talks for the Lord's table that I want to tell you of it," is the witness of a brother who would *not* take our word for it, but, Missourian like, he wanted to be shown. You may be like him, then send us 75 cents for the book, or for Alone with God, or for Heavenward Way. Address Christian Publishing Company, St. Louis.

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of the Christian-Evangelist May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better, they will help all the other organs to health. A trial will convince anyone.

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53 Cottage St., Melrose, Mass.
Dear Sirs: Jan 11th, 1904.

"Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed—my strength and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time.

I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water to-day and he pronounced it all right and in splendid condition.

I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers, I am."

Very truly yours,
I. C. RICHARDSON.

Swamp-Root is not recommended for everything, but it promptly cures kidney, liver and bladder troubles, the symptoms of which are, obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, headache, backache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or setting, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.



Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

SPECIAL NOTE.—In order to prove the wonderful merits of Swamp-Root, you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root are so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co , Binghamton, N. Y., be sure to say you read this generous offer in the St. Louis Christian-Evangelist. The genuineness of this offer is guaranteed.

Our Budget

—It is a great convention.

—We close too early to report in full.

—See next week's paper for fuller account.

—We have never had better addresses, nor more attentive audiences.

—Nearly all delegates are faithful to the convention, holding the World's Fair for a later pleasure.

—We give some extracts from some of the Sunday sermons this week, and brief epitomies of some of the addresses. Next week we shall add some extra pages and give quite a full report of some of the leading addresses.

—In attendance the convention comes up quite to our expectations. And so it has in every other respect. We have never had abler addresses. Among so many able ones it is difficult to give special emphasis, but we cannot refrain from saying that the address by Vernon Stauffer, of Angola, Ind., following as it did the masterful argument of A. C. Smither, of Los Angeles, Cal., struck the highest and the deepest note as to the motive of missions. We hope to give it to our readers.

—S. F. Rogers will close his work at Remington, Ind., Dec. 25.

—H. G. Bennett, of Carbondale, Ill., has been invited to go over and inspect the land at Jefferson City, Mo.

—Percy M. Kendall and wife are traveling toward Texas, giving illustrated lectures at various points en route.

—Our church at Hiawatha, Kan., of which Baxter Waters is pastor, has taken three prizes for having the best church lawn.

—One of the familiar figures about the halls and lobbies was C. C. Riley, of Cuba, one of the prominent merchants of central Illinois.

—W. H. Crow, of Pittsfield, Ill., a Democratic "spellbinder," seemed to be enjoying the convention even more than a gathering of the political clan.

—W. F. Shearer, of Angola, Ind., has secured the services again of Orville Harrold as singer, and these two will work hand in hand in the evangelistic field.

—The Alabama Christian mission co-operation will hold its nineteenth annual convention at Oxford, Ala., November 14-17. The program arranged is a very excellent one.

—E. B. Barnes, of Noblesville, Ind., preached Sunday for C. S. Brooks at Jefferson City, to the delight of the people of the capital. Three were added to the church.

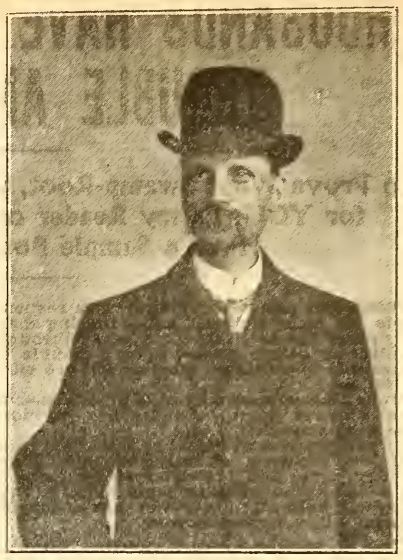
—Judge J. M. Riggs, of Winchester, Ill., formerly a leading member of the Illinois delegation in Congress, was an interested attendant on some of the sessions of the convention.

—James N. Crutcher, of Moberly, Mo., has closed a "school of believers" at Jacksonville, Mo., and is now assisting C. E. Wagner and the church at Shelbyville in a series of meetings.

—Edward Tilburn has accepted a recall of the church at Warsaw, Ind., where he labored seven years ago, and he is now on the field. His welcome was a most cordial one and interest in the work is manifest.

—John G. M. Luttenburger was the only speaker in German among our preachers on Lord's day at the convention. Brother Luttenberger is preparing himself to work as a medical missionary in Germany.

—J. B. Nicks, of Columbia, Tenn., asks for a number of small contributions to help build a new church in south Columbia. He goes on the principle that many contributions, even small, will make a very respectable sum.





W. E. RAMBO & WIFE.

—C. S. Brooks will move to Colorado Springs about the first of November to take charge of his new field.

—Bro. Frank Main, of Detroit, has given the Church Extension Society $1,000. This brings the total receipts beyond the $440,000 mark, and by Jan. 1 there should be $450,000 in the control of this board.

—The Indiana avenue Christian church building, South Bend, Ind., is undergoing improvements. A new furnace has been installed, and an addition made to the Sunday-school rooms. R. L. Handley is pastor.

—Bro. R. H. Lampkin writes: "Let me commend the excellent article of Brother Wharton, 'The Christian Use of the Tithe System,' in this week's CHRISTIAN-EVANGELIST. The tithe system must come and will."

—S. G. Griffith, corresponding secretary of the north Idaho mission board, writes that they are in need of several preachers in that part of the state. These will find the people eager to hear the gospel and ready to support both the man and his message.

—W. F. Richardson was unable to spend the Lord's day in St. Louis, having to return to occupy his own pulpit. Brother Richardson returned to the convention subsequently. He is to assist I. J. Spencer at Lexington, Ky., in a meeting beginning October 23.

—C. W. Cauble, who was last year a graduate student of Harvard university, is now located at Greencastle, Ind. This is a Methodist stronghold, but our work is flourishing and we have a church of 600 members. Brother Cauble recently returned from a trip to England.

—Hugh McLellan, of Richmond, Ky., will begin a revival, November 20, for J. T. McGarvey at Carthage, Mo. To Brother McGarvey much credit is due for the excellence of the Kentucky university banquet which was held Tuesday evening at the Christian Endeavor hotel.

—The new church building at Artemus, Ky., will be dedicated next Lord's day by T. M. Myers. This town and neighborhood are growing more rapidly than any part of Kentucky, and the church members are greatly encouraged at the completion of their building. Robert Hopkins, who spent some time there with Brother Myers last year, will conduct the music. The untiring work of the latter during the last three years in that part of the state has had its effect—the C. W. B. M. and auxiliaries are in all of our churches there.

—Bruce Brown has decided to accept a unanimous call to Mansfield, O. He begins his work there the first Sunday in November. Brother Brown is trying to find a good man to take up the work in North Side church, Chicago, who can go out through the state and raise funds for a new building. Belmont Hall, the only suitable auditorium that the church could secure, is surrounded by foreigners. Brother Brown hopes to find a church that will become a living link for the North Side church before he leaves. In this way the expenses for the supply for the pulpit, while the pastor is in the field soliciting funds, can be provided.

—Referring to a recent criticism on his series of sermons, Bro. E. S. Ames, in a personal letter to the editor, says:

"As for my views of Christ, I am convinced that no man has a higher regard for him than I, or a more profound conviction of his supremacy and divinity. If I have not succeeded in making this clear in my sermons, then I have not rightly expressed myself and shall have more careful regard for it in the future."

We are sure our readers, no less than ourselves, will be gratified at this frank and cordial expression of his views on the subject referred to. His printed sermons should be read in the light of this statement.



L. C McPHERSON.

Missionary of F. C. M. S. Havana, Cuba.

—J. P. Myers writes of the spirit of fellowship developing among the ministers at Painesville, O. He has just been invited by the Congregational preacher to preach in his church, and no limitations were attached in the way of conditions. Brother Myers has just been elected president of the ministerial association of the city.

—Our church at Wooster, Ohio, was established in 1835. October 9 last was a day of rejoicing to many of its present membership, for on that occasion it was declared free of debt. W. L. Neal became pastor of this church soon after holding them a meeting, and up until October 1 had had in all 67 baptisms, with a total addition of 139 to the membership. During this period $5,500 was raised, the building decorated, and all old bills paid off. R. M. Moffett and S. J. White were the preachers on the day of rejoicing, and immediately an evangelistic meeting was begun, with Richard S. Martin in charge.

—"We have had no services at the church for three weeks, and the streets are almost impassable." This is the news from C. C. Hill, at Roswell, N. M. All business has been badly demoralized, but we are glad to learn from Brother Hill that he and his congregation are well and that the church building was not damaged, though many of the brethren have sustained heavy losses. Brother Hill's home, among others, was invaded by the waters. He would have been with us at the convention, but did not feel that he should leave under the conditions in the flooded district. We are sure that the following quotation will find a response in many hearts:

"They need me worse than ever. How good the brethren, especially those from dear old Missouri, would look to me now. How I long for old familiar voices and the warm grasp of a friendly hand from those with whom we were so long associated in days gone by. Brethren, I know you will better appreciate my feelings when I tell you I am the only active preacher of the Christian church, from Hereford, Tex., to El Paso, on the Pecos Valley railroad, a distance of about 400 miles. We have a few struggling bands of Disciples at several points in the valley, but too weak to support a preacher. Some of these the writer has visited, though at a sacrifice. I have all that my physical strength will permit me to do here in Roswell. Could our A. C. M. S. send us a missionary for New Mexico, a great work for God would be done in this territory, and the Roswell preacher would not feel so much as did Elijah under the juniper tree. This rich valley is being rapidly settled. Our religious neighbors are all supporting missionaries here. Can we afford to yield the field without an effort? Brethren, think of New Mexico. Include her in your plans for future conquests; and, last of all, pray for us."

—The following from the Christian Intelligencer of New York city contains an account of the next "celebration in connection with the World's Fair":

The interdenominational committee for the celebration of the Louisiana Purchase is permitted to issue its tentative program for that important occasion.

Festival Hall, St. Louis, has been engaged for the afternoons of Saturday, Oct. 29, and Monday, Oct. 31, the exercises to begin at 2:30 P. M. The opening address on Saturday will be given by Dr. A. B. Storms, principal of the Iowa State College, and will be of a general historical character. He will be followed by speakers of national reputation representing the home missionary boards of the Baptist, Congregational, Disciples, Episcopal, Lutheran, Reformed and Presbyterian churches. The leading speaker, Rev. Dr. Storms, represents the Methodist board. These addresses will be given on Saturday and Monday afternoons, and their order will be named in the program of the day.

Dr. W. N. Lawrence, of Chicago, Ill., will represent the Baptists; Dr. Cyrus Northrup, of Minneapolis, Minn., will speak for the Congregationalists; Dr. J. H. Garrison, of St. Louis, Mo., will tell the story of the Disciples; Dr. Cornelius Brett, of Jersey City, N. J., that of the Reformed church; Bishop D. S. Tuttle, D. D., of St. Louis, Mo., has been chosen to represent the Episcopal church; Dr. A. S. Hartman, of Baltimore, Md., the Lutheran church; while Dr. S. J. Niccolls, of St. Louis, Mo., will represent the Presbyterian church.

These exercises will be interspersed with music furnished by the different church choirs of St. Louis, under the management of an able local committee of pastors and laymen.

Sunday, Oct. 30, will be given up by the St. Louis churches to the interests of this celebration, and effective speakers will be furnished for every pulpit in the city.



MRS. W. E. MACKLIN.
Missionary of F. C. M. S. Nankin, China.



MILDRED FRANKLIN.
Harda, C. P., India.



LAVENIA OLDHAM.
Tokio, Japan.

Missionaries of F. C. M. S.



Ministerial Exchange.

J. A. McKenzie, Fort Scott, Kan., wants a good singer for a meeting in November.

The church at Okolma, Ark., wants a pastor to devote half of his time to that church. Salary $25. Address Mrs. Lizzie C. Cothan.

S. F. Rogers, Remington, Ind., desires to take charge of a church about Jan. 1. Former pastorates Illiopolis, Ill., Berlin, Ill.

Any church in Southern California wanting a pastor may write S. F. Sloan, 1323 S. Flamer St., Los Angeles, Cal.

Churches within a radius of 100 miles of Canton, Mo., that are without pastors should write J. E. Rains, Cor. Sec. of the ministerial association of Christian University, who can assist them in securing good strong men of experience.

Samuel Gregg, formerly state evangelist of Nebraska, has been at Farlin, Ia., where he had seven additions in two weeks. Any church desiring his services during November, December or February address him at Corning, Ia., where he is holding a meeting.

"We have a good location for a good dentist who is a member of the Christian church. *Garland, Tex.* "CHAS. CHASTEEN."

L. A. Chapman, Mechanicsburg, Ill., says there is an excellent opening there for a music teacher. The right person can work up a large class on the piano. Member of the Christian church preferred.

Preachers desiring to do outside lecture work on moderate compensation write J. S. Hughes, Macatawa Park, Mich.

There is an excellent opening here for a good music store in a growing town of 3,000 or more. Member of the Christian church preferred. Address Carl C. Davis, Iowa Falls, Ia.

Several good pastors for village churches, at moderate salary, are needed. Give reference to the last two pastorates, also whether single or married, and salary expected. Address Stephen J. Corey, Cor. Sec., Rochester, N. Y.

Any church desiring midweek lectures may write A. Martin, Davenport, Ia.

I desire a position as singer and leader with some evangelist; have had experience. Address Owen W. Tully, 1209 Jefferson St., Paducah, Ky.

H. A. Easton, singing evangelist, who has been assisting E. L. Frazier in Kentucky and Oklahoma, is open for engagements with evangelists or for entertainments and recitals; 6430 Parnell Ave., Chicago, Ill.

The services of Bert T. Bentley as singing evangelist may be secured for November and December.

H. S. Saxton, Memphis, Mo., is open for an engagement as soloist and leader for a meeting.

Any church or evangelist wishing a singer of wide experience address H. H. Saunders, Noblesville, Ind.

"Prof. L. M. Evilsizer, now of Carthage, Ill., is available for any church or evangelist desiring a singer or teacher. He is most proficient in his work, and as a leader of chorus classes is very fine. His wife also is a singer and his accompanist. I heartily recommend them. Write for terms.

"W. H. WILLYARD, pastor."

Carrollton, Ill., wants a preacher. Address Mrs. T. H. Henshaw.

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of

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Report of Foreign Christian Missionary Society.

(*Continued from page 1349.*)

the Bible department. Besides teaching, there is preaching in Tokio and the country round about. H. H. Guy lectures on biblical themes from time to time. The children are taught in the day schools. Meetings are held for women. Lessons are given in the Bible; hymns are sung and taught; there are lessons in cooking and knitting. There are classes for young men in the English Bible. There are night schools for those who can not attend in the day. Gospels and other literature are sold.

India.—The churches have grown in numbers and in grace. The work is becoming more widely known; the fruits of Christianity are becoming more apparent. The work has been hindered at some points by the sickness of the missionaries. Harda suffered greatly from the plague. The deaths numbered 1,200. The Hindu physicians were afraid to go near the sick, and fled. Dr. Drummond answered all calls. Only two or three of the Christians died. For months Harda was depopulated. Of the boys who competed in the all-India examinations three out of four came out ahead. The educational work was highly complimented by the English and native inspectors. Liberal grants-in-aid were received from the government. Great improvements were made in the orphanage. New buildings were erected. Wells were sunk; roads and bridges were made; the property has been fenced with wire. Thirty-one new Christian families have been established. The orphan boys and girls were married and started in business. A class of young men looking to the ministry was taught by G. W. Brown. The initial steps toward opening a training school have been taken. The school will be located in Jubbulpore. This is one of the chief events of the year.

China.—The outlook for all departments of the work was never before so bright. The empire is open, and the people are ready to hear. In China the missionaries have preached the gospel; taught the ignorant; healed the sick; prepared and distributed literature; considered the poor and relieved their necessities. The capacity of the college in Nankin has been doubled. The course of study has been enriched. There is no limit to the work that can be done in China. For some time the missionaries have been asking that the force be doubled. The new workers sent out have answered this request only in part.

Africa.—The church at Bolengi consists of 77 members; the additions in the year numbered 22. Every member is a tither. More money was given than was needed. There was danger of an embarrassing surplus. The church supports the native evangelists, the sick and the poor. Their offerings average $2.50. When it is remembered that they receive only from seventy-five cents to twenty-five cents a month and their board, it will be seen that their liberality should provoke many others who are more highly favored. All the young men in the church are sent out as evangelists. They go two and two and spend two weeks on each trip. Much good has been done in this way. The missionaries have done what they could to teach and to train the believers. They have tried to make them see that there is a vital relation between faith and conduct. In time past they were engaged in feuds; some of them were polygamists. All the vices and crimes of paganism are found on the Congo. A collection of stories relating to the Life of Christ and a collection of native proverbs have been published. Mark's gospel has been translated. The children have been gathered in and taught. A thousand miles up and down the Congo the natives and foreigners look to Bolengi for medical advice and assistance. Dr. Dye's trip up the river was one continuous clinic. The Cotner hospital has been completed and will be of great value. R. R. Eldred has put new roofs on most of the buildings. He has made brick and gone to the forest for lumber. After sawing it men had to carry it on their shoulders to the station. He has made furniture and ropes for the fishing nets. All the while he is talking to the men and boys about the Redeemer of humanity. In the absence of a physician he held a daily clinic, and treated over 2,000 cases. He has gone on a long trip preaching in towns and villages. The people listened gladly, and begged him to live with them, and if not, to send them some one to teach them the "Words of God." Mrs. Dye has a class for Christian women. They go out into the villages and repeat what they have learned. The work in Africa has suffered by the resignation of four of the missionaries; it has suffered again because the State Government will not grant any new concessions. The work cannot expand as it otherwise would.

Cuba.—In Havana work is carried on at four points. These are from one to four miles apart. There are nine services each week. The worship is conducted in English on Sunday night, and is the largest English-speaking service in the city. There have been 43 additions in the year. Angel Godinez, an intelligent Cuban, gives part of his time to the work. Miss Williamina Meldrum, of Buffalo, has gone to assist in the mission. A school is much needed. In Matanzas the opposition has been stronger and more effective than heretofore. A fanatical school-teacher has made it his business to hinder the work. There were fourteen additions. Two Sunday-schools were taught all the year. Some work has been done at Cidra, a prosperous and growing town ten miles away. At Cidra twenty-five have expressed a desire to be baptized. Roscoe R. Hill and wife have joined Melvin Menges and wife in Matanzas. The Cuban mission needs suitable buildings and must have them before the work can grow into large proportions.

Hawaii.—P. M. Snodgrass and wife took charge of the Cooley mission last November. As the work there had been without a leader for some time it had gone down somewhat. Two Sunday-schools had been kept up by members of the First church. Since November these schools have gained in numbers and increased in interest. At Kalihi there is no building. The missionaries are soliciting funds for this purpose, and are meeting with encouragement. This chapel, when built, will be the center of the Cooley mission. Mr. Snodgrass has helped in the Japanese night schools, and has spoken in the Y. M. C. A., and on board the battleships, and in the slums, and in the penitentiary.

Turkey.—G. N. Shishmanian reports thirty-one additions to the churches under his oversight. He reports further that he has not been able to leave Constantinople to carry on work in Sivas. False and absurd charges have been preferred against him. Minister Leishman has the matter in hand. Turkey is much poorer than she was ten years ago. The government is much more oppressive. Joseph Haigazn has had charge of the school. There were 130 enrolled. In twenty years 1,500 young people passed through his school. Although it is a primary school the pupils learn four languages. The scriptures are read and committed to memory. Garabed Kevorkian has been at work in Asia Minor. The results have not been equal to his desires and expectations. The work suffers for want of suitable buildings.

Norway.—The ten churches are under the general oversight of E. W. Pease. Near the close of the year R. P. Anderson left Copenhagen for Christiania. He will preach there; edit and publish a paper, and prepare some young men to preach. E. W. Pease will start a new work in some large city. A new day has dawned on Norway. In no other country in Europe are the people so ready for primitive Christianity.

Denmark and Sweden.—Dr. Holck's health is not good. He is not able to do the work he did years ago. In Copenhagen the odds are heavy and the prejudice strong. The State church is hostile to all outside efforts. Death has thinned the ranks some. The church lost by emigration. The grass withers, but the Word of the Lord abides forever. Julius Cramer takes the place of R. P. Anderson. The church in Sweden has no minister. Regular meetings are held under the leadership of one of the young men. Dr. Holck is assisting them as he is able.

England.—The widespread and severe financial depression has interfered with the work in the churches. Many have gone from place to place seeking employment. As much has been done as in any previous year, but the apparent increase is not as great. The churches are full of hope. They are paying off their indebtedness and are aiming at self support. They support Dr. Mary T. McGavran and Miss Mary L. Clark in India.

The Philippines.—The church in Manila now has a hundred members. Two native evangelists have planted a church of over sixty members in the lake region near Manila. This church has built its own chapel without any assistance. Two men give all their time to the Tagalogs in and around Manila, and ten others preach occasionally. In the town of Luisana a church of 142 has been planted by Filipino evangelists. Some of the preaching was done by a boy seventeen years of age. He aspires to the ministry. When the police asked him by what authority he was preaching, he said, "By the authority of Jesus Christ." While away on their vacation the missionaries baptized 208 Ilokanos. Four churches were

OPERATIONS NOT ALWAYS NECESSARY.

Doctors Frequently Mistaken.

"I suffered untold agony with piles for over three years. Two doctors told me nothing but an operation would cure me. I tried different remedies, but nothing did me any good until used Pyramid Pile Cure. I bought six fifty cent boxes at the drug store, and now I can do my work and go out, where before I spent most of my time lying down. I thank God for giving the discoverer the knowledge to make such a cure. I recommend it to all my friends, and if I ever have piles again will certainly use this remarkable remedy. You can use this in any way you wish to make known the wonderful merit of Pyramid Pile Cure." Mrs. Wm. Mucky, 81 Marshall Street, Elizabeth, N. J.

The experience of this lady is that of thousands of others who have been assured that nothing short of an operation would rid them of this distressing complaint. On the face of it, it appears as if too many surgeons operate in order that they may keep their hand in, and lose no portion of their skill; then, again, too many surgeons are anxious to experiment (like the scientific man in Mark Twain's pathetic story of the dog and her little puppy), and do not have proper regard for a patient's physical welfare or condition.

We advise every sufferer to think twice before submitting to an operation for piles, and suggest that those interested write to the Pyramid Drug Co., Marshall, Mich., for their little book on the causes and cure of piles, which is sent free for the asking.

organized. Some of the ablest converts were placed over these churches. The Disciples in Manila have given $500 for a printing press. This will be located in Vigan. The missionaries have sold 1,500 New Testaments and portions. Many doors are open. Many towns have been visited. The Drs. Pickett began to heal the sick as soon as they arrived. Their services are in great demand. They have a field much larger than they can cultivate. As a rule they are paid for their services. The very poor are treated free; others are charged what they are able to pay. There is no fault found with the charges. The medical work will support itself after a little.

Tibet.—Dr. Rijnhart and Dr. and Mrs. Shelton are on the borders of Tibet. They have a Chinese evangelist to help them. They began their work before they reached their destination. They have opened a dispensary and preach to the people as they are able. They have made friends of some of the influential men of the place. It is believed that before long Tibet will open her doors and welcome the missionaries. The promise is, "All the ends of the earth shall see the salvation of our God." Tibet is included in that glorious promise.

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The Foreign Society's Day.

It was with a spirit of enthusiasm that the Foreign Christian Missionary Society opened its sessions in Music Hall, the first time this hall had been used for the convention. F. J. Stinson led the devotions and B. S. Ferrall the song service. Pres. A. McLean called the meeting to order and announced the committees.

A cablegram announcing the greetings of the annual Christian convention assembled at Karnizawa, Japan, was read in these terms: "The Lord has blessed us this year and we are thankful to Him. Pray for Japan.

"Fred E. Hagan, M. B. Madden, Com."

F. M. Rains made a short, enthusiastic talk, calling attention to the annual report, which we give at some length on another page. He emphasized the fact that 17 new missionaries have been sent out this year, and announced that $20,000 would be called for as a special fund to build a female seminary in Japan. Subsequently $2,000 of this amount was raised before the close of the meeting.

A. McLean, in a characteristic presidential talk, gave a brief summary of the society's work and hopes, after which R. H. Miller, of Buffalo, N. Y., gave a very fine address on "The Program of Jesus," which was heartily enjoyed. The idea can be seen from his text: "I came down from heaven, not to do my own will, but the will of him who sent me;" "go ye into all the world and preach the gospel to every creature."

Mrs. J. E. Powell, of Wabash, Ind., sang a solo written by her husband, and the introduction of missionaries followed. This is always a great feature of the convention. W. E. Rambo was the first introduced and he made a vigorous talk on "The Plea of India." He said his one message was to the young men of the church. To them he said, "Go to India."

Next, Lowell McPherson, of Havana, Cuba, spoke three minutes in the interest of his work in Cuba. He reported 50 accessions to the church last year.

Mrs. A. B. Maston, from Australia, spoke encouraging words from her field.

W. M. Templeton, of Honolulu, a business man, made a short, enthusiastic talk inviting the convention to Honolulu.

A. C. McGrary, a business man and preacher from South Australia, reported that 17 young men from Australia were in Kentucky University preparing for the ministry.

F. M. Rains, introducing Dr. W. E. Macklin, said he had visited him in his home in Nankin. While there he learned that Dr. Macklin is one of the most influential men in China to day. He preaches, practices medicine and translates books. Mr. Macklin spoke for a few minutes upon the work in China. When he went to China, he said, Confucius was all, but now educated Chinam n are saying that Confucius is not enough for them. He said it would be but a few years until China would be revolutionized by the reform party there.

Mrs. Macklin was next introduced and said her specialty was in the home with the babies, because the baby is a letter of introduction in China.

Miss Lavinia Oldham, from Japan, spoke of the difficulties of the work, but in spite of them the missionary work is succeeding.

It was announced that $20,000 was required to build a seminary for girls in Tokio, Japan. F. M. Rains started the subscription with a pledge of $100 and $2,000 was secured before the close of the meeting.

The committee on the needs of the work reported these to be: workers—of 15 hundred millions of heathens only one-third have ever heard of God or Christ—physicians, evangelists, teachers of high mental, social and spiritual qualities.

The committee on missionary literature suggested a larger course of reading and the committee on nominations—the only changes being that S. M. Jefferson reverses position with J. N. Green, the latter becoming recording secretary. A lengthy address by George Darsie on "The Spirit to Possess that we *May Possess the Land*" came next and was followed by a symposium upon Children's Day. W. Scott Priest spoke in favor of class organization. James M. Irwin, of St. Joseph, Mo., a business man, believed in socials and found good even in taffy-pulling. Other speakers were W. O. Hinton, A. J. Duff, P. H. Duncan, I. J. Spencer, who made the points that Jesus began everything with prayer and that giving is worship. H. H. Moninger said he would rather have $200 from 800 people than from 200 people. J. E. Lynn presented three thoughts: (1) Interested and enlisted officers, (2) the cultivation throughout the year of a missionary conscience, (3) teaching the principle that children's offering should be given, not raised. Other speakers were P. J. Rice, E. A. Cole, W. R. Lloyd, H. A. Denton, and C. M. Watson. A large meeting at night with two fine addresses brought the Foreign Society's session to a close.

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Christian Endeavor Session.

There were probably 4,500 people in the Coliseum on Saturday evening when the Christain Endeavor society of the Christian church held its session. Mr. H. H. Hodgdon, president of the St. Louis Union, opened the exercises and H. R. Waggoner, national superintendent, made his report. More than 2,000 societies were organized during the past year, and all records in the organization for Bible study, missionary study, as well as the money raised, were broken. Altogether $63,058 was raised by the states, while the amounts given to the different boards were $26,216. The report recommended among other things: That ministers and Endeavor societies select young men of good ability and promise from among the membership and persuade them to enter some Bible school or college and prepare to become preachers or missionaries. According to the tabulated report of the Endeavor society for the year there are now 7,016 societies in the Christian church division, with a total membership of 165,252.

A very lively address on the subject, "Has the Christian Endeavor Reached a Crisis?" was given by H. A. Denton. The speaker's candid opinion was that a crisis, in the sense that the term is generally used, does not exist. That the Christian Endeavor has reached a point where its choice lies between the alternatives of adopting some other work than that laid out by its founders in the beginning and of gradually entering decadence and death he did not believe. But he recognized that it was passing through a necessary stage of growth, and that the "dress parade" feature was now sloughing off and that Endeavorers are settling down to solid work for a more serious battle. We hope to be able to use some extracts from the address in a subsequent number of the Christian-Evangelist.

A symposium upon the general topic, "The Christain Endeavor Society our Source of Supply," was participated in by H. D. Smith, W. E. Rambo and J. A. Lord. In speaking for "The Ministry" Brother Smith quoted a certain preacher who declared that what the church needed was not more preachers, but a better brand of them. Brother Smith thought the saying emphasized one point of the matter at the expense of another. "The sober truth of it," he said, "is that the church needs both more preachers and a better brand of them." That was a universal testimony. He did not forget that sometimes fifty preachers applied for a single vacant pulpit. That only emphasized the fact that fifty of them liked what they had heard of some other better than what they knew of the one for which they were preaching.

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Do you have a dull feeling in your head?
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Do you have an unpleasant discharge from the nose?
Does the mucous drop into your throat from the nose?

NAME.....
ADDRESS.....
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They must not be complacent over the fact that the present ministry is as intelligent, as pious, as resourceful, as virile, as unconquerable as any of the churches of the past. The stature by which they have to measure themselves is that of the Divine Man. The Christian Endeavor society would prove a prolific field for the production of the best preachers, because it would give much of the requisite training that would inspire and encourage the young man to make the Christian ministry his life work. W. E. Rambo, of Damoh, India, spoke for the missionaries, and Brother Lord's subject was "Evangelism."

Disciples' Day—Thursday—Receptions at State Buildings.

The following gentlemen will preside at the receptions in the various state buildings from 5-6 P. M.:

Southern States—Georgia Building.
E. L. Schelnutt.
Arkansas—E. C. Browning.
California—A. C. Smither.
Canada—A. T. Campbell.
Colorado—J. M. Mohorter.

Eastern States—New York Building.
E. B. Bagby.
Illinois—J. N. Gilliland.
Indiana—A. B. Philputt.
Indian Territory—S. R. Hawkins.
Iowa—B. S. Denny.
Kansas—Howard C. Rash.
Kentucky—H. W. Elliott.
Michigan—A. E. Jennings.
Minnesota—M. R. Waters.
Missouri—F. A. Abbott.
Ohio—S. M. Bartlett.
Oklahoma—J. M. Monroe.
Oregon—E. S. Muckley.
Pennsylvania—R. S. Lattimer.
Tennessee—A. I. Myhr.
Texas—J. C. Mason.
Virginia—F. F. Bullard.
West Virginia—A. Linkletter.

From 1 to 2 will be the reception at the Christian church parlors and at 3 P. M. the mass-meeting at Festival Hall.

Briefs From Convention Sermons.

W. J. Lhamon, preaching on the subject of "Christianity a Teaching Religion," said: "In proportion as Christianity is Christian it is a teaching religion. In proportion as it becomes paganized it ceases to teach, becomes ritualistic, sacramental, sacerdotal, pharisaical, formal, hollow. It is fatal to the Master's religion when the sermon gives way to the service, the preacher to the priest, the teacher to the ecclesiastic milliner."

W. M. White, speaking on the "Authority of Jesus," said: "Regarding the individual conscience as authority, we should say that doubtless there are many who are not so great sinners as they have been sinned against by their religious instructors."

A. R. Moore, speaking on the "Final Appeal" (John 21:15), said: "Christ has many admirers, but what he wants and demands is lovers; 'Lovest thou me to the extent of sacrificing business?' is the test."

William J. Russell, speaking on "His Name Shall be Called Wonderful," said: "This is the key that unlocks the deep mystery of divine love; this the solution to every difficulty that presents itself to the soul in the struggle to be saved. Only by this belief do we enter into the higher harmonies of his person, where every seeming contradiction vanishes away, and the blaze of miracle in which he was born and lived and died, seems but the natural and fitting manifestation attending his entire life from the manger to the cross."

Wallace C. Payne, speaking on the "Transformed Life an Evidence of Christ's Resurrection," said: "He who to-day gets a personal vision of the risen Christ and learns the meaning of the face to face life—he knows what life is and stands in the breach, a minister of Christ, upholding the unity of the church and the largest liberty of the truth as it is in Jesus Christ."

M. M. Davis, speaking on "The Bible Burned, Then What?" said that God, the Bible, sin, duty and death still remain. "If we do not burn it, but hear and heed its message, what then? We would learn that God was not only the Creator of all things, the King of the universe, and the final Judge, but we would learn that He is our Father, overflowing with love and tender compassion toward His erring children. We would learn of the sacrifice for sin on Calvary; that God so loved the world that He gave His only begotten Son that whosoever believeth on him should not perish, but have everlasting life. We would learn of the great Duty Doer, whose perfect life is both our model and our inspiration. And we would learn the truth of all truths, that there is life after death; that the grave is but the waiting room where the soul is robed for immortality."

W. P. Aylesworth, speaking on the "Marks of Moral Heroism," said: "These marks are like those burned upon the bodies of heathen priests—signs of unchanging service. 'Let no man trouble me,' was not an expression of cowardice; not a cry of embittered disappointment and aversion, it was a note of moral heroism. No one can trouble me. Once I might have yielded and turned aside, but not now. I have passed that weakness. My purpose is fixed. These signs of suffering are marks of irrevocable service."

P. J. Rice, speaking on "An Act of Universal Significance," said: "If the unholy and unwholesome tendencies of our lives are to be checked they must be met by some deep swelling current, some absorbing passion that sweeps us away from evil toward goodness—away from self toward God. It was such a passion that Mary expressed. It had been begotten in her by the contemplation of his 'divine beauty' in word and deed. It had been fanned into a flame by his gracious ministries of mercy and love, and it could not be contained. Sin is powerless in the presence of such a passion. And so, 'faith,' which is the New Testament definition of that passion, 'is the victory which overcometh the world.'"

W. T. Hilton, speaking on "The Outward Man and the Inward Man," said: "This inner man which Paul, in another place, calls the hidden man of the heart, is our noblest possession. It is, indeed, our very selves, the image of the Eternal, but it is a sad thought that ofttimes we do not appreciate our highest gifts. We treat them as the meanest of all our possessions."

Columbia's Rally Day.

We have received more orders than any previous year in our history for the boys' and girls' rally day exercise. It is entitled Columbia's Rally Day, and was prepared by J. Breckenridge Ellis. It embraces 16 pages of new and beautiful songs. It is full of the thought of thanksgiving and patriotism, and will give great pleasure to every school that uses it. We will send it free of charge for the asking.

We are glad to send out missionary boxes. They are blue and white, and prove attractive to the children for the collection of their offering for American missions.

We have secured a beautiful muslin map of Palestine, size 4x3 feet wide. This is one of the largest maps, and is accurate and up-to-date. We are glad to send this map to any school that pledges to observe boys' and girls' rally day for a period of five successive years.

We earnestly urge our schools to come up to our help in boys' and girls' rally day. Remember that 50% of the offering is returned by us to the state from whence it comes, to help forward the cause of state missions. Send all orders to Benjamin L. Smith, Cor. Sec., Y. M. C. A. Bldg., Cincinnati, Ohio.

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VISITORS to St. Louis can secure lodging or lodging and breakfast in private home in first-class neighborhood. Mrs. Wilkinson, 4744 Hammett Place.

MRS. W. V. HOSTETTER is at home at The Cabanne, 5078 Cabanne Ave., St. Louis. She has pleasant rooms to let to World's Fair visitors at reasonable rates.

ACCOMMODATIONS for Fair visitors. Private home; modern conveniences; three car lines; special rates to parties. Mrs. Anderson, 2713 Geyer Ave., St. Louis, Mo.

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THE Ladies' Aid Society have homes for World's Fair visitors, 50 cts. to 75 cts. for lodging; one mile from Fair grounds. Write Mrs. G. A. Hoffmann, Maplewood, St. Louis, Mo.

FURNISHED ROOMS—Three minutes' ride on electric cars to Fair entrance; $3 to $5 per week. Mrs. Henry Orpen, Richmond Heights, Ellendale P. O., St. Louis Co., Mo.

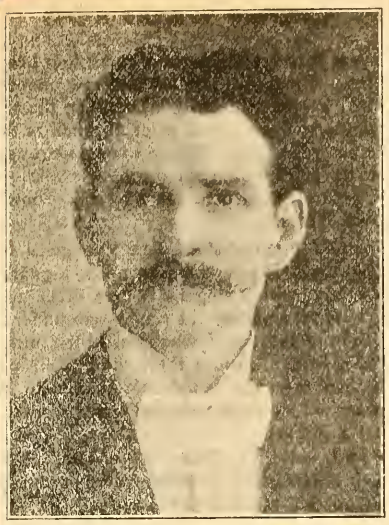
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ROOMS in private family, within one-half block of three most direct car lines to World's Fair, a ride of seven minutes, or walking distance. Good restaurants within a block. Rates, 75 cents to $1.50 per day. Address, Dr. Wm. Nifong, 834 North Kingshighway.

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Another Great Meeting at Joplin.

We have just closed a great meeting in the First church of this city. The same evangelists who led us to victory last year were our helpers again. W. E. Harlow, of Springfield, Mo., preached; V. E. Ridenour, of Topeka, Kan., sang. As so much has been said pro and con concerning the meeting a year ago, and as so many were solicitous as to the outcome of this effort, I will say a few words.

As many direful predictions were made when 675 additions were received at one time, so it was freely prophesied that this meeting would come to grief and the church be greatly injured thereby. Some thought our congregation was using bad judgment and that Brother Harlow had lost his head. I am told of one preacher, whose name is familiar to every reader of this paper, who felt so sorry for me as pastor that he actually broke down and wept. Others said it was a mistake to have another meeting so soon, and especially by the same men whom the people had heard so often and who would simply "thrash over old straw."

Such criticisms arose from a misconception both of the purposes of the church and the ability of the evangelists. Our aim this time was threefold. First, to confirm those received a year ago. If Paul retraced his steps and exhorted the newly organized churches established under his labors to be faithful, and that with much tribulation they were to enter into the kingdom of God, why should it not be done now? Are we to call evangelists to bring people into the church whom we are afraid or ashamed to ask to return? And who can confirm so well as the very preacher under whose labors one has entered the church? Second, we desired to strengthen the whole church and confirm the purpose to wipe out the church debt this year. Third, to receive such as should be saved at this time.

There were difficulties in the way, of course. The building was entirely too small. On Sunday evenings we turned away almost as many as we seated. Think of a church working up delegations of members to attend church elsewhere to give the unconverted a chance to hear the gospel! Think of members surrendering their seats in the auditorium, alternately staying at home, standing, sitting in halls and far-away corners for others! Yet this was cheerfully done throughout the meeting, and still we lacked room. We simply did the best we could. Again, the Sunday-school had been largely gleaned. Nearly all those received at this time are grown, most being in middle life. The novelty of hearing a new voice was of course lacking. And for once we had no open opposition of the forces of sectarianism. The memories of a year ago were too freshly called to mind. A number of the churches have been busy trying to get new preachers to hold their forces, which have shown sad signs of disintegration.

In the face of these difficulties and criticisms were the purposes realized? Yes, in a splendid way. The new converts who had been held for a year and who assembled on the opening day of this meeting in such numbers that the auditorium was packed till chairs had to be used to seat them, who have gone through another meeting for thirty days with all its teaching and inspiration, cannot easily go back to the world. For this one thing the work is past all computation in value. The new life and power with which we enter the fall campaign will insure the early and complete payment of the debt, which is all pledged. Last, there have been 136 additions to the congregation; 81 of these are by confession and baptism, 43 are by letter, etc., 20 came from the denominations, eight of them being baptized. Ordinarily this would be considered a great ingathering. So the meeting has fulfilled the fondest hopes of the congregation.

Brother Ridenour has given entire satisfaction as a soloist and chorus leader. Brother Harlow has used the same great Bible themes, but in such a fresh and original way that he has surprised even his most ardent friends. He goes from us with fresh laurels as a preacher of the gospel. I repeat my judgment of a year ago that he is to-day in the very front rank of our greatest living evangelists, and that any church that will prepare according to his instructions and loyally support him can have a great ingathering of souls.

Joplin, Mo. W. F. Turner.

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CONSUMPTION

More Reports from the State Secretaries

Alabama.

Our plan in Alabama has been more especially trying to take care of the churches that have already been organized, than it has to go preaching just any and everywhere. Before our organized movement, for fifty years or more, men have gone to many places, held meetings, baptized converts, and often constituted a church organization; then passed on to probably return and hold one or two more meetings in after years, where they could find any of their former converts.

That plan at first was probably necessary to a certain degree, but I think that it was carried too far, and has resulted in converting men from the denominations and in many instances turning them out with no protection. Many of them felt their loneliness and returned to the denomination from which they came, and many of the others grew cold and indifferent.

Now, here is where our organized work is at present exerting efforts to find these semi-organized herds, give them permanent or regular preaching, getting them organized, not only with elders and deacons, but having them to elect trustees and organize according to the laws of our state, so that they may have no trouble in owning and controlling church property. Many places we find where there are quite a number of brethren who have tried to arrange for a permanent church home, but failed to have complied with the state law, and simply got no deed at all, or if any, a worthless one.

Now, to such places our located evangelists go and stir them up, by giving regular preaching, look after, and if there be any defect in the deeds, try to get it corrected; spending one or more years in these special fields. Our desire is to see that every place that we constitute a church shall be helped till they are able to go alone.

Our state evangelist's work is to take in the whole field, co-operating with the executive committee in finding places where reaching can most profitably be done; findin the weak congregations, and assisting them in co-operating with other churches so as to have preaching, holding meetings where he can.

Our located evangelists are placed in a certain field with one or more churches, and by a small supplement we are enabled to give to these localities regular weekly or monthly preaching, having a preacher always ready to advise and cheer them on in their work, ready to bury their dead, using such occasions to point the living to the great necessity of living a Christian life.

Then we have special evangelists that we use to go to the most promising points, and have them to stay there for at least a month's time, till the people have a chance to hear and know something of the gospel of the Lord Jesus Christ.

This plan is working wonders, as can be seen from the following facts, viz.: The attendance at our annual convention was only about 40 delegates in 1900; in 1901 we had 66 delegates; in 1902 we had 100, and in 1903 we had 176 delegates. This shows what is being done with the small funds at our command, when used systematically in an organized way.

We need and must have several more preachers another year, but only those who are in love with the cause of Christ can be of use to us.

For every three dollars spent in our organized mission work in this state, during the past year, one soul has been added to the church.

E. C. Anderson.

Michigan.

The tide of the restoration movement in its westward sweep has left Michigan stranded between the Great Lakes. While our work in the states bordering on the south is quite strong, in Michigan it is very weak. This is not due to the unfruitfulness of the field, nor to the lack of open doors, but largely to the fact that the importance of the Michigan field has never been appreciated by our brotherhood. Some of the greatest gospel victories in recent years have been won in Michigan. With very limited resources at our command, a mighty work has been accomplished. I need only cite you to Traverse City, where in four years a congregation of more than 200 members has been built up and a beautiful house of worship has been erected at a cost of $12,000; or to Belding, where in one year a congregation of 100 was established in a beautiful church house worth $7,000; or to Adrian, where in three years a church of 100 members has been built up and a splendid property secured, worth $7,000; or to Battle Creek, where a Baptist congregation and church property valued at $16,000 was secured last year, to show you the wonderful possibilities of the Michigan field.

We are cramped for funds. Our missions can be only half supported; our missionaries are compelled to make sacrifices unknown to our workers in China or Japan or India, where pay is sure and prompt. Appeals are coming to us from every part of this great state to "come over and help us," but our hands are tied for lack of funds. There are 35 counties in Michigan where the primitive Gospel has never been preached. There are great tracts of territory in our state containing more than a quarter of a million people, where the simple Gospel has never been heard. There are 160 cities and towns in this state, many of them containing a few Disciples, where we have no church. They are pleading for the Gospel. What shall be our answer to their call? Brethren of Michigan and brethren of America, the multitudes of Michigan are dying without God and without hope. Sectarianism cannot meet the demands of these people. Two months ago Saranac had no church of Christ. Denominational churches were unable to cope with the conditions. They could not reach the people. To-day we have a church of forty members, a Sunday-school of 170 and an option on a $7,800 church property for $1,500. What has been done in Saranac can be done in almost any town in Michigan with the same effort. *Michigan needs help.* The harvest is greater than we can care for. Many precious souls will be lost, whom we might save, if you do not come to our help at once. We are planning for the greatest offering in the history of our state on November 6. Pray ye the Lord of the harvest that he will send forth laborers into his harvest. Freely ye have received, freely give.

C. M. Keene, Cor. Sec.

Paw Paw, Mich.

Kansas.

The Kansas state work is strong in organization. All departments are placed under the direction of one board, each department having its own manager with a superintendent over the entire organization. The districts, of which there are nine, are auxiliary to the state organization, the district presidents being members of the state board. Many of the counties are also organized as auxiliary to the districts.

The strong points in the work of the society last year may be summarized under four heads:

First, Financial: The average monthly receipts were considerably more than the year previous, and more than twice as much as they were five years ago. While some departments made no perceptible gain during the year, yet the general and personal offerings show a marked increase.

Second, Evangelistic: One evangelist was kept in the field nine months under a guaranteed salary, with a singer. Three other men, with singers a part of the time, were under the direction of the board who raised their money on the field. Besides these other men held occasional meetings as the board directed. Altogether 42 meetings were held with a total of 1,002 additions.

Third, Solidity: There is a feeling of permanence and stability which gives encouragement to the missionaries and satisfaction to the brotherhood. There is a constant growth in membership in the churches, and the members are growing in liberality and in spirituality.

Fourth, Permanency: A permanent fund commission was appointed at the last convention, whose duty shall be to raise an endowment fund and administer upon its earnings. This fund has already been started by a valuable bequest, and other brethren are being interested. This enterprise looks to the future, and will require some years to make it of practical value, it is true, yet it is an important and far-reaching movement. Here is an opportunity for the brethren of Kansas to perpetuate their name and good works, and thus bless future generations. Money can be given direct to this fund by individuals or churches, or provision can be made in wills by which the fund may receive a benefit.

In addition to the facts enumerated above, it should be stated that the society did a vast amount of work last year in aiding weak points to support pastors, in organizing Bible-schools, Christian Endeavor societies, C. W. B. M. auxiliaries, and Junior societies; also in setting churches in order, locating pastors, etc.

The other side:

While we are gratified at the results of last year, still there are some things to be regretted, a fly in the ointment that taints the odor. In the first place we did not realize our motto of $7,000 for the state work. True we had a short year, nine months, yet we ought to have done better than we did. This indicates the second weak point, the failure to secure the co-operation of all the churches. Some of our preachers as well as the churches have yet to learn that they are a part of Kansas, and that they cannot neglect the state work without isolating themselves, and thus losing the fellowship of their brethren.

W. S. Lowe.

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 183, Notre Dame, Ind.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

Special Dispatch to the CHRISTIAN-EVANGELIST.

Plattsmouth, Neb., Oct. 12.—Great meeting closed. One hundred and six additions by invincible evangelist, W. L. Harris.—D. A. YONTZ.

ARKANSAS.

Everton, Oct. 7.—I have recently held a second meeting at Rally Hill, with four more additions to the church. Also a short meeting at Valley Springs, with two additions; also one addition at Marshall.—W. F. RYALS.

ILLINOIS.

Bellflower, Oct. 11.—Revival closed last night, with 47 additions, 31 confessions, 12 restored and 4 from denominations.—J. BENNETT, evangelist; J. D. WILLIAMS, minister.

Harristown, Oct. 10.—I assisted H. J. Hostetler in a meeting at Blue Mound. There were 13 additions. Miss Margaret Windsor, of Muncie, Ind., led the singing.—W. H. HARDING.

Charleston, Oct. 10.—F. A. Sword and the Walnut church are in a splendid meeting. It was my happy lot to assist them 25 days, and the meeting was still increasing in interest and accessions on my return to Charleston. It is inspiring to see Brother Sword and his people accomplishing in two years what required five years when I ministered there.—WILL F. SHAW.

Ludlow, Oct. 14.—Meeting 12 days' old, audiences good; two additions last night.—THOMAS H. POPPLEWELL.

INDIANA.

Wheatfield, Oct. 12.—The church of Christ at this place has 40 members. The meeting closed, after two weeks, with 12 accessions. Rev. Mr. Marshall held the revival.—CHARLES E. RODEFER.

Muncie (Central church), Oct. 5.—One by confession and baptism last Lord's day. Wife and I held a three weeks' meeting at Millgrove, where B. F. Aspy ministers; five were added.—C. E. SHULTZ, minister.

Remington, Oct 13.—Twelve added here, 4 by letter, 8 from Congregationalists and Baptists.—S. F. ROGERS.

Gas City.—Our meeting closed with 68 added to the congregation. — LAWRENCE WRIGHT AND EDWARD WRIGHT.

INDIAN TERRITORY.

Weleetka, Oct. 6.—Have just closed a short meeting at Haileyville, where C. N. Martin is pastor; 36 additions, 27 by baptism. The church is greatly strengthened.—F. HOOKER GROOM.

IOWA.

Olin, Oct. 10.—Sept. 25 was my last Sunday at Union. Two additions on that day—one from the Baptists and one by statement. Oct. 2 was my first Sunday here. Two confessions. Good prospects.—W. M. HOLLETT.

Lone Tree, Oct. 10.—We began a meeting here one week ago. There had been no preaching for more than a year. Nine added yesterday. Churches wishing meetings should address us here for the present. Fourteen added in the three weeks' meeting at Deep River.—DEJARNETTE AND LAMB.

Murray, Oct. 8.—Sister Clara Hazelrigg began a meeting here on Sunday, Oct. 2. Four persons have been baptized. Large audiences hear her with pleasure.—C. E. POMEROY.

Clio, Oct. 3.—Closed a short meeting at Scranton with 10 confessions and three by statement. Began a meeting here with fine audiences and interest.—W. S. JOHNSON, evangelist.

Mt. Pleasant, Oct. 10.—Three additions: one by confession and two by letter. We have additions regularly and contemplate a great ingathering during our meeting in November.—O. D. MAPLE.

Farlin, Oct. 15.—Samuel Gregg just closed here with 30 added—22 by primary obedience, two from the denominations, two reclaimed and four by letter; 17 heads of families represented. I change to Kessauqua.—W. L. POST.

KANSAS.

Fort Scott, Oct. 5.—Three added since last report.

Lyndon.—Seven added.—J. F. POWERS.

Leavenworth, Oct. 9.—We had five additions—two by letter and three by baptism.—E. J. WRIGHT.

Holton, Oct. 4.—W. A. Oldham, of Missouri, has just closed a splendid two weeks' meeting for us at Larkin with eight confessions, one from the M. E.'s, one from the Baptists and one by letter.—C. F. MCREYNOLDS.

Winchester, Oct. 10.—J. B. Mayfield, the pastor, is just closing a five weeks' meeting with 60 additions, 48 of which are by baptism. This congregation is proud of the pastor and has ably supported him in this meeting. I go to Sibley, Mo., to assist W. H. Embry in a meeting beginning this evening.—BERT I. BENTLEY, singer.

MASSACHUSETTS.

Boston.—One addition to the St. James street church.—A. L. WARD.

Haverhill, Oct. 7.—Closed our special meetings with 10 additions, 7 by baptism, 3 by letter.—W. C. MORRO, pastor; F. E. GILES, clerk.

MISSOURI.

Sheldon, Oct. 6.—Fourteen added at Carbon Center, 7 by baptism, 4 reclaimed, 3 by statement. Carbon Center had been without preaching for about three years.—H. E. CARPENTER, pastor; ALVA BLALOCK, assistant.

Tedrick, Oct. 4.—We are in a good meeting, with 20 additions. House cannot hold the people. We think more will soon follow.—E. W. YOCUM.

Carrollton, Oct. 11.—At Tina, one by baptism, 2 by letter. I begin a meeting with Pleasant Valley the fourth Sunday in this month.—J. J. LIMERICK.

St. Louis, Oct. 6.—I closed a little meeting at Shaws Point, Ill., with 6 additions.—W. H. KERNS.

Harrisonville, Oct. 6.—There have been 41 additions during our meeting. We close with a fine interest to go to Freeman. Geo. Prewitt, the pastor, is greatly beloved by this people for his work's sake. I go in November to Arizona.—D. D. BOYLE, evangelist.

New Franklin, Oct. 12.—Closed 12 days' meeting at Boonsboro for the Howard county board; 60 confessions and baptisms and 11 otherwise—71 in all. In the last 30 days we have had 197 additions; 118 at Lisbon, 71 at Boonsboro and eight at New Franklin.—ARTHUR N. LINDSEY.

NEW YORK.

Buffalo, Oct. 10.—A young man added by letter yesterday. Mission Sunday-school largest in its history. Will begin a short meeting there in about two weeks. Through the kindness of the church I am to attend the national convention.—B. S. TERRALL.

What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver and excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

OHIO.

Paulding, Oct. 7.—Last night I closed a meeting of one week at the Haines school house, three miles from Paulding. There were 10 confessions.—CHARLES DARSIE.

Painesville, Oct. 4.—Closed a splendid meeting at Trimble; H. F. Rector is pastor. He is doing a good work and is respected by all. The church is in better condition than it has been for 14 years. The additions were of the best material and will be a permanent help to the work. I am still open for engagements for January and February, 1905. My permanent address is Painesville, O.—I. H. DURFEE, evangelist.

OKLAHOMA.

Chandler.—Meeting closed on Oct. 9; 34 baptized, 6 from denominations—72 in all. My next work is with E. J. Lampton, Troy, Mo.—E. L. Frazier.

OREGON.

Corvallis, Oct. 6.—There have been 9 additions, 3 by baptism. There have been 57 added during the past 14 months and more than $300 raised for missions. We begin an evangelistic campaign with J. V. Coombs next Lord's day.—T. S. Handsaker, pastor.

Roseburg, Oct. 10.—L. F. Stephens and wife have closed a 29 days' meeting with 19 additions—five baptisms, 14 otherwise. We started in a tent, but at the end of the first week had to go to the church; 10 of the additions came that week. Results would have been greater could we have remained in the tent.—Geo. C. Ritchey.

PENNSYLVANIA.

New Kensington, Oct. 11.—Closed a two weeks' meeting with the church; 8 added, 6 by statement, 2 by baptism. This is one of our new fields; W. H. Weisheit is the pastor. —F. A. Bright, evangelist.

TEXAS.

Austin, Oct. 5.—Twelve persons have recently been added to our membership at the regular meetings—five by confession and baptism, one restored and the rest by letter and commendation.—J. W. Lowber.

Changes.

F. M. Hayes, Lincoln, Ill., to West Saugerties, N. Y.

J. F. Tout, Long Beach, to Ventura, Cal.

Ralph Callaway, Perry to Des Moines, Ia.

E. V. McCormick, Des Moines, to Tabor, Iowa.

L. B. Coggins, Marceline, to Bucklin, Mo.

David J. Gaston, Xenia, to Louisville, Ill.

J. C. Mullins, Enid, to Mangum, Okla.

Wm. Matthews, Edwardsville, to Kansas City, Kan.

Jos. A. Serena, Covington, Ky., to 22 Linden Ave., Somerville, Mass.

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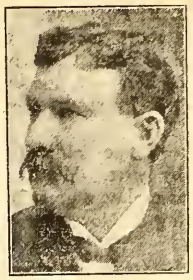
Of Interest to Advertisers.

Messrs. Nelson, Chesman & Co., Advertising Agents, St. Louis, Mo., Chicago, Ills., and New York, N. Y., have just issued their Newspaper Rate Book for the current year. It contains a complete list of the newspapers and periodicals throughout the United States and Canada with a circulation of 5,000 copies and over. It gives detailed advertising rates of each, character of the publication, length and width of advertising columns, and in fact every feature pertaining to the publication which is likely to prove of interest to an advertiser.

It represents a very heavy expenditure on the part of the publishers, who have had for months a corps of trained experts collecting this information and compiling it in a manner to make it thoroughly intelligible to all advertisers. It is brought out at a timely season, as very many advertisers select the fall of the year as the most suitable time for making their annual advertising appropriations. The work will unquestionably prove a desirable addition to the library of any advertiser—large or small —who is not already thoroughly conversant with the value of different publications, and all such should avail themselves of the opportunity to secure a copy.

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Through sleeper to Ogden and Salt Lake City via Omaha and Union Pacific. Only 44 1-2 hours to Salt Lake City. Tickets and reservations at 903 Olive St.



Christian Colonies ...IN... California

Good Homes for Good People

Full bearing orchards in best part of Central California sold in ten-acre lots. Bank will loan three-fourths of purchase price at 6 per cent, if desired. Each lot will support a family, giving a net income of $1,000 to $3,000 per year. Pleasant work in fruit, Peaches, Pears, Prunes, Table Grapes, Oranges, etc. Very best of soil, water, fuel, climate, roads, schools, society and Christian churches. Over 200 families already in correspondence.

Exclusive control for a limited time. Write quickly for full information. (Mention the Christian-Evangelist.) Address,

J. P. DARGITZ,

63 Flood Building, San Francisco.

Columbia Notes.

The university enrollment is 200 ahead of that of last year on the corresponding date.—— Prof. C. M. Sharpe has good classes in Hebrew and the history of the Hebrews. He is organizing a class in the Hebrew Psalter. He will preach on Sundays, having a good part of his time already engaged. He may be had occasionally for supply.—— The handsome new building will soon be under roof. Every one speaks of it admiringly.——Fifty young ladies in Christian college are taking studies in missions under the direction of the principal, Mrs. W. T. Moore. This is a voluntary work. Three young ladies are preparing for the foreign field.

The Bible college residence has been refitted at a cost of above $1,500, and is now the dean's residence.——Above 200 young men in the university are taking Bible studies under the direction of the Y. M. C. A.

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C. W. B. M. in Missouri.

Clinton district has been enjoying a season of refreshing in the privilege of having Mrs. A. G. Alderman, of Monterey, Mexico, within its borders. She first went to Hickman Mills, then on to Independence, where a reception was tendered her, and where by her unpretentious devotion to the Lord's business she won friends for Mexico; next to the district convention at Butler, where she spoke for her chosen field, and where little Helen helped to touch hearts and to make friends for these same needy people.

She spoke at Nevada on October 2, Brother Edwards cheerfully giving her the morning service. The same afternoon she went to Lamar, where quite a number assembled to meet her. At Golden City where the Barton county convention was held, and at Sheldon, at the Vernon county convention, she again spoke for the cause of the C. W. B. M. and the field she loves so well. Everywhere warm friends have been won for Mexico, and many will pray and contribute for its work that have never before thought of the great needs, and greater promise, of this our nearest neighbor. Miss Martha Stout, our young junior superintendent, also helped on the district program.

Mrs. M. A. Fowler, of Nevada, was reelected manager of the district. Mrs. M. C. Button, of Barton county, and Mrs. Myra Lindsay, of Butler, of Bates county. Mrs. Lena Harbett, of Pleasant Hill, was chosen district junior superintendent.

Nevada. Mrs. M. A. Fowler.

THE BEST Sunday-School Periodicals

WILLIAM W. DOWLING, Editor.
METTA A. DOWLING, Associate.

QUARTERLY.

1. The Beginner's Quarterly, containing a series of lessons for the very little people who have not yet learned to read, arranged along Kindergarten lines. Price 10 cents per copy; per quarter, or in clubs of ten or more, 5 cents each.

2. The Primary Quarterly, containing a preparation of the International Lessons for the Primary Department in the grades above the Beginner's. Price, single copy, 5 cents per quarter; five copies or more to one address, 2 cents per copy.

3. The Youth's Quarterly, designed for the Intermediate and younger Junior Classes. In this quarterly there is a new arrangement of the material, which it is believed will make it even more acceptable and helpful to pupils and teachers than it has been in the past. Price 5 cents per copy per quarter; in clubs of ten or more to one address, 2½ cents per copy.

4. The Scholar's Quarterly, prepared for the older Juniors and younger Seniors and members of the Home Department. There is a concise yet very full presentation of the lesson in the way of Analytical, Expository, Illustrative and Applicatory Notes which make teaching easy and study a delight. Price 5 cents per copy per quarter; ten copies, per quarter, in clubs to one address, 40 cents; 25, 90 cents; 50, $1.60; 100, $3.00.

5. The Bible Student, designed for Advanced Students, Teachers, Superintendents and Ministers. Its Exegetical Notes are exhaustive; its Illustrative material full; its Applicatory and Practical sections exceedingly useful and its Suggestions for Teaching of the most helpful kind. Price, single copy per quarter, 10 cents; ten copies, per quarter, in clubs to one address, 75 cents; 25, $1.60; 50, $3.00; 100, $5.50.

6. Bible Lesson Picture Roll. Printed in eight colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson. Thirteen leaves in a set. Price per Roll—one quarte —reduced to 75 cents.

7. Christian Picture Lesson Cards. A reduced fac-simile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter. One set will be required for each child in the class. Price reduced to 2½ cents per set.

MONTHLY.

Christian Bible Lesson Leaves.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with the Lesson Books or Quarterlies.

TERMS.

10 copies,	1 mo.,	$ .15	3 mos..	$ .30	1 yr.,	$1.00
25	"	"	.25	"	.60	"	2.40
50	"	"	.45	"	1.20	"	4.60
100	"	"	.75	"	2.10	"	8.00

WEEKLY.

1. The Little Ones, for the Little Folks, with Beautiful Colored Pictures in every number. In clubs of not less than five copies, 25 cents a copy per year—6 1-4 cents per quarter.

2. The Young Evangelist, for the pupils of the Intermediate Department, with bright Pictures, Lessons and Entertaining Stories. In clubs of not less than ten copies to one address, 32 cents per year—8 cents per quarter.

3. The Round Table, for the Boys and Girls who are a little too old for *The Young Evangelist*, and who have a taste for bright, entertaining stories and practical information. Price, single copy, one year, 50 cents; in clubs of ten or more, 36 cents—9 cents per quarter.

4. Our Young Folks, a large 16-page Illustrated Weekly, nearly four times as large as the ordinary Sunday-school paper, for Sunday-school Teachers, Advanced Pupils, Christian Endeavorers, and in fact for all Working Members of the Christian Church, with a well-sustained department also for the Home Circle, adapted to the wants of the whole family. Single copy, 75 cents per year; in clubs of ten or more, 50 cents—12½ cents per quarter.

Concerning Samples.

Upon request we will send free samples of the above supplies to any school not at present using them.

Christian Publishing Company

1522 Locust St., St. Louis, Mo

Family Circle

When Autumn Comes.

When Autumn comes through summer-haunted ways,
The meadows burn to gold beneath her tread,
The maples flush, the scarlet sumacs blaze,
And clustered grapes hang, purpling, overhead;
From fields made sweet with breath of garnered grain
In sudden flight a whirring partridge drums;
The summer-seeking birds honk south again
When Autumn comes.

When Autumn comes, dear heart, to this our life,
And on our brows the first faint frosts appear,
God grant it bring surcease of summer strife
And gracious plenitude of harvest cheer!
That all our thoughts as lustrously may glow
As ruddied oaks or crimson-bannered gums,
That all undimmed Life's westering sun sink low
When Autumn comes!

—*Hilton R. Greer, in Sun Gleams and Gossamers (Badger).*

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At the Grave of Confucius.

By Arthur Judson Brown, D.D.

My journeyings in the great province of Shantung led me to the most sacred places in China. On a hot July afternoon of the second day from Chinanfu, the capital of the province, we saw the noble proportions of Tai Shan, the holy mountain. The Chinese have five sacred mountains, but this is the most venerated of all. Stopping for the night at the ancient city of Tai-an-fu at the base of the mountain, we set out at six the next morning in chairs swung between poles borne by stalwart coolies. There is no difficulty about ascending the mountain, for a stone-paved path about ten feet wide runs from base to summit. The maker of this road is unknown. But he builded well and evidently with "an unlimited command of naked human strength," for the blocks of stone are heavy and the masonry of the retaining walls and culverts is still massive. As the slope becomes steeper, the path merges into long flights of solid stone steps. Near the summit these steps become so precipitous that the traveler is apt to feel a little dizzy, especially in descending, for the chair-coolies race down the steep stairway in a way that suggests alarming possibilities in the event of a misstep or a broken rope. But the men are sure-footed and mishaps seldom occur. The path is bordered by a low wall and lined with noble old trees. Ancient temples, quaint hamlets, numerous tea houses and a few nunneries with vicious women are scattered along the route. A beautiful stream tumbles noisily down the mountainside close at hand, alternating swift rapids and deep, quiet pools; while as the traveler rises, he gains magnificent vistas of the adjacent mountains and the wide plain, apparently one vast cultivated field, yellow with ripening wheat, green with growing millet, and thickly dotted with the groves beneath which cluster the low houses of the villages.

Up this long, steep pathway to the Buddhist temples on the summit, multitudes of Chinese pilgrims toil each year, firmly believing that the journey will bring them merit. We reflected with a solemn feeling that "the path by which we ascended has been trodden by the feet of men for more than four thousand years. One hundred and fifty generations have come and gone since the great Shun here offered up his yearly sacrifice to heaven. Fifteen hundred years before, the bard of Greece composed his epic; nearly one thousand years before, Moses stood on Pisgah's mount and gazed over into the promised land. Far back through the centuries, when the world was young and humanity yet in its cradle, did the children of men ascend the vast shaggy sides of this same mountain, probably by this same path, and always to worship."*

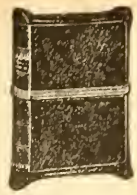
After a pleasant Sunday with the Presbyterian missionaries in the busy and important city of Chining Chow on the grand canal, we headed our mules toward Ku Fu, twenty-seven miles distant and about 100 from Tai Shan. We stopped for tiffin at Yen Chow Fu, the most fiercely anti-foreign city in Shantung. Comparatively few foreigners have been seen in this region, and many of them have been mobbed. The Roman Catholic priests, who are the only missionaries here, have repeatedly been attacked, and an English Baptist traveler was also savagely assaulted by these turbulent conservatives. But though great crowds stared silently at us, no disrespect was shown. On the contrary, we found that an inn had been specially prepared for us, with a plentiful supply of rugs and cushions and screens, while a few minutes after our arrival, the district magistrate sent with his compliments a feast of twenty-five dishes. Another stage of nine miles brought us at four o'clock to the famous holy city of China, Ku Fu, the home and the grave of Confucius.

Leaving our shendzas (mule litters) at an inn, we mounted the horses of our escort and hurried to the celebrated temple which stands on the site of Confucius' house. But to our keen disappointment the massive gates were closed. The keeper, in response to our knocks, peered through a crevice, and explained that it was the great feast of the fifth day of the fifth month, that the duke was offering sacrifices, and that no one, not even officials, could enter till the sacrifices were completed. "When will that be?" we queried. "They will continue all night and all day to-morrow," was the reply. We urged the shortness of our stay and solemnly promised to keep out of the duke's way. The keeper's eyes watered as he imagined a present, but he replied that he did not dare let us in, as his orders were strict, and disobedience might cost him his position if not his life. So we sorrowfully turned away, and pushing through the dense throng of people who had swiftly assembled at the sight of a foreigner, rode through the city and along the far-famed Spirit Road to the Most Holy grove, in which lies the body of Confucius. It is three li, about a mile, from the city gate. The road is shaded by ancient cedars, and is called the Spirit Road because the spirit of Confucius is believed to walk back and forth upon it by night.

The famous cemetery is in three parts. The outer is said to be fifteen miles in circumference and is the burial place of all who bear the honored name of Confucius. Within, there is a smaller enclosure of about ten acres, which is the family burial place of the dukes who are lineal descendents of Confucius, mighty men who rank with the proudest governors of provinces. Within this second enclosure is the Most Holy cemetery itself, a plot of about two acres, shaded like the others by fine trees of cedar and cypress. Here are only three graves, marked by huge mounds under which lie the dust of Confucius, his son and his grandson. That of the sage we estimated to be twenty-five feet high and 250 feet in circumference. In front of it is a stone monument about fifteen feet high, four feet wide and sixteen inches thick. Lying

*Rev. Dr. Paul D. Bergen, pamphlet.

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prone before that is another stone of nearly the same size supported by a heavy stone pedestal. There is no name, but on the upright monument are Chinese characters which Dr. Charles Johnson, my traveling companion, translated: "The acme of perfection and learning-promoting king," or more freely, "The most illustrious sage and princely teacher."

Uncut grass and weeds grew rankly upon the mounds and all over the cemetery, giving everything an unkempt appearance. One species is said to grow nowhere else in China, and to have such magical power in interpreting truth that if a leaf is laid upon an abstruse passage of Confucius, the meaning will immediately become clear. There are several small buildings in the enclosure, but dust and decay reign in all.

A feeling of awe came over me as I remembered that, with the possible exception of Buddha, the man whose dust lay before me had probably influenced more human beings than any other man whom the world has seen. Even Christ himself has thus far not been known by so many people as Confucius, nor has any nation in which Christ is known so thoroughly accepted his teachings as China has accepted those of Confucius. It is difficult even for the non-Chinese mind to look at such a man with unbiased eyes. Surely we need not begrudge the meed of greatness to one who has molded so many hundreds of millions of buman beings for 2,400 years, and who is more influential at the end of that period than at its beginning. Grant that "he is for all time the typical Chinaman." Could a small man have incarnated "for all time" the spirit of one-third of the human race?

For more than two millenniums the boys of the most numerous people in the world have committed to memory the Confucian primer, which declares that "affection between father and son, concord between husband and wife, kindness on the part of the elder brother, and deference on the part of the younger, order between seniors and juniors, sincerity between friends and associates, respect on the part of the ruler, and loyalty on that of the minister, these are the ten righteous courses equally binding on all men"; that "the five regular constituents of our moral nature are benevolence, righteousness, propriety, knowledge and truth"; and that "the five blessings are long life, wealth, tranquillity, desire for virtue and a natural death."

Surely these are noble principles. That their influence has been beneficial in many respects, it would be folly to deny. They have lifted the Chinese above the level of many other Asiatic nations by creating a more stable social order, by inculcating respect for parents and rulers, and by so honoring the mother that woman has a higher position in China than in most other non-Christian lands.

And yet Confucianism has been and is the most formidable obstacle to the regeneration of China. While it teaches some great truths, it ignores others that are vital. It has lifted the Chinese above the level of barbarism only to fix them almost immovably upon a plane considerably lower than Christianity. It has developed a satisfaction with existing conditions that has made millions well-nigh impervious to the influences of the modern world. It has debased respect for parents into a blind worship of ancestors, so that a dead father who may have been an ignorant and vicious man, takes the place of God. It has fostered not only premature marriages but concubinage in the anxiety to have sons who will care for parents in age and minister to them after death. It makes the child virtually a slave to the caprice or passion of the father. It leads to a reverence for the past that makes change a disrespect to the dead, so that all progress is made exceedingly difficult and society becomes fossilized. "Whatever is, is right" and "custom" is sacred. Man is led to so centralize his thought on his own family that he becomes selfish and provincial in spirit and conduct, with no outlook beyond his own narrow sphere. Expenditures which the poor can ill afford are remorselessly exacted for maintenance of ancestral worship, so that the living are often impoverished for the sake of the dead; $151,752,000 annually, ancestral worship is said to cost—a heavy drain upon a people, the majority of whom spend their lives in the most abject poverty; while the development of true patriotism and a strong and well governed state has been effectually prevented by making the individual solicitous only for his own family, and callously indifferent to the welfare of his country. Confucianism, therefore, is China's weakness as well as China's strength, the foe of all progress, the stagnation of all life.

Confucianism, too, halts on the threshold of life's profoundest problems. It has only dead maxims for the hour of deepest need. It gives no vision of a future beyond the grave. Even to "the venerable teacher" himself, philosophy opened no door of hope. Asked about this one day by a troubled inquirer, he dismissed the question with the characteristic aphorism, "Imperfectly acquainted with life, how can we know death?" And there the myriad millions of Confucianists have dully stood ever since, their faces toward the dead past, the future a darkness out of which no voice comes.

The followers of the most "rational" of teachers are among the most superstitious people in the world. In attempting to clear the mind of error, the great agnostic simply left it "empty, swept and garnished for seven other spirits worse than the first."

As in the deepening twilight we thoughtfully left the resting place of the mighty dead, a platoon of thirty Chinese soldiers approached, drew their swords, dropped upon one knee and shouted. Dr. Johnson explained that the words shouted in unison were, "May the great man have peace," and that the platoon was an escort of honor from the yamen (palace) of the district magistrate.

A Chinese inn is not an ideal place of residence, but we had learned to make ourselves comfortable even in the midst of swarming vermin and squealing mules. It was late when we returned, and as we were about to retire, wearied with the toils of the day, the district magistrate with an imposing retinue called and cordially inquired whether we had seen all that we wished to see. When we replied that we had been unable to enter the great temple, he graciously said that he would have pleasure in informing the duke, who would be sure to arrange for our visit. The result was a message at two o'clock in the morning to the effect that we might visit the temple at daylight in the interval between the cessation of the sacrifices of the night and their resumption at seven o'clock in the morning. Accordingly we arose at three o'clock, and after a hurried breakfast by candle-light, we proceeded to the temple. About a hundred Chinese were awaiting us, among them two men in official dress. We did not deem it delicate to ask who or what they were, but we supposed them to be from the magistrate's yamen, and as they were evidently familiar with the temple, we gladly complied with their cordial invitation to follow them.

I wish I had power to describe adequately all we saw in that vast enclosure of about thirty acres, with its stately trees, its paved avenues, its massive monuments, and above all, its imposing temple with its scores of related buildings. One was the Lieh


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Kwei Chang Tien, the Temple of the Wall of the Many Countries. Here are one hundred and twenty tablets, each about sixteen by twenty-two inches, and in the center three larger ones measuring two feet in width by four and a half feet in height. In front of these is a stone three and a half feet by four and a half, bearing the inscription, "Tribute from the Ten Thousand Countries of the World." The Chinese solemnly believe that in these tablets all the nations of the earth have acknowledged the pre-eminence of Confucius.

Then we visited three buildings where the animals for sacrifice are killed—one for cattle, one for sheep and one for pigs. Beyond them, we entered temples to the wife of Confucius, to his parents and to the "five generations of ancestors," though the last mentioned contains tablets to nine generations instead of five. On every side are scores of monuments erected by or in honor of famous kings, some of them by the monarchs of dynasties which flourished before the Christian era.

Most notable of all is the great temple of the sage himself, standing well back on the spacious stone-paved terrace around which runs a handsome marble balustrade. The eye is at once arrested by the twenty-eight noble marble pillars, ten in front, ten in the rear and four at each end. The ten in front are round and elaborately carved, as magnificent a series of columns as I ever saw. The others are smooth, octagonal pillars, but traced with various designs in black. Within, there are twelve other columns about four feet in diameter and twenty-five feet in height, each cut from a single tree and beautifully polished. Naturally, the central object of interest is a figure of Confucius of heroic size but impossible features. In front is the tablet with costly lacquered ornaments and pedestals, and an altar on which were a bullock and two pigs, carefully scraped and dressed and lying with heads toward the statue and tablet. In several other temples, notably in the one to the five generations of ancestors, other animals were lying, some evidently offered the day before and others awaiting the worship of the day now beginning. Altogether I counted nineteen sacrificial animals—one bullock, eight sheep and ten pigs. The great temple is of noble proportions, with an overhanging roof of enormous size but constructed on such graceful lines as to be exquisitely beautiful. But within dust reigns, while without, as usual, the grass and weeds grow unchecked.

Last of all we visited the library, though the name is a misnomer, for there are no books in it and our courteous guides said that there never had been. We ascended the narrow stairs leading from the empty, dusty room on the lower floor through an equally empty second story to the third and topmost story, which is the home of hundreds of doves. Going out on the narrow balustrade under the eaves in the gray dawn of the morning, I looked upon the splendid gilded roof of the temple near by and then down upon the many ancient buildings, the darkly solemn pines, the massive monuments resting on ponderous stone turtles, and the group of Chinese standing among the shadows and with faces turned curiously upward. Suddenly a dove flew over my head, and then the sun rose slowly and majestically above the sombre treetops, throwing splendid floods of light upon us who stood aloft. But the Chinese below were in the sombre shades of a night that for them had not yet fully ended.

I would fain believe that the physical was a parable of the spiritual. All the maxims of the "acme of perfection and learning-promoting king" have not brought the Chinese out of moral twilight. After all these centuries of ceaseless toil, they still remain amid the mists and shadows. But their faces are beginning to turn toward the light of a day whose sun already touches the mountain-tops. Some even now are in that "marvelous light," and it cannot be long before the shining hosts of God shall pour down the mountain sides, chasing on noiseless feet and across wide plains the swiftly retreating night "until the day dawn and the shadows flee away."

At the outer gate we bade good-bye to the dignified officials who had so hospitably conducted us through this venerable and historic place, and who had taken such kindly pains to explain its ancient relics and customs. Who were they? we secretly wondered. Imagine our feelings when the lieutenant in command of our escort afterward informed us that they were the guardian of the temple and the duke himself.—*The Interior.*

❁ ❁

A Child's Seriousness.

What we oftenest run athwart in the child, and daily offend, is his seriousness. I should not be astonished if this remark surprises more than one reader, for there is, alas, an impervious wall between the state of mind of most adults and that of a child. We do not take the child seriously. It is assumed that what concerns him is insignificant, that it is limited to certain unimportant events, things in miniature, which take place down where he is, far from those heights where the only things of consequence happen. "That is childish, a bagatelle, a mere nothing," we continually say.

Oh, shortsighted creatures that we are, dull of sense and narrow of vision! How with our heavy tread do we crush the gracious blossoms of that garden of God called the heart of a child! We take ourselves seriously, our affairs are the affairs of moment, the child's are mere puerilities and play. But we deceive ourselves. No one is more serious than the child. Not the merchant over his accounts, the judge pronouncing sentence, the sage in meditation, or the faithful at prayer, is more serious than he. We might even make a saying: Serious as a child.

Listen to this story: It is an old man's tale, but in the depths of his heart he still felt his childish wounds.

"I had committed one of those faults so natural to children and so little malicious in intent, however grave. In the presence of the family and some friends I had been dealt with firmly, as the offense merited, and in the face of my fault, acknowledged and bitterly regretted, I had burst into sobs. Then I was sent away. As I closed the door, still overwhelmed by what had happened, I heard behind me a great burst of laughter. Then I fled and hid in the farthest corner of the house, and wept my little heart out, that laugh had made me suffer so. From that day I lost the naive confidence it is so well to keep as long as we may; and over and over again I asked myself the question, 'Are big people, then, not serious?'"

How many children could tell a like story!—*Charles Wagner, in By the Fireside.*

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With the Children

The Green Witch.

CHAPTER XXIV.

One night, about a week later, a carriage drew up in a disreputable part of the city and two men stepped out upon the pavement. They were George Clayton and Mr. Halway. On the back seat sat Mrs. Stoner and Flora. Presently two men appeared from a side street and took the places left vacant by George and the old man. They were officers of the law, who were to take no part in the night's drama unless their aid should be invoked. On one side of the street was the blank wall of a factory, on the other, squalid tenements, each of which harbored at least one saloon in its first story. Following the direction which Tuck Hootin had given Marget, George and his companion ascended an outdoor staircase and, without knocking, entered a hall which opened upon the little iron balcony. The hall was dimly lighted, the gas showing as a yellow blur through heavy, impure mist. Nauseous odors as of illkept bathtubs mingled with the unctuous smell of fat frying sausages. Mr. Halway, who had taken the lead, opened the third door upon his right, and he and George, still without knocking, entered a poorly furnished room.

In the middle of the room was a round table, upon which stood bottles and wineglasses. Liquor had been spilled on the table and floor. A glass lay shattered upon the carpet. A pack of cards had been thrown down hastily upon the board, and some of the cards had fluttered here and there. A chair was overturned. There were three persons in the room. Tuck Hootin stood with his hands upon the back of a chair, his long hair floating about his head and face as he moved unsteadily. His reddened eyes were fastened upon a youth on the other side of the table, who was as drunk as he. The youth was Jamie Greer, Linnie Greer's brother. The third occupant of the room was Spot Stoner, who stood under the gas jet, holding up with trembling hand a dice-box. He, too, was drunk.

"Didn't I send for you?" said Tuck Hootin, thickly, addressing Jamie Greer. "Didn't I say I had money to spend, and Spot and I were spending it, and wanted company? I wrote you, I did, I shared with you like a man, I did. Now what's the matter? What's the matter?"

"Spot!" cried Mr. Halway, in a voice of grief and shame, as he started toward his grandson.

"Look out, old gen'man," hiccoughed Tuck; "don't cross the room. Don't you see Jamie's armed?"

At the same moment George clutched his companion's arm to stay him. In Jamie Greer's nerveless hand was a cocked revolver.

"What do these people want?" cried Jamie, who was crazed from drink. "Let them go away. You bring back that lady, Tuck Hootin, or I'll send a bullet through your heart."

"Oh, Spot!" cried George, appealingly. Spot, half dazed, threw the dice-box upon the floor and burst into tears. "I'm a wretched man," he cried. "Everybody is against me."

"Now, Jamie," expostulated Tuck, "this is no occasion to be talking about ladies. Don't you see this is Mr. Halway and George Clayton from Burr City? They'll tell on you, Jamie, my son. They'll tell papa."

"You bring back that lady," cried Jamie, frantically. "I don't care if the whole world—if a thousand worlds are here! I am not to be trifled with."

"Ever since I was born," sobbed Spot, trying to snatch up the dice-box, but unable to do so, "I have been abused. I'm a wretched man. Everybody's against me."

"Spot!" cried his grandfather, in agony, "your mother is below, waiting to take you home. Come with us, Spot."

"You hear that, Jamie?" said Tuck. "Mamma is below, she is. Don't make any talk of ladies. I'm under the influence, but I know what's proper. I'm drunk Tuck, but my morals are sober. Poor old Tuck appeals to you to be a gentleman. Put up your pistol, my son, for it isn't honorable. If the original Tuck Hootin was here, he'd put it up for you, he would—he wouldn't ask a favor, he wouldn't! But my legs won't work. I'm drunk Tuck, I am. Here's some gen'man and mamma's come to visit you. What state are you in, Jamie?"

"You put me in this state," screamed Jamie, flourishing his weapon. "You've made me and the other fellows what we are. And now I don't care for anything. You bring back that lady."

"Oh," growled the shaggy man, trying to advance, but suddenly grasping the chair to keep from falling, "oh, if the original Tuck Hootin was here! But poor old Tuck, poor drunk Tuck, poor drunk Tuck!"

"You villain!" shouted Jamie, leaning over the table. "You *will* have it!"

"Don't, Jamie!" cried the man, wildly. "Don't—don't kill me, Jamie! Help, George—my God!—he's going to kill me. Jamie, my man—oh, God!—"

George, at the peril of his life, sprang forward. He was too late. There was a loud report, and Tuck Hootin fell upon his back, dead.

CHAPTER XXV.

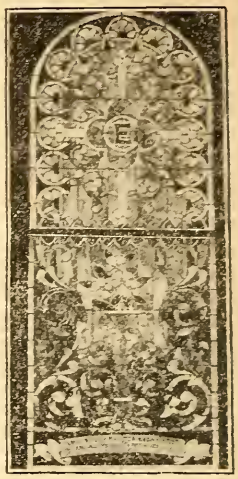
At Jamie Greer's trial, Mr. Halway, George Clayton, Spot Stoner and the two officers who had hurried to the scene of death upon hearing the shot, were witnesses. Spot's career was laid bare. The newspapers made good "stories" of the murdered man. They pictured him as a monster who had amused himself by luring young men

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and boys to their ruin. Once a man of rectitude, the owner of an untarnished name, he had been transformed by drink to an inhuman beast, glutting his appetite upon innocent souls. Possessed of an impudent, reckless disposition strangely attractive to the young, he had led them into disgraceful haunts, ever urging them on with the encouragement that they were seeing life as it is. The youth of Burr City had fallen as abjectly under his power as the innocent children of Hamelin under the spell of the revengeful Pied Piper. Tuck Hootin had played upon the elastic strings of selfishness, egotism, sin, which, before his coming, had hung slack and scarcely tried in their young bosoms; at the sweet, delirious, maddening melody which his relentless hand produced, they had forgotten mothers, sisters, homes, and had followed him from the innocent light of day. Of this band, Jamie Greer and Spot Stoner were the representatives. How fitting that the monster should be slain by the hand he had corrupted!

This was the "story" that the newspapers sent over the west. Burr City was stirred to its depths, but if the other victims of Tuck Hootin were ever known, the secret was kept by those who made the discovery. When Jamie Greer, in consideration of his youth and the peculiar circumstances under which he had committed the deed, was sent to the state reformatory at Boonville, all the disgrace which belonged by right to a score of other young men, fell upon Spot Stoner.

Soon after the trial, George Clayton, who had vainly sought for employment in St. Louis, received the following letter from Mr. Stoner:

"Dear George:—I have been informed by Dr. Sleer that, in obedience to your note, he has sent you your trunk, and that you have severed all connection with him; also that you do not care to remain in Burr City. From my wife I have learned the reason. She now shares your antipathy for this place, and she and Flora will move to Ottawa, Kansas, where I established a grocery store a few years ago. My partner, whom you have never met, is growing old, and needs someone upon whom he can implicitly rely. I have the utmost faith in you, George, a thousand times more, heaven knows, than if you were my own son. Will you go? It is a great opening for you.

"I shall remain in Burr City, rent my house, and stay at the Tomb boarding-house, running over to Ottawa as often as possible to see the family. We are sending Spot off to college. You know, I think, that I own a grocery store in Kansas City, and that I am having another run in Oklahoma. At one time I thought of putting the Burr City business into your hands, when you should have become competent. For I do trust you, my dear fellow, as I never trusted a young man before. It was a terrible disappointment to me when you decided to study medicine and throw away your chances. From Dr. Sleer I am led to believe that you have given up this project, and since Burr City is closed to you, what do you think of Ottawa? My partner is no longer strong, and when you go to him with the recommendations I can give, your future is assured. Wire me your decision.

"George, I feel for you more than a friendly interest. Your father was my friend in boyhood, and if I have seemed hard and unapproachable, it was partly my nature, and partly from the determination to find out what was in you. I found what it was—pure gold. You may be sure in consideration of my extensive operations, and from the esteem you have won from me by untiring and honest labor, that there is a splendid opening for you if you cast your fortunes with mine."

George carried this letter to his mother. "Mother, would you be willing to give up your class here and go with me to Ottawa?"

"I will go wherever you wish," she answered. "No doubt I can organize a music class there, too. But whether I do or not, your wishes shall always be mine, as long as they keep us together."

"Then we will go to Ottawa," he said quietly.

She looked at him with the doubtful gaze which she sometimes bent upon him when he was unaware.

"George, does it hurt you very much to give up all your old hopes—your ambitions—I mean the thought of being a famous physician?"

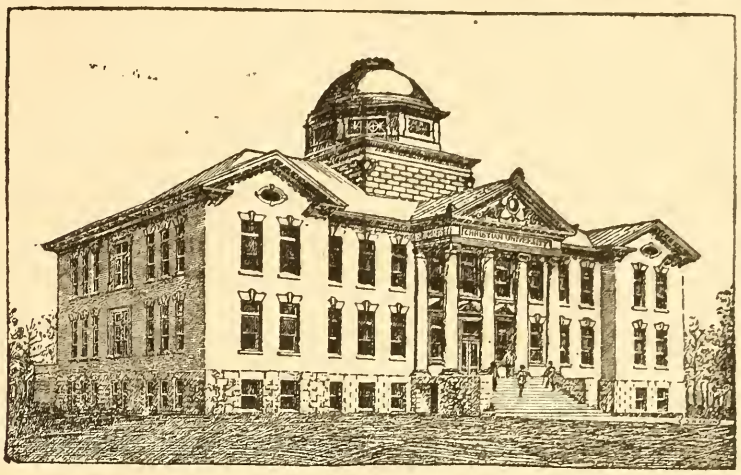
"No," said George, meeting her look gravely, "I do not care for any of those old hopes, now."

She read the letter again, then said, "George, it is a splendid opening. It will make you a good deal of money, and then, when able, you can go to college, and become a physician, after all. This doesn't mean that you must always remain a business man. You will be famous yet."

"I have none of the ambitions you and I used to talk over, years ago," said George quietly. "Business is good enough for me. Then—we will go to Ottawa."

(TO BE CONTINUED.)

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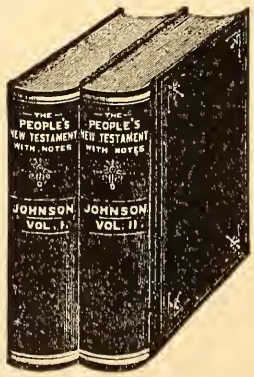
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Vol. XLI. No. 43. October 27, 1904. $1.50 A Year

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What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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IT FLOATS.

The Closing Hours of Senator Vest.

"During the last year he had been sinking rapidly. All day long he sat in his great leather chair, his pallid face on his breast, his ashen hands folded in his lap. Once in a while his great mind—once titantic in its power—flashed up again for a moment, only to fade again. A few months ago a representative of the press called upon him.

"I should like to grant you an interview," he said, "but I'm too ill. I always trusted newspaper men and I never was betrayed. I will trust you to write an interview for me, but do not make me talk politics. I am a old man—out of politics—nearly out of the world."

Then the aged senator's eyes closed, his head dropped and he dozed a minute. All at once he started nervously and exclaimed:

"Eh? What? Yes, I'm tired, very, very tired."—*Columbia Herald*.

In the weekly calendar published by a colored church in North Carolina, appears a recommendation of the periodical literature of the denomination, from which we quote the following: "The Mayflower is a grand little nugget in a nutshell, and sweeps the field as it goes." The meaning is plain, but the exact concatenation seems Hibernian.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLI. October 27, 1904 No. 43

Current Events.

The Free Church Dispute.

We have already recorded the circumstances leading up to the extraordinary decision of the House of Lords, that the entire property of the Free church of Scotland, amounting to millions of dollars, rightfully belongs to the twenty-four ministers who opposed the union of that body with the United Presbyterian church and stood out against it. The Court of Sessions, sitting at Edinburg, has decided that it cannot stay the execution of the verdict which the House of Lords has given out and there seems to be nothing for it but for the said four-and-twenty elders to enter into the possession of their ecclesiastical white elephant and use it as best they can and as far as they can. But the question is, what can they do with it? What can any company of two dozen men do with several million dollars worth of church buildings, college buildings, foreign missionary establishments and the like? It is to be hoped that some compromise will still be patched up by which the church which is, in equity, the owner of this entire property will get possession of at least so much of it as the contentious twenty-four find themselves unable to use. We cannot refrain also from again raising the question whether the like rigorous application of the principle upon which the House of Lords based its decision—that the ownership of church property is vested in those who hold to the forms and doctrines unchangeably, and not in the majority if they change their religious practices—would not cause a general reversion of the property of the church of England to the Roman Catholics.

❁

Lake Mohonk Conference.

Annually for twenty-two years a group of public-spirited citizens have met at Lake Mohonk, N. Y., to consider matters related to the interests of the Indians. It is an altogether admirable thing to see a company of men going to the trouble of maintaining an association to look after affairs upon which their own welfare or profit in no way depend and for which they have no special responsibility. The conference has repeatedly justified its existence by its work in investigating cases of real or supposed injustice to the government's Indian wards. There are considerable numbers of people who are specially and personally interested in putting through various grafts, land sales, etc., to the disadvantage of the Indians, and it is well to have some people specially and unselfishly interested in blocking these schemes. Mr. Charles J. Bonaparte, chairman of the conference which is now in session at Lake Mohonk, referring to the report which he made last spring upon certain alleged irregularities in the Indian Territory, said: "I am not over charitable to official sins, but the investigation I conducted last winter has left me convinced that our president and our secretary of the interior are earnest and unselfish friends of the Indian, and, on the whole, I found few public servants to condemn and comparatively few venial faults."

❁

Mr. Bryan's Consistency.

Since Mr. W. J. Bryan has taken the stump for Judge Parker, a good deal has been said about his alleged inconsistency in supporting a candidate whom he has criticised as severely as he has Judge Parker. We think Mr. Bryan has the best of the argument on this point. He is not concealing his convictions on the silver question, nor does he profess to have altered them. He gave his own defense briefly and cogently the other day in answer to a question on this point which was fired at him in the midst of a campaign speech. He said:

"In this campaign either Judge Parker or Theodore Roosevelt will be elected, and I would like to ask you how I can help any cause that I have ever been attached to by defeating a man whom I have criticised and electing a man like Theodore Roosevelt, who is opposed to everything I have ever believed in. I have criticised the methods employed to secure the nomination of Judge Parker, but I also criticise the methods employed by a Republican president who has used three years of his administration to secure another nomination from his party. More than that, how could I help any cause in which I have ever believed by assisting in the election of a man who has made the people of his country pay his campaign expenses, for to-day he would not be the nominee of his party had he not made a treaty of peace with the trusts of the country, and he has permitted the trusts to rob the American people of hundreds of millions of dollars that he may again be the head of the Republican party."

We do not for a moment believe the statements which Mr. Bryan here makes about Mr. Roosevelt. That is not the point at issue. But given a man whose opinion of the two candidates is such as Mr. Bryan proclaims his opinion to be, we can see no inconsistency in his supporting Parker. It is true that such a position is not conducive to the usual type of campaign eloquence, wherein perfection is predicated of the orator's candidate, and infallibility of the platform. But, perhaps, in he course of a few more generations, that style of argument will not seem so necessary as it does now.

❁

A Ladies' Cabinet.

Mrs. Roosevelt (if the story is not a newspaper fake) has organized a social cabinet composed of the wives of the members of the cabinet. The purpose of this body is said to be to exercise a wise supervision over the official, semi-official and quasi-official social functions given by the parties concerned and by others who may care to avail themselves of the privilege of its oversight. The preparation of invitation lists is an immense job. The arrangement of dates so that they will not conflict is a matter of delicacy and importance. These and other reasons have led to the suggestion of collaboration among the social leaders. Campaign orators of the opposition will please note the opportunity here afforded for an eloquent portrayal of the dangerous tendency toward centralization of government.

❁

The Tariff.

Judge Parker has brought himself, or has been brought by his political advisers, to the point of making speeches. A few days ago, in addressing a group of Parker clubs which visited him at Esopus, he said some things about the tariff which it will do to think about. An ardent advocate of high tariff would perhaps wish to change the wording of the following statement, but he could scarcely deny its essential truth. Mr. Parker said: "Inasmuch as the law puts the tariff benefits exclusively in the hands of the capitalist, and provides no means for giving the wageworker his share, the system virtually says: 'Let the government take care of the rich and the rich will take care of the poor.'" Or, discarding the terms "rich" and "poor," which are perhaps not wisely chosen, it amounts to saying that the protective tariff provides for the employer by insuring him a higher price for his product, and trusts to the em-

ployer's generosity or to competition or to trades unions to get for the employe his fair share of the benefits. Whether he gets it or not is an open question. Whether or not it would help the employe to have the employer's power to pay good wages curtailed (even granting that he does not always use that power) is also an open question. But in any case Judge Parker's simple analysis shows both the strength and the weakness of the tariff principle.

❁

Niels Finsen.

A man has just died in Denmark who deserves all the reverence the world can give him, for he was an unselfish human benefactor. Like another great scientist he could say: "I have been so busy that I have had no time to make money." And his time was spent for the benefit of humanity. Of humble birth and small means kings and princes have vied with each other in paying honor to his memory. To his discovery of those wonderful rays of light that alleviate the dread disease lupus, which had defied the skill of medical science, and to his generosity in making it not a source of pecuniary gain, hundreds of people owe a prolongation or easement of life.

❁

A Contract or a Sacrament?

Is marriage a contract or a sacrament? The question underlies the whole discussion about divorce. The Episcopal convention by a narrow margin has refused to approve the proposed canon forbidding ministers of that denomination to remarry divorced persons, whatever the ground of the divorce may have been. The proposed rule was based on the theory that divorce including the privilege of re-marriage is always and everywhere wrong. While a very small majority of the house of clerical and lay delegates considered it unwise to recommend the new canon to the house of bishops, it is evident that there is a growing sentiment in favor of the more stringent rule. Those who oppose it argue that the church has no right to be more strict than the words of Christ. But even the words of Christ say nothing about the re-marriage of a man who has "put away his wife" for the one offense. The advocates of the stricter canon, however, rely chiefly on the claim that marriage is not essentially a matter of private contract, to be nullified whenever either party fails to fulfill the conditions of the contract, but that it has a truly sacramental quality. The meaning of that term is a trifle vague to the Protestant mind, but in this connection we apprehend that it is intended to mean no more than that marriage is a divine and not a human institution, and that the phrase, "What God hath joined together," is to be taken seriously as indicating that God *hath* joined together those who are married.

Russia Blunders Again.

The Japanese have inspired such fear in the hearts of some of the Russians that another great blunder which has aroused the whole of Great Britain is upon their shoulders. The Russian Baltic fleet, ordered to proceed to eastern seas, met a large fishing fleet of the English and opened fire upon them, cutting them up badly and killing and wounding several fishermen. The encounter occurred in the North Sea almost due east of Hull, from which most of the fishing-boats came. The British government sent an urgent note to the czar's government and her fleets were made ready. So incensed were the British that the jingo element cried for immediate war. So far no reply has come from Russia other than a personal message from the emperor to the king expressing the deepest regret. But the Russiam ambassador in London has expressed his sorrow also. Evidently, the Russian fleet's attack was some huge mistake. It is generally supposed they took the fishing fleet to be Japanese attempting to torpedo their war-vessels. This would seem to indicate that the Russian officers have, through a sense of fear, lost their heads. If they start out on their long journey to meet the enemy with such panicky feelings, what will happen when the Japanese guns really get the range? In the land operations the Japanese have again had the advantage. They are renewing the fight at Port Arthur, but there is no change in the armies on the Shakhe river. The indications are that both sides are maturing important plans.

TWO COLISEUMS.

By Eugene Clay Ferguson.

In the days of bloody Nero,
When the eagles were unfurled,
That proclaimed the imperial city
Was the mistress of the world,
It was at the Coliseum
Romans made a holiday,
And they laughed to see the Christians
Thrown to cruel beasts of prey.

They were nailed upon the crosses,
They were burned that all might see,
How the Roman people scorned Him,
Scorned the Man of Galilee!
Wife and husband here were slaughtered,
Aye, and maidens fair to see,
All because they followed meekly
After Him of Galilee.

There's another Coliseum,
In a brighter, better day,
And where men have met in council,
Met to sing and preach and pray;
For, lo, the Roman eagles
Have long ago been furled,
But the light the martyrs kindled
Has encircled all the world.

What means this cloud of witnesses
That makes the arches ring?
What mean these loud hozannas?
What is the song they sing?
Victorious is our banner,
It floats o'er land and sea
Our Coliseum loud proclaims
The Man of Galilee!

The Archbishop's Visit.

His grace of Canterbury has made a short and pleasant visit to this country. He has only taken within his view a small part of our land, but he has imbibed of the American spirit and we have not a doubt that the English church and the English people will receive some benefit from this contact of their highest ecclesiastic with the broader ideas of a less stereotyped people. The archbishop will see, for one thing, that the severance of church from state is not necessarily an evil to either. In this country the Episcopal church is on the same plane with other churches and judged by its growth and influence, at present there are no signs that it will ever be the leading church of the country, either in influence or numbers. Much more probable is it that the church of England will be separated from the state and be, what it can be, a greater church than it is now, trammeled as it is with the bindings and fetters of a dead past. The English press is already expressing the opinion that as a result of the archbishop's visit there will be greater freedom in the English church. We are sure of it.

❁

Kings are often blessed with little more than a superabundance of names, and most people would not envy this part of their heritage. King George of Saxony, who has just died after less than two years' reign, had thirteen names: Louis Guillaume Maximilian Charles Marie Baptiste Xavier Graianque Romaine.

❁

In the past twenty-five years New York and Indiana have invariably given their electoral vote to the same presidential candidate. That is to say, they have always gone Republican except in Cleveland's first and third campaigns. Has the time at last come for them to part company, or will Roosevelt carry New York or Parker Indiana?

❁

The question of a new canon on marriage and divorce, which the Episcopal convention found itself unable either to enact or to defeat decisively, has been referred to a committee of twelve to consult with other religious bodies and bring the matter up at the next triennal convention.

The Convention in Retrospect.

A great convention was anticipated. Our greatest expectations have been met. The conditions made possible an extraordinary convention. What was possible became actual. The convention which has just closed was an extraordinary one. In some of its features we can not hope soon to duplicate it. Taken all in all it was probably the greatest convention in our history. No one doubts, or can doubt now, the wisdom of holding the convention at St. Louis during the World's Fair. Elsewhere will be found a detailed account of the proceedings of the sessions not hitherto reported. Our purpose here is to deal only with the salient features of the convention.

To begin with the external features, it was, without doubt, the greatest convention in numbers we have ever held. The Jubilee convention at Cincinnati, in 1899, held the banner for attendance, but the St. Louis convention has gone beyond that several thousands. No one, perhaps, will ever know just how many did attend the convention, but we are justified from the number registered, the number of programs distributed, the number for which entertainment was provided, and the size of the audiences, in saying that not less than 15,000 delegates and visitors came to the convention. This is a much more conservative estimate than is made by others, some of whom put it over 20,000. It is compliment to both the convention and to the people in attendance, that there was a large audience at each session of the convention in spite of the attractions in the city itself and out at the World's Fair. The fear entertained by some that the World's Fair would be too strong an attraction for us to hold our delegates in sufficient numbers for the transaction of our business, proved groundless. We had all the audience that our hall would accommodate in the daytime, and all that our speakers could make hear at night. It turned out to be a fortunate circumstance that we were compelled to use the Coliseum instead of the Music Hall at night, for the latter hall would not have accommodated more than one-half of the people who were present at the night sessions of the convention.

In the total amount of money contributed the reports of the various boards excel those of any previous convention. Every department of the work made a distinct advance. In all the missionary organizations there was a gain over the previous year of nearly $90,000. In education and benevolence there was a gain of over $209,000, and $205,000 of this amount was for college buildings and endowment funds. There has been equal progress in the work accomplished by the various societies—that is, in the converts made, churches organized, church buildings erected, and the work pushed into new fields.

The spirit of the convention was admirable in every way. It was fraternal, devotional, aggressive, and optimistic. No man could draw any line between conservatives and liberals in this convention. All seemed intent on conserving the old truth and equally desirous of accepting whatever new truth might present itself. Large audiences are not favorable for the manifestation of the devotional spirit, and there was less opportunity than we could wish for prayer and personal testimony; but the religious spirit was manifest in many ways nevertheless. Every organization represented in the convention is planning for aggressive work, and no one present seemed to doubt for a moment the larger successes of the future. The conviction that we have a winning cause and that we only need to be loyal to it to fulfill the purpose of our existence, was universal.

The addresses of the convention were of a high order of excellence. Those who were charged with the responsibility of speaking to the great multitude had carefully prepared their addresses. The only thing that marred their influence was the fact that some of them were not distinctly heard by all of the people. The claims of our various boards were presented very ably and forcefully by the various speakers chosen for that purpose. The addresses which were devoted to more general themes were also worthy of the subjects treated and of the great occasion. In no convention which we ever attended did the public addresses reach a higher average. The personnel of the convention embraced all ages, from the hoary headed veterans of the cross to the youngest fledgelings in the ministry. Among the former were C. L. Loos, T. P. Haley, W. T. Moore, D. R. Dungan and others in the ministry, while among the business men there were a number of convention-goers whose hair had grown gray in the service. Of the younger class of preachers there was a great company, and their ability, training and consecration to the cause was a great source of encouragement to the older men.

Probably no convention we have ever held has exerted so deep or so wide an influence as the one that has just closed. One reason for this is, it was held in the eye of the world, beside the greatest universal Exposition in history, and its numbers, enthusiasm and action were such as to compel the attention of the public. The daily papers, in spite of the presidential campaign and World's Fair interests, felt it necessary to give us large space. The convention has left a lasting impression upon the churches of St. Louis and of Missouri, and has sent out lines of influence which we doubt not will encircle the globe. The gathering together of 12,000 people in a great communion service is, in itself, a phenomenon so unique and so impressive that it has challenged the attention of the whole city and of religious people everywhere. It has given great emphasis to the sacrificial death of Christ as the central act of worship, and to the cross as the central fact of the Gospel.

Other features of the convention will be treated in separate articles. Let it suffice here to say that the St. Louis Convention, marked by all these essential elements of greatness, will go down in history as one of the great conventions of our brotherhood, and its influence for good will be felt to earth's remotest bound and to the latest generation.

Union With the Free Baptists.

Dr. G. H. Ball of Keoka College, New York, visited the convention as a fraternal delegate from the Free Baptists, bearing credentials from that body to us which he presented to the meeting of our General Board. His appearance before the convention, and his speech pleading for the union of the two bodies, created, perhaps, the greatest enthusiasm of any incident of the convention. Dr. Ball is the oldest living preacher among the Free Baptists, having been born in 1819. He is a man of great intellectual vigor for his age, and made a great speech before the convention. He pointed out the essential oneness of the two bodies in their great fundamental teachings, showing that in the exaltation of Christ as the true creed of the church, in the rejection of human creeds, in the practice of immersion administered only to penitent believers, and in the rejection of infant baptism, of baptismal regeneration and of all theories of the magical efficacy of baptism, and in our view of conversion, which is the result of getting divine ideas—the truth of the Gospel—into the minds and hearts of the people, we were one, and that our testimony in behalf of these common truths would be greatly accentuated by the union of the two bodies.

Dr. Ball's speech was applauded frequently and enthusiastically, and the feeling was universal that, if he represented the present thought and feeling of the Free Baptists, there is no insuperable obstacle to the union. As Dr. Ball pointed out, the Free Baptists are strong in the east where we are weakest, and we are strong in the west where they are weakest, and that in uniting, the two religious bodies would supplement each other, they helping us to evangelize the east, and our churches affording homes for their membership coming west. It was a very touching scene when the white-haired veteran, now eighty-five years of age, expressed the desire that he might live to see the consummation of what he had labored and prayed for these many years—the union of Free Baptists and the Disciples of Christ, and their co-operation for the exten-

sion of the kingdom of God. He said we had preached union, and talked union, and prayed union a good while, and it was high time we had begun to practice union, and he was in favor of getting down to business and making a wholesale job of it.

The last convention of the Free Baptists appointed a committee of twelve to confer with a committee of the same number which they requested should be appointed by our convention, and the twenty-four should confer together and report back to their respective bodies. The convention voted to appoint such committee. And thus we are to bring to a practical test, in a larger way than ever before attempted, our plea for union on the New Testament basis. The outcome of this effort at union will, no doubt, be watched with the deepest interest by the two bodies immediately concerned, and by the whole religious world.

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Going to the Coast.

The most exciting episode in the convention was the choosing of a place on the Pacific coast for our next convention. By common consent, and in harmony with the recommendation of a previous convention, it was generally understood that we would go next year to the Pacific coast. This narrowed the contest down to the cities on that coast. Only two of these—San Francisco and Portland—entered the arena to contest for the prize. The committee on place recommended San Francisco. A motion was at once made to substitute Portland for San Francisco. The chair ruled that he would allow each place two speeches of seven and one-half minutes in length, and then the vote would be taken. E. C. Sanderson, of Eugene Divinity School, Oregon, and H. A. Denton, of Missouri, were selected to present the cause of Portland, while W. M. White and A. C. Smither were chosen in behalf of San Francisco. It reminded us of an old-fashioned debate. The speakers were greatly in earnest and urged the claims of their favorite city with eloquence and argument, but in a vote San Francisco won by a large majority, and then Portland, through E. C. Sanderson, generously moved to make it unanimous. The report of the committee fixed the time from August 17-24.

This is taking the convention far away from the center of the brotherhood, of course, but it was felt that this was due to the brethren of the Pacific coast and of the other far western states. The brethren on the coast will attend in large numbers, we doubt not, while a goodly number from the eastern states will be glad to make the journey to see the coast country and to enjoy the fellowship of the brethren in that region. In 1906 we are to go to Buffalo, N. Y., and in 1909 to Pittsburg, Pa., but now we must begin to get ready to visit the Golden Gate.

"Disciples of Christ Day" at the World's Fair.

A large number of delegates remained over until Thursday to be present at the exercises on the World's Fair grounds on "Disciples of Christ Day." The pavilion and the ground surrounding it were crowded with visitors from one to two o'clock, and soon thereafter the crowd began streaming toward Festival Hall, where the last general gathering of the delegates was to take place. When the doors were opened at 2:30 it was only a few minutes until the great auditorium was packed. The exercises consisted of the singing of "Coronation" by the audience, led by the great organ and Brother Pittman; an invocation by Bro. T. P. Haley, and the Lord's Prayer, in which the audience joined; a solo by Mrs. J. M. Philputt; an address by F. D. Power, of Washington, D. C., and a speech by President D. R. Francis, of the World's Fair. The solo of Sister Philputt was exquisite. The address by Brother Power was clear and strong, while the speech by President Francis was very hearty, very complimentary to the people whom he addressed, indicating as it did considerable knowledge of our history and aims. He expressed himself as more than satisfied with the attendance at the convention, and said that we had done even more and better than we had promised. After a final word of parting by the presiding officer, the audience sang "God be With You Till We Meet Again," and dispersed to their several state rallies, and thence most of them homeward. It was a fitting close to a great convention. The address by Brother Power will be put in tract form for a wide distribution. The historic occasion on which it was delivered, the subject treated, and the wide reputation of the speaker, together with the intrinsic merit of the address, make it worthy of wide circulation among the people who are interested in the cause which it so ably presents.

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Convention Notes.

The singing of the Century Chorus Choir, led by W. D. Pittman, was a popular feature of the convention. He deserves much credit for the time, labor and money he devoted to that work for months before the convention met. On the last night of the convention, before the regular program began, W. H. McClain, in behalf of the chorus, presented Brother Pittman with a beautiful loving cup and a bunch of roses as an expression of their appreciation of his services. He bowed his thanks and announced a hymn, when the chorus struck up the verse:

> When we asunder part,
> It gives us inward pain;
> Yet we shall still be joined in heart,
> And hope to meet again.

The local committee, under the leadership of W. H. McClain, did itself proud in planning and caring for the convention, and set a high standard for those who shall have these duties to perform hereafter. Many members of the committee gave a large amount of time to the convention for weeks before it convened, and during the convention. We are glad to know that their labors were appreciated by the convention.

Many of the pulpits of the city were offered to our ministers, and most of them with a "God bless your convention!" attached to their replies. Bro. E. B. Bagby, of Washington, D. C., who preached for Dr. Boyd of the Second Baptist church, said Dr. Boyd not only received him cordially, announced the convention, prayed for it earnestly, but donated the evening offering to the expenses of the convention. This was brotherly indeed! How beautiful it is—this growing charity and unity of the churches!

It was a great accommodation to many that the sisters of the Compton Heights church furnished light refreshments in the Exposition building for the delegates. Of course they were not able to serve all, but they served many and, so far as we heard, very satisfactorily. The restaurants would not undertake the job, and at the last moment this heroic church undertook the task of doing what they could.

"The old Jerusalem gospel"—worn to a frazzle in previous conventions—had a comparative rest in this one. One young brother used the phrase freely in his short address, but no one suspected that even he had any objection to the Antiochan gospel, to the Ephesian gospel, the Roman gospel, or any other New Testament gospel. It was just a smooth, well-worn phrase that sounds well, and was too familiar to start any new idea. We need not exalt Peter at the expense of Paul. Christ's gospel is the better word.

The most inspirational, the most heart-searching, the most deeply spiritual address of the convention, this year as last, was delivered, curiously enough, by the pastor of the church at Angola, Ind. Last year the speaker was C. S. Medbury, and this year it was Vernon Stauffer. If that address affected others as it did us, its influence should be far-reaching. It must have raised questions with thousands as it did with us, "Am I really and truly a disciple of Jesus? Have I entered into the fellowship of his sufferings, as Paul strove to do? If not, how can I know Christ, or be transformed into his image?" Read the address carefully. We begin its publication in this issue.

We hear fine reports from the Sunday preaching of our visitors in the various local pulpits of the city. We should have had more pulpits offered but for the fact that many of the churches had made engagements

ahead with their leading men who were visiting the World's Fair at the time, to occupy their pulpits.

Congregationalists' day at the World's Fair followed the day after ours. The audience in Festival Hall was not so large by one-third as that which assembled the day before, although three of their distinguished men—Drs. Jefferson, Boynton and Lyman Abbott—were announced to speak. Washington Gladden presided, stating, in a preliminary speech that Congregationalists, he believed, were the only religious body that had been given a day at the World's Fair—a fact which the distinguished chairman thought quite significant! And yet the morning papers contained liberal reports of the proceedings on Disciples of Christ day! The speakers mentioned above, all emphasized the mission of Congregationalists, glorying most of all in their educational record, and in the large number of distinguished scholars and preachers in their ranks. A piece of Plymouth Rock was exhibited to the audience which elicited considerable applause. They had a very good "day"—but the turnstiles showed twenty-seven thousand more admissions to the World's Fair grounds on Thursday—Disciples' day—than on Friday, or Congregationalists' day.

Editor's Easy Chair.

What is the Easy Chair to say to the hundreds, not to say thousands, of expressions of appreciation from its readers during the recent convention? Indeed it seemed as if the readers of the CHRISTIAN-EVANGELIST constituted the largest element of the convention. Our conventions are confessedly made up of the best people in our churches. If this proves that the best people among us are readers of the CHRISTIAN-EVANGELIST, it is not *our* logic, but the logic of facts! But recurring to the question as to what we can say in response to so many verbal expressions of kindly appreciation of this department, we can only make our profound bow, and pledge the best we can give in the future. The Easy Chair owes much to its readers who write us personal letters out of their deepest experiences. It is this confidential relation between the Easy Chair and its readers which gives whatever special interest it may have over other departments of the paper written by the same pen. In any event, earth has few sweeter pleasures than that which comes from the consciousness of having helped some of our struggling, toiling and sorrowing fellow men in the battle of life. Who can have a worthier ambition than to make life appear more worth living, to remove obstacles out of the pathway of fellow-travelers, and to furnish encouragement and inspiration to those who are weary with the toilsomeness of the journey? The repeated assurances of our readers during the convention that the CHRISTIAN-EVANGELIST had thus helped them, made it seem worth while to give one's life to this form of Christian ministry.

After the convention, what next? What does it signify to us? Of course there were ties of friendship and bonds of unity strengthened which, of themselves, would justify the great convocation; but is this all? Did we hear in vain the reports from the various fields and departments of our work, which gave us a clearer vision of the world's needs? Are our lives to be no different from what they have been from having heard the soul-stirring addresses which held up before us a high standard of Christian living and the divine motives of Christian service and sacrifice? This cannot be without incurring the displeasure of our divine Lord. Such a convention as that which we have just held increases our responsibility, and henceforth our aims and our efforts, both individually and collectively, should reach a higher degree of consecration. This should be manifest in more systematic Bible study, in more systematic and generous giving, in more honest praying, in more faithful attendance upon all the services of the church, in our actual enlistment in some department of church work, and in wisely-directed personal efforts to win souls to Christ. Having once stood upon the summit of the Delectable Mountain and beheld the glories of the distant city of God, as we did during the convention, we can but do what in us lies to hasten the building of that city here on earth. Larger plans, more effort to enlist the whole membership in some form of Christian service, a deeper knowledge of Christ through fellowship with his sufferings—this should be the meaning to us of the great convention.

The St. Louis convention has demonstrated, or made more apparent certain great truths:

1. It does not require an authoritative human creed to hold a great religious body together in a common fellowship and a common work. In his debate with Mr. Campbell, Dr. Rice claimed that a human creed was necessary for this purpose; but Mr. Rice was mistaken, as our history, culminating thus far in our last great convention, has demonstrated. The personal Christ, Lord and Leader of those who make Him their only creed, is the surest bond of unity, co-operation and service.

2. The communion service has a power to draw people together and fill them with the spirit of worship which not even the sermon possesses. No speaker, no matter what his renown, could have drawn such an audience as convened in the Coliseum to witness and participate in the celebration of the Lord's Supper. We must look behind the symbol to the thing symbolized, to understand the wonderful power of this institution. Jesus said: "And I, if I be lifted up from the earth, will draw all men unto me." It is the lifting up of Christ and Him crucified in this institution that gives it its drawing power. May we not make better use of it, therefore, in our regular Lord's Day worship, by exalting it and by clothing it with that solemnity and impressiveness which so well befit it?

3. The Disciples of Christ do not desire to crystallize into a denomination with fixed limits of truth, nor to brand themselves with a single name as a legal designation, which they must always use. They purpose to maintain their freedom in Christ as an essential condition of maintaining unity *on* Christ as the one foundation.

What glorious weather Providence favored us with for the convention! Those clear days with blue skies and bright sunshine, and a cool, bracing atmosphere served as a sort of a tonic for the convention, and kept it up to the concert pitch. How much this added to the success and enjoyment of the convention it would be difficult to overestimate. Let San Francisco please make a note of this, and order her weather accordingly. The fact that these splendid days continue right along since the convention adjourned, shows that this bright weather was not put on for company's sake, but that it is the customary thing in this latitude in October. The only drawback to these ideal autumn days is that they make one discontented with the city, and create a longing for the country. There is enough of autumnal color showing itself in our city trees to quicken one's desire to roam through the woods to the whisper of falling leaves and the sound of dropping nuts. None but prisoners of duty would remain in the city when autumn is hanging her red banners on the hillsides, and holding out her hands filled with her choicest gifts to all the children of nature. These golden days that precede the

> Wailing winds and naked woods
> And meadows brown and bare,

are among the choicest gifts of the year, when nature woos us, by color, sound and association, to higher and holier thoughts.

Questions and Answers.

Your answer to my question in the CHRISTIAN-EVANGELIST of October 13, misses the point entirely. The writer of the Bible-school lesson says, "Elijah had been taken away in a chariot of fire," but 2 Kings says it was by a whirlwind. Now who is right—the Bible or the one who wrote the lesson?

F. M. HOOTON.

Marshfield, Mo., Oct. 17.

The record in 2 Kings mentions both the "whirlwind" and the "chariot of fire" in connection with Elijah's translation. No reconciliation is needed.

Fellowship With Christ in His Sufferings

By Vernon Stauffer

"I would look now at the face of my Lord Jesus," cried the dying saint, as he turned upon his bed. The last hour of the foreign mission section of the convention has come. It is an hour, not for the defining of policies, nor for the measuring of forces. The field is before us. The strength of anticipated victory has been infused into our souls. What we need now is to turn to Jesus Christ—to ascend another mount of vision and adore him and give him hearing whose messengers we are. Here must we seek a renewal of that fellowship which begins at Calvary. Here must the sacred person of Jesus be allowed to come and stand in our midst, so that in the strength and courage of the mightiest of convictions, we may go out and say, "I, too, have seen the Lord."

No servant of Christ can stand here and speak worthily upon this theme unless he bears his message as Michael-angelo was wont to carry his candle stuck on his forehead in his pasteboard cap, so that his shadow might not fall upon his work while he was hewing out his statues. And surely none of us can listen worthily, to-night, unless our spiritual natures, like vessels with every sail set, and yet stranded upon the beach, welcome the incoming tide and go bravely out to sea, borne out upon the bosom of the great deep, where shallows and shells and scattered wreckage are forgotten, and life takes on a sense of the fathomless depths of purpose and the illimitable reaches of action. To speak and to think of fellowship with Christ in his sufferings—that is to dare to lay our trembling hands upon the great, sensitive, passionate heart of our Lord, and mark its beatings. It is to come to that place where we come to the end of ourselves, where as men and women who partly through personal desire and partly through privilege conferred have place in the inner circle, we see the Lord, not in his glory, but in his passion, and know no other longing than to have his life reproduced in our own, so that we may fill up that which is lacking of the afflictions of Christ in our flesh, for his body's sake, which is the church. The thought in the theme will not reach us, the ambition will strike neither root nor deeper root, as the case may be, in our souls unless we are resolved, not as a multitude, but each of us one by one to bare our eyes to the strangest, saddest, and yet the tenderest and most appealing vision of our Lord's life. That vision no man may see unless he wills it. And he who sees it must not expect to live his old, familiar life again. Wherefore the hour is momentous!

We shall deal (1) with the Nature of the Sufferings of Christ; (2) with the Temper of the Apostolic Age in its endeavor to have Fellowship with Christ in his sufferings; and (3) with the world-long Opportunity of enjoying this Fellowship which God has set before the Church in the Missionary Enterprise.

First: The Nature of the Sufferings of Christ. It is not to be considered that by the sufferings of our Lord, only the agonies of Gethsemane and Calvary are intended. If we are not prepared at once to say with the old mystic that "our Lord was never one hour without the anguish of his passion, so long as he lived," at least we are prepared to make our confession of faith in these words: "He was the Lamb slain from the foundation of the world," and that what he suffered underneath the olive trees in the garden, and amid the sullen darkness of the lonely hill was but the climax of that lifelong heartache by which his whole redemptive work was marked. For he came down from heaven and identified himself with our humanity, not only because he knew full well what the will of God for man is, but because, looking deeper into life than any other, beholding into what pitiable ruin man's nature had fallen, how soiled his life had become, how wasted his strength, how blind his vision, and how low the immortal hope had burned in his heart, he felt that it lay within the region of his power to rebuild the ruin, to remove the soil, to restore the wasted strength, to clarify the vision, and not simply to fan into flame the smoldering hope, but to give it fuel upon which it might ever feed. And so he gave himself for us—gave himself not simply in his dying, but in his living as well. That strange, wonderful life which began in a stable and ended on a cross, that life which undeniably had a deep, unbroken undertone of holy joy in it, because it was lived in the consciousness of the Father's favor and delight—that life was yet the life of a man of sorrows and of one acquainted with grief. Because of the divine exaltation of his character by which his life is made separate and unique among all the sons of men, we may not know or feel all the exquisite sensations of pain and anguish which filled the great central deeps of his soul; but in what we are able to appreciate of his sufferings, his compassionate sense of human need, his unrequited love, his great, kindly, beneficent purposes which were ever being thwarted by the hardheartedness, the worldliness, the lowness of desire of those whom he would bless, the hostility of rulers, the scant sympathy of his own family, the feeble following of his disciples, the very limitations of the flesh by which his spirit must have been chafed and troubled—all this and more in Jesus' sober, pathetic life, proclaims that in a very true sense, every day that he journeyed toward the cross on Calvary, he was wounded for our transgressions, he was bruised for our iniquities, and the chastisement of our peace was upon him. If you can think worthily of a mother in the outgoings of her love and tender solicitude toward her children, if you can think of a patriot giving himself, not simply upon the field of battle, but in his tears and prayers and longings for his country, then you will be able to make of that vision a window through which to peer into the heart of our Lord who was tempted in all points as we are, who would often have gathered his kinsmen together as a hen doth gather his brood under her wing, but they would not, who saw many of his disciples, at his hard sayings, go back and walk no more with him—a Saviour who knew hunger and thirst and weariness and homelessness, whose heart became a quivering target for the suspicions and slanders and enmities of the men of his generation.

And when, at last, his weary feet brought him to the sacred city, the city toward which, all through his ministry, he had steadfastly set his face, the city which he knew full well had its empty cross awaiting him—when he came to Gethsemane where he descended to the lowest level of the valley of his humiliation and the sorrows of the world swept through his heart with all the might and fury of a desolating storm and his soul was heaved as the ocean is heaved in its anguish, and then came to Calvary where the Good Shepherd, wounded unto death and torn by the brutishness of men, laid down his life for the sheep—oh, what depths one reaches here! Alone he treads the winepress, that the rich vintage of grace and forgiveness may flow. Alone he wrestles, shedding as it were great drops of blood, falling down to the ground. Alone he bares his gentle, innocent breast and receives the pitiless sting of death. Alone he redeems humanity from the curse of the law, and carries in his soul the sins of men. As often as we go and stand in the dark shadow of the lonely cross, and look up into the face of the dying Lord, it comes to us in a great wave of tenderness that:

> "We may not know, we can not tell
> What pains he had to bear,
> But we believe it was for us
> He hung and suffered there."

It does not seem to us, it can not seem to us, as if he were dying there that he might "wipe away the red anger-spot from the brow of God," not as an exhibition of vengeance on the part of God in the punishment of sin; nor yet as a mere vindication of eternal law. Nay, that cross is such that in its very simplicity, in its generosity

(*Continued on page 1387.*)

Our Country and Our Cause

By Z. T. Sweeney

The following is a brief analysis of the speech of the president of the American Christian Missionary Society which occupied more than an hour and a half in the delivery.

He claimed that our country represented the highest type of Anglo-Saxon civilization and our cause represented the highest type of New Testament Christianity. He discussed the principles, movements and results of each.

The fundamental principles of our civilization are two: 1st. A belief in the fatherhood of God. 2nd. A belief in the brotherhood of man.

The fundamental principles of "our" cause are: 1st. The regnancy and governance of law in matters spiritual. 2nd. The complete authority of the twelve apostles in religious matters.

He traced authority from its primary source in God through three steps: 1st. God in Christ. 2nd. Christ in the apostles. 3rd. The apostles in the world.

3rd. Christ is the basic principle of all preaching and obedience.

He next considered the movements of both civilization and Christianity and showed that each had proceeded along three different lines: 1st. The line of invasion. 2nd. That of revolution. 3rd. That of expansion. The Anglo-Saxon must expand because God has given him: 1st. The expansive blood. 2nd. The expansive brain. 3rd. The expansive energy. Given all these, what president or administration can either hinder or help expansion?

4th. God has placed the Anglo-Saxon in the center from which all expansion must radiate. For three thousand years men fought around a little pond they called the Mediterranean sea. For half of a millennium of years they have been fighting for the supremacy of the Atlantic ocean; but when the Panama canal shall have been dug by American shovels, under the American flag—"For the hand that opes the portal must forever hold the key"—the battle ground for all civilizations will be transferred to the Pacific ocean with the assurance that it shall go nowhere else until the angel shall stand upon the land and sea and swear by him that liveth forever that time shall be no more. Upon its bosom must be solved the problem of the human race—and God has made of it an Anglo-Saxon arena. Anglo-Saxon hands hold the keys of all that is desirable and profitable on its shore and they hold them not by their own might and cunning but by the direct providence of Almighty God.

Just as civilization has advanced, so the cause we represent has advanced: 1st. By invasion. 2nd. By revolution. 3rd. By expansion.

God has great things in store for us if we will but let him use us. Doors have opened to the right and to the left until there are no more hermit nations: the last one, Thibet, was opened only a few weeks ago to Anglo-Saxon influences and principles. A wave of influence started now, never stops, until it breaks along the shores of all nations.

If this speech has brought to your minds any conclusions, it is the following: 1st. The world's problems must be settled on the bosom of the Pacific ocean. 2nd. God has given the dominion of that ocean to the Anglo-Saxon. 3rd. The American type must solidify, unify and lead all other Anglo-Saxon countries in this work.

The question of vital moment is—what type of American influence shall control in this work? Shall it be beer-brewing America, rum-distilling America, America of trusts and greed and avarice; or shall it be the America of Bibles and Sunday-schools and missions and the church of the blessed Christ? There can be but one answer to this question in the mind of every Christian.

If Christian America is to rule, it will do so because it was permeated by the spirit and influence of such organizations as the American Christian Missionary Society. The work of shaping and guiding the forces of America under the banner of Jesus Christ is the greatest work ever committed to mortal hands. Most of you have doubtless seen the splendid illuminations of the World's Fair city at night. With its millions of lights, flung by the hand of Almighty Power over the brows of the hillsides and draping the shoulders of these buildings, it is a sight the equal of which was never before seen by mortal eyes. As you gaze upon it you are led to think that God's angels have held a jubilee over the spot and have shaken from their pinions feathers of light and beauty which have fallen like snow flakes upon the face of the earth. What is the secret of all this brilliancy and beauty? In a plain little building there is a powerful engine, beating its ceaseless heart throbs and feeding a dynamo which disseminates all the beauty of this fairy scene. Stop feeding the dynamo and the lights will pale into darkness; keep the dynamo supplied and it will feed the lights with warmth and brilliancy.

What that engine is to the dynamo of this Exposition, the American Christian Missionary Society is to America. Make it strong and powerful and great, and it will regenerate our beloved country. It will banish ignorance and superstition from the cabins of the cotton fields in our south; it will strike out the darkness and discontent from the cotton factories of our east and will break up the loneliness and dreariness of the ranches in our west. It will take away the covetousness and avarice from the great commercial marts of our mighty cities and teach the brotherhood of man to both employer and employe. It will banish brutality and licentiousness from the dark abodes of sin that cluster along the wharves and harbors of our shipping ports. It will usher in the Golden Age when the fruits of orchard and field, gifts of beneficent Providence, shall no more be turned into the accursed fluid which dethrones the reason and leaves the mind in lurid darkness and drunken stupor; into that which destroys the image of God on the forehead of man and stamps his brow with demon-like fierceness.

In conclusion I have but a suggestion or two to offer. This great work of our society is worth absolutely nothing whatever—or it is worth every energy and power that we can put forth. Into it has been freely poured the treasure of divine wisdom, power and love. Upon it has been broken the alabaster box of the Saviour's love and sacrifices, and upon its altar should be offered every gift in the power of redeemed men and women. Alas! Alas! for the Ananiases and Sapphiras that keep back part of the price! Christian men, who spend five nights in the week in club houses, lodges and worldly assemblies, and devote an hour or two to the services of God and the extension of his kingdom on the Lord's day, do you not tremble when you read of the fate of him who fell down dead at the feet of the apostle Peter? And Christian women, whose great hearts and splendid abilities are being wasted in fashionable gatherings and in clubs of worldly amusement and diversion, do you not tremble when you read of the similar fate of his wife? May God grant that we may realize the dignity and grandeur that is resting upon us as fellow laborers for the advancement of this great cause. I know of no more fitting conclusion to this address than the splendid words of Joaquin Miller:

Behind him lay the gray Azores; behind
The gates of Hercules.
Before him, not a ghost of shores: before him
Only shoreless seas.
The good mate said: "Now is the time to pray
For lo! the very stars are gone.
Speak, good Admiral, what shall I say?"
And he said: "Why say, 'Sail on, sail on
and on.'"

All that night he paced the deck
And peered into the darkness—Oh! that night
Of all dark nights; and then a speck
A light, a light, a light: It grew
A starlit flag unfurled: It grew
To be the burst of time's new dawn.
He gained a world; and gave that world
Its grandest lesson. On! Sail on and on.

Our Country for Christ

By George H. Combs

For more than a decade in our national conventions we have been declaring by voice and banner the sounding watchword: "Our Country for Christ." It is a motto of might, at once a proclamation of opportunity and a call to duty, an inspiration and an exhortation, a goal and a goad. It makes its appeal to the noblest sentiments that have ever thrilled the heart —patriotism and religion, the love of country and the love of God.

It is a reminder that the war is not yet over. Our country is not wholly Christian. When crimes increase more rapidly than population; when penitentiaries grow faster than orphanages; when civic corruption is a national shame; when labor and capital are at each other's throats; when divorces, multiplying like Egypt's frogs, pollute the sanctities of home; when saloon doors stand open, doors from whose fatal wideness a hundred thousand souls stagger forth each year into drunkards' graves, there is no need of seer to tell us that the battle is not yet won. Nor will it ever be won through such forceless fighting as we are now doing. Hesitant evangelisms make no conquests. Parlor soldierings win no battles. Military dilletantisms will never *crush* the enemy. We need a larger army, a more intelligent command, a more furious combat, a grapple that means death or victory; we need—a new crusade.

We have heard of the crusades of old; of that stirring time when the church, thrilled by the words of a hermit and drunk with the wine of his passion, went forth not by ones and twos, but by thousands and hundreds of thousands, to rescue an empty sepulchre. What we need to-day is the spirit of that crusade—not its spectacularities, not its trumpet blare and shine of shield and sword, but its spirit, its fine enthusiasms, its unconquerable faith, its magnificent daring, its sacrificialness that welcomed death as a bride, its enthronement of duty—the duty that urged men forward, and above all, the inspiring cry, "It is God's will." Given this spirit and nothing can stand before us.

Now I know the answer to all this, certain philosophic gentlemen engaged in the delectable occupation of constructing fine theories of the universe will tell us, "Let us not lose our heads, let us not be impatient, let us retain a classic calm remembering that whatever the outlook and the seeming ineffectualness of our work, the world is surely evolving, albeit in cosmic leisureliness, into the better, and then, too, as a people we are the children of destiny."

Ah those tricky words, evolution and destiny, how with their lotus blandishments they would beguile us into slumber!

Evolution—is our country to be saved by pronouncing this conjuring word? Is the day's opportunity to be let slip because of the philosophic delusion that somehow or other, in ways unknown, the world is at last to be righted? Salvation through evolution —evolution of what? What is there that is worthy, that is *evolving* things? If the church is faithless, where is your "resident force" that works the miracle? What if the salt have lost its savor? For a sleeping church to slumber on, dreaming that a Christian civilization is to be *evolved*, is for a hen to brood contentedly over empty eggshells, waiting for chickens to hatch out. Nothing comes from nothing. The *church* is the "resident force" in the heart of all that is, and if anything comes from your cosmical evolutions, be sure that it is the church that must do the evolving.

That other library word, "Destiny." What can destiny do to Christianize America?

Our nation's future is to be glory-girt, we are told, because ours is to be a "glorious destiny"—glorious twist of sublimated moonbeams! Where and how does *Destiny* work? When did Destiny close a saloon door? When did Destiny rebuild the overturned altars of the home? When did Destiny send a missionary to the Potomac or the Congo? There can be no glorious destiny for an inglorious church. Let us have done with such fooleries. Our country can be won for Christ, not by evolution, not by destiny, but by Christ's men. Why should it be won?

1. "Our country for Christ" first of all because it is *Christ's* country, because it belongs to *him*. He loves it, he gave himself for it, he died that it might live. It is his. It is a part, a dear, dear part of the world that is treasured in his heart. Over all its wideness of sea and plain, above all its cities and their teeming life, is upreared Christ's cross. It lies not without but full within the sweep of the commission. It was his great command that it be discipled. That order has never been rescinded. That commission has never been recalled. And this day its mighty imperatives urge us on with the resistlessness of the tides of the sea. The dynamic of that single word "go" should fling us forward to haste of obedience. Let us conquer our country for its rightful Lord. Let us bring to the Master his own. This is the first word and yet it might be the last. This single truth should seal us to this service. But it is not the final word.

2. "Our Country for Christ" not only because it is Christ's, but because it is *ours*. We are patriots. We love our native land. We are not false but true when we sing,

> "I love thy native rills,
> Thy rocks and templed hills,"

and above all these, our eighty million brothers. And this love leads straight to service—*service at our very doors*. This opportunity is not to be sought after, it confronts us. Here is the duty that lies nearest. And the duty that lies nearest should be done. By no twist of casuistry, by no jugglery of words, by no hocus-pocus of dialectics can we squirm away from the obligations laid upon us by this threshold chance. Begin with the duty that lies nearest. The city is to be made clean first of all by every man's sweeping clean his own doorstep. This is the divine program, this is the procedure of common sense. Begin at home. "Beginning at Jerusalem" correctly translated into the tongue of present duty is "beginning at St. Louis," beginning where we are. We say, and we rightly say, that charity does not end at home, but never since worlds were made did charity *begin* anywhere else. The church that has no mission in its neighborhood has no message for the world. The sentimentalist who will not water a dying rose bush in his own front yard needs not talk about desert irrigation. The father who will not give wholesome food to his own boys cuts a sorry figure as a bread giver to India's starving millions. The woman who is but a stepmother to her children would make a poor mother of an orphans' home. Let it be admitted that the duty at the door is often prosaic. It lacks the thrill of mystery, the fascination of the unknown, the softened lines that distance-haze gives to all its own. Castles in Spain are *in Spain;* the tall mountains stand *afar;* the pot of gold is at the rainbow's *end*. But what of it? What if it be prosaic? You and I as Christian soldiers have naught to do with prose or poetry, but with duty. We are to be actuated not by esthetic sentiments, but by conscience promptings and the sovereign voice of the great Ought. And, after all, the *here* is as sacred as the *there*. Duty is as sovereign when dust-soiled it greets us along the traveled paths of the everydays as when it beckons in the moonlight from the summits of far-off hills. This little spot we call home is as dear to the heart of God as any flowering paradise of opportunity that lies afar.

3. "Our Country for Christ" that we may thereby strengthen our evangelistic force. The field is the world. It is a world harvest and we need reapers. It is a world battle and we need soldiers. Make really, genuinely Christians these eighty millions gathered beneath one flag, and you have created a power of evangelism the world cannot withstand. We need more men, more missionaries. That Christian line far-flung yonder against heathen outposts thrills us with its heroism, but it is *too thin*. Instead of

a few hundred missionaries the Disciples of Christ alone should have a hundred thousand soldiers in the foreign field. Christianize our country then that we may have more soldiers for our king. "Christianize America, we are told, that we may strengthen the base of supplies." My brethren, a man wholly converted to Jesus Christ is something more than a mere "base of supplies"—he is a soldier, a force for fighting. His to go or send. This Home Board sending out its missionaries to win the people for Christ is doing something more than strengthening a base, *it is recruiting our army*. Home missions, foreign missions—how related? The relation of wings, our secretaries tell us, and that to insure the uniform and swift flying of the bird the wings should be equally strong. In the kingdom of rhetoric the metaphor is worth the while but in the kingdom of fact, dropping this and our militant figure, home missions and foreign missions constitute one plant of which home missions is the root and foreign missions the stalk and branches. And you cannot have a big stalk or wide branches without a big and deep going root. And when there is a good big live root (Brother McLean) there is bound to be the stalk and branches.

4. Our country for Christ because we must broaden and deepen our spiritual life *to save the life that is*. It is not merely a question of the well being of the church but of its being; it is not simply a matter of extension but of life, of life through extension. The non missionary church dies. The church that will not run is a church that cannot stand. It is grow or go. We need not an Amiel to tell us that "the stationary hour is the beginning of the end." Not to increase is to decrease. Not to use is to lose. We conquer or we die. Said the great Commoner, and his prophecy was instinct with rare insight, "This country cannot endure half free, half slave." Nor can the church endure half triumphant, half defeated. There must be wholeness in the last chapter, wholeness of life or of death—either a waving banner or the pathetic memory of a "Lost Cause." Hard and strange as may be the saying it stands true that if we do not bestir ourselves to a greater activity in evangelism this land of ours will sooner or later be swept clean of every altar of Christ. Is this pessimism? It is the pessimism of history and history is prophecy. For history tells us that whenever the light of the gospel is not tended well, tended so that it is constantly springing up into a greater radiance, it goes out. It *has* gone out. That light for a while burned brightly in the city of Jerusalem and because it grew not yet brighter for lack of tendance flickered and went out. That light for centuries in Alexandria flung forth its radiance but neglected by its commissioned guardians sank down at last into the ashes of a vain philosophy. What has been may be, nay, *will* be, under the same conditions and if the church of America does not bestir itself, does not extend its boundaries, does not lengthen and strengthen its cords, like the church of other times and places it will be swept from a world it would not serve. Not to hear the voice of duty is to hear the voice of doom. It is not more incredible that Christ's altars should be overturned by the Hudson and the Ohio, than by the Jordan and the Nile. Would we keep alive this religion and hand down the faith of our fathers to those that shall come after? Then we must see to it that the pilgrim faith remains the pilgrim passion and with an ardor that consumes like fire go forth to spread the good news of the kingdom. That light for a short space shone in Arabia but being not fuller and fuller fed, grew ever lessening in its rays until at last in judgment the candle was struck from the candlestick by the scimiter of the Moslem and its rays forever quenched in the darkness of a fanatical faith.

4. "Our Country for Christ" that we may preserve our nation's life. We would save that life. It is our prayer that the constitution be kept inviolate; that the foundations of our national life stand firm; that the priceless legacies of freedom be handed down untarnished to our children; that our beneficent institutions remain so long as worlds shall last; that our hundred and more years of glorious national life be but the prelude to a nobler anthem of ages upon ages—we would have, we would see all this. But how? Nations are not born to immortality, they *achieve* immortality. How? Through might of arms? Babylon was thus mighty, but to-day the lizards creep amid the ruins of its walls. Through culture? Greece brought all arts to their most consummate flowering and yet its life went out amidst the pomp of poetry and the gleam of marbles. Through our rich material civilization and mechanical triumphs? The Italian cities were dowered so but the blight fell and the blue Mediterranean washes only tombs. No, the life of this republic can endure only in righteousness. Our national immortality is conditioned upon a national religion. When to the dizzied, grief-struck thousands in that hour of national peril the eloquent Garfield cried, "God reigns, the government still lives," he gave utterance to an unfinished truth. God reigns—and the government at Washington still lives. Yes, but it lives so long and only so long as it *remembers* that God reigns. Let it forget that—forget that above all and over all is God, arbiter of all destinies, fountain of all blessings to whom the nations of the earth must come with lives ordered in righteousness, forget that God is God and beside him there is none other, and we have fallen upon national ruin. Well is it therefore, in this hour, heaped high with celebrations of our material progress, vocal with national exultation, that we remember that stern and solemn truth that the length of a nation's life is above all else determined by a nation's faith and conduct, and that only as Christ shall be enthroned in our commerce, enthroned in our literature, enthroned in our politics, enthroned in our churches, enthroned high above all, is there the promise of long days for our nation's life. Would we have our political temple endure? Then the stones of its foundations must be quarried from Sinai, its walls built up of the ethics of the Sermon on the Mount, domed with the gospels of the final revelation that fell from the lips of a Peter and a Paul. Then must we acknowledge Christ as Lord and from the lips of the men of the republic sound forth the words of the mighty coronation hymn:

> "All hail the power of Jesus' name,
> Let angels prostrate fall,
> Bring forth the royal diadem,
> And crown him Lord of all."

5. "Our Country for Christ" that thereby we may find the solutions of gravest national problems. Talk as we may of the seriousness of these problems—and their gravity is admitted—there are none to which Christian solutions may not be found, none to which Jesus of Nazareth has not the key. Take the problem of immigration. Several millions of foreigners dumped in a single decade upon our shores, in the main illiterate, without political or social training and yet quickly dowered with the rights of citizenship, and thrust into responsibilities of self government—here are the materials for a tragedy. What can we make of these raw citizens? How can we escape the peril precipitated by their coming and too swift absorption into our body-politic? There is a simple Christian answer: make Christians of them. Does any man believe that if these stranger-countrymen were brought into a knowledge of Christ and into the fellowship of his church, they would constitute a danger to the state? Can any hold that if these immigrants were met at Castle Garden not by the sharper and the politician but by the evangelists of the Christ we should confront a peril? There is but one answer. The church of Christ can maintain but one attitude towards this so-called problem—that of hope and of thankfulness that God in his providence sends these to our doors. Rightly understood we shall hold this not as a menace but a mission; not a peril but a providence.

(CONCLUDED NEXT WEEK.)

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"The object of true education is to make people not merely *do* the right things, but *enjoy* the right things—not merely industrious, but to love industry—not merely pure, but to love purity—not merely just, but to hunger and thirst after justice."—*Ruskin*.

Lloyd Baxendale

By G. P. Rutledge
Author of "Pledge In Sermon."

Chapter III.

The Pastor.

Lloyd Baxendale was in the twelfth year of his ministry in the Poplar Square church. Fresh from the seminary, at the age of twenty-two, he had occupied the pulpit several Sundays—only as a "supply." No one had thought of him in connection with the pastorate until "Father" Randolph suggested to some of the officers that in his opinion they had found their man. Some thought he was too young, while others maintained that he was not ministerial looking enough. The young ladies said he was not friendly enough, and the older ones objected to the cut of his coat. But, out of respect to "Father" Randolph, the call was extended—much to the surprise of the young minister. Having completed his college course, he was looking for a pastorate, however, and did what the majority of young preachers would have done, felt somewhat flattered by the call, and lost no time in accepting it.

Young Baxendale was ambitious, but honest and devout, yet with it all, thoroughly independent. When there was no principle at stake he would do or say anything within reason to please anybody; but to please his most intimate friends he would not sacrifice the least of his convictions.

He did not believe in modern miracles, and it was generally known that he had never received a "special call" to the ministry. He frequently stated from the pulpit and in private conversation that he had entered the ministry because he felt that he could serve the Lord more acceptably in it than elsewhere. When asked if this feeling could not be considered a "divine call" he always answered that if he had felt the same towards the law, he would have been as "divinely" called to that profession as he had been to the ministry.

He was considered "queer" by the other ministers of his denomination; and upon convention occasions he was frequently taken to task for his "far-fetched interpretation of the gospel." It was a common saying among his associates in the ministry that "Baxendale is off." They learned, however, to steer clear of arguments with him upon such questions as "The Divine Call to the Ministry," "Modern Miracles," "How to be Saved," "The Operation of the Holy Spirit," "Instantaneous Growth in Righteousness," etc., for he was unusually familiar with the Scriptures and possessed the faculty of turning his opponents' arguments against themselves, thereby running them into a corner from which it was difficult to escape.

Notwithstanding the numerous criticisms passed upon him, he grew in public favor. At the age of thirty-four, when the disturbance in the Poplar Square congregation came to the surface, he was in constant demand on great occasions both in and out of his denomination. A friend once said to him, "Baxendale, you are the most unpopular man in Providence, and yet you are the most popular."

About the average height; spare built and rather ungainly; dark eyes, and hair that was inclined to curl, an open, clean-shaven face; prominent features, especially the nose, and dressed in either a sack business suit or black frock—never the clergyman's style—Lloyd Baxendale stood as one of the central figures of both the city and his denomination. Always talked of, he was universally criticised and praised; yet he went on in the even tenor of his way, seldom, if ever, disturbed.

He wore no titles. "Rev." did not appear on either his church bulletin or any of its literature. His visiting card bore the plain inscription: *Lloyd Baxendale*. Two universities attempted to confer upon him the degree of D.D., but he declined the honor on the ground that it was both meaningless and unscriptural.

"Why should the minister be separated from the human race by empty titles, high-cut collars, and sanctimonious airs?" he once asked in an address on "The Preacher and his Office."

He mingled freely with the men of his church and city—went hunting and fishing with them, and likewise gave some of his time to the lodges and ball games.

The gifted pastor of the Poplar Square church was perfectly natural, both as a Christian and a preacher. Who will say that he should have been otherwise? His life clearly and beautifully exemplified the statement he so frequently made: "The gospel should be applied individually, for every one must work out his salvation according to his own nature."

Chapter IV.

Cupid on the Scene.

It was evident that Mr. Baxendale knew nothing of the dissatisfaction that existed among some of his parishioners. During the tea hour, he was exceptionally bright. Mr. Randolph, catching the spirit of good cheer, was also himself again.

After tea the minister waited in the great hall while Mr. Randolph, as was his custom, went to see if "old Ned was hooked up right."

"Mr. Baxendale, I want to tell you how much I enjoyed your sermon yesterday."

"Thank you, Alma—I suppose I should say Miss Randolph; I can scarcely realize that you girls have become young ladies. It seems but yesterday when you were a little girl. Let me see. I have been in Providence twelve years, and you were twelve when I came. It certainly is true that the older one gets, the more rapidly—"

"Stop calculating! You will know my age presently." As Alma stood in the doorway, laughing, the evening sun glistening in her golden hair, a rose in each cheek, and her soft, gray eyes turned coquettishly upon the minister, he felt a thrill that he had never known before, and for some reason, unaccountable at the time, he was embarrassed.

Although bold in the pulpit and on the platform, and perfectly at ease with intimate friends, he was naturally of a retiring disposition and somewhat timid with strangers. But Alma Randolph was no stranger. He remembered her as a mischievous girl, who, with others of her age, had enjoyed many a joke at his expense. Once, at a picnic, she had insisted that he should eat a dainty little pie, which she and Elsie Woolson had baked "especially for him"; and when he had innocently bitten into it and found that the bottom crust contained a piece of chamois skin, their joy was complete.

"Why is it," he thought, "that I do not know how to answer this saucy girl I have known so long?"

During the reverie into which he had so unconsciously lapsed, Alma wondered what she should do or say. It was the first time she had ever felt ill at ease in his presence.

"Why doesn't he say something?" she asked herself. Then an awful feeling took possession of her. For nearly two years she had received attentions from Ralph Cunningham, the son of a wealthy manufacturer, and thought she cared for him. But now, as she looked across the hall into the studious face of her pastor, she realized for the first time what love was.

"Oh, if I had not come into the hall!" she thought; and unable to endure the strain longer, she turned to go out on the porch.

"I beg your pardon. I—I was thinking of the past, and for-for-for-got to continue the conversation. Preachers, as you know, must be excused for breaches of etiquette, because they are not always responsible for their moods and tenses!"

Having said this, Mr. Baxendale had fully recovered himself and really felt like engaging in some levity.

"Your years are easily added," he continued, "but I shall not announce the sum aloud. You might get even with me by being naughty during my sermon next Sunday! I have not forgotten how you and Elsie used to wriggle in your pews and, after the service, tell me that I had preached too long."

"What an excellent memory you have! I had forgotten that long ago, and I hope you will forget it before the next Board Meeting—you might have us disciplined yet!

"Since you have been so terrible as to add it up," she proceeded, "I was twenty-four last Thursday. Father says I am getting so old, it makes him feel grey!"

"I am ten years ahead of you," said the minister, "my birthday was last week, also—Monday."

"How singular!"

Alma regretted the exclamation before it was finished.

"Had I known you were celebrating a birthday, I might have sent you a remembrance," ventured Mr. Baxendale.

"And I might have returned it!"

When she thus expressed what was not in her heart—for, instantly, she wished he had sent her a present—Alma's face flushed and she again felt that she must escape.

Mr. Baxendale was likewise frustrated. While trying to be jolly in speech, his face betrayed the inclination of his heart, and the conspicuous contrast inspired feelings in Alma that were delightful, yet akin to fear.

The announcement that the surrey was ready relieved the situation, and as the preacher passed out Alma wished him a pleasant drive. Tipping his hat, he thanked her and took his seat beside her father.

Chapter V.

An Uncomfortable Drive.

Having cleared the outskirts of the city, Mr. Randolph brushed aside his embarrassment and in a cold, business way plunged rather abruptly out of the conversation in which he and the minister had been engaged into the one subject that had absorbed him for months. He wished to have a long, confidential talk with his pastor and thought it unwise to let anything else consume the time.

Looking more serious than the preacher had ever seen him, he began by saying: "Mr. Baxendale, I have desired for quite a while to talk with you upon a matter that you may know nothing of, and yet it very deeply concerns both of us as, well as the church."

Mr. Baxendale wondered what the absorbing question, which seemed to agitate his companion so unusually, could be, but silently awaited developments.

"The church is not running as smoothly as I should like to see it," continued Mr. Randolph.

"I was not aware that anything was wrong. The audiences have been extraordinarily large of late, and accessions have been frequent," said the pastor, with marked surprise.

"Yes," was the reply, "the services are well patronized by the membership as a whole and likewise by the public—I have never known such an attendance as we have had in the last year. But some of the leading members—including a few prominent officers—are alarmed concerning your attitude, indirectly exposed in an occasional sermon, towards the doctrines of the church."

"Ah! I see!"

As this exclamation escaped his lips, the pastor moved nervously in his seat. His mind flashed back over his ministry, and he remembered that Mr. Steele and possibly two or three others frequently looked down and sometimes covered their faces with their hands while he was preaching. He was also reminded that some of the officers—especially Mr. Steele—had absented themselves from the services a good deal of late, and that they were not as cordial with him as they had been in the earlier part of his ministry.

"I am one of your best friends," resumed Mr. Randolph, "and I have done all in my power to keep down criticism. But I find myself inadequate to the task. I believe you, alone, hold the key to the situation."

"May I ask," inquired the minister, "if my sermons have met with your approval?"

"Yes, and no," was the half apologetic answer. "I love the church and am wedded to its doctrines, and sometimes I have had the impression that your views did not exactly square with them. Yet I have tried to make myself think the utterances to which exceptions are taken, do not exactly represent you. I have been intimately acquainted with ministers all my life, and know that, like other people, they are human. They are therefore liable to make statements—perfectly clear to themselves—that do not convey the right meaning to the audience. I believe you to be sincere and sound, but fear that at times you are a little indiscreet."

These words of commendation and rebuke, instead of consoling the minister, stirred his very soul, and caused him to feel intensely the gravity of the situation. "Can it be," he thought, "that I am so hopelessly out of harmony with my denomination? These revelations indicate danger! Randolph is not an alarmist, by any means, and there must be some serious trouble on hand."

A terrible silence ensued. For miles, the two men looked straight ahead—each felt that something more ought to be said, but neither knew how to begin. "Old Ned" wondered why his master kept tickling him with the whip—an unusual thing indeed! The faithful old horse trotted with a briskness that even surprised himself.

Mr. Randolph and Mr. Baxendale had enjoyed a close friendship for many years, and ordinarily they could spend hours together without conversing incessantly or feeling in the least embarrassed. As is perfectly natural when two people are thoroughly congenial to each other, constant conversation was not essential to their pleasure in each other's company. But the circumstances of this particular drive seemed to place a barrier between them, and each felt uncomfortable.

Finally, the silence was broken.

"I thank you, Mr. Randolph,"—the minister spoke in a calm, resigned way, so characteristic of him when stating a resolution born of potential conviction—"for calling my attention to this matter. I fully comprehend its seriousness and shall give it careful consideration. I now think of making a clean breast of my doctrinal position by stating it concisely from the pulpit next Sunday."

"It might be well," responded Mr. Randolph, at the same time doubting the wisdom of such a bold venture, "but go slowly and with great care. The ground we are now treading is treacherous." Happily for both, the conversation was suddenly cut short by the surrey's coming to a standstill under the driveway of the Randolph mansion. Mrs. Randolph, Alma and Ralph Cunningham were sitting on the front piazza.

"You drove longer than usual, my dear. We grew tired of waiting and began eating the fruit some time ago."

As Mrs. Randolph administered the gentle rebuke, she gave her husband's whiskers a mischievous tug.

"That was right," interrupted Mr. Baxendale, "I see there is some left"—and reaching to the table he helped himself, forgetting for the time being the ordeal through which he had just passed, and feeling at home, as usual, with the Randolphs.

"I saved this plate of cherries for you," said Alma, holding out the dish of honor and laughing, "I know your fondness for cherries. All country people like them!".

"Yes," he responded, sampling a luscious berry, "when a boy, I almost lived in the cherry trees at this season of the year. It was kind of you to select ripe, perfect ones for me."

Ralph Cunningham consulted his watch and signified his intention of going.

"Wait a few minutes," suggested the minister, "until I destroy this plate of fruit, and we will walk up the street together."

"All right," assented the young man. But it was plain to be seen that he did not particularly care for his pastor's company. As they took their leave, there was photographed upon the heart of each a scene that inspired both joy and pain. Alma stood over against some lattice-work, through the diamond shaped openings of which the full moon sent its shimmering light. In a simple evening gown, a half-grown rose in her hair, and the lattice diamonds, with here and there a tiny branch of honeysuckle, painted in silver upon her fair face and arms, she would have been beautiful even in the eyes of a woman-hater.

Mr. Baxendale wondered if Ralph Cunningham were fascinated by the picture, and Ralph feared the minister was.

(TO BE CONTINUED.)

THE GREAT CONVENTION

As Seen from the Dome

BY F. D. POWER

Only glimpses can be given in one general survey of so great a thing as our St. Louis convention. It is like viewing the glory of the World's Fair, which covers 1,240 acres, from the top of the Ferris Wheel. While some inconveniences resulted from the character of the halls where the convention held its sessions, and the great difficulty of hearing some of the speakers, on the whole it has been a successful and inspiring assembly of devout men and women from all over the land. Noble addresses, great sermons, uplifting devotions, splendid reports, happy fellowship, glorious singing, fine enthusiasm, harmonious action marked this holy convocation from beginning to end. It was a vision from the mountain top which will not fade from the memory of those who were permitted to enjoy it, a milestone in our missionary history which will be more to us than the great Exposition to the Mississippi Valley.

First place in the three conventions is always granted to the women. In some respects it is not the best. Many delegates do not come so early and the sessions have not the advantage of the momentum which is gathered as the meetings continue. The Woman's Board, however, is equal to the demands of the hour and gives a blessed beginning which helps all the later interests. They never made a more encouraging report of work done, and many features of the program were unusually excellent. Their 284 workers in five different countries make a splendid showing. With receipts of $167,084, a gain in round numbers of $20,000 for the year, and an increase of 58 auxiliaries and mission circles, and the charmed number, 40,000 women, they have taken advanced ground. With but one-fifteenth part of our women engaged wonders have been accomplished. What would be done if, instead of 40,000, we should enlist the host of 600,000!

Sunday, Oct. 16, was a high day. Many of the city pulpits were occupied by the preachers in attendance, and at 3 P. M. opportunity was given to the great host of 12,000 believers to preach with one voice the gospel in the loaf and cup. Never before, perhaps, has there been such a scene on this continent. It was a never-to-be-forgotten sermon, severely simple, yet divinely eloquent, silently preached, yet spell-binding and stirring as no human voice could have ever made. Twelve plain tables with simple white coverings, four and twenty elders presiding over them, and one hundred and forty and four deacons to serve the elements; twenty-four unleavened loaves, and twenty-four gallons of unfermented wine; a tender address and words of gratitude over the sacred symbols, and the great multitude with reverence and silent adoration remembered their Saviour. "'Tis Midnight," and "Night with Ebon Pinion," and "Nearer My God to Thee," and "Alas, and did my Saviour Bleed," were sung softly by the choir of a thousand voices. An offering was taken for the aged and infirm preachers, "twelve quarts of money," nearly a round thousand dollars was given quietly and gratefully, and a consecration hymn sung, "I'll go where you want me to go, dear Lord," and with "Blest be the tie that binds" the great Lord's Supper closed, and the vast assembly quietly dispersed. It was an amazing demonstration which could only have occurred in honor of one King—the King of kings. Brethren from all parts of the world sat together in the heavenlies. In one group were thirty Chinamen, on the platform was one of the Japanese commissioners, and representatives were there from India, China, Hawaii, Cuba, Porto Rico, the Philippines, Mexico, Australia, and other lands, besides the host from Maine to California, and from Oregon to Florida. It was a beautiful exhibition of brethren dwelling together in unity, a foretaste of the time when they shall come from the east and the west and the north and the south, and sit down with Abraham, Isaac, and Jacob in the kingdom of God, at the great marriage supper. Had this been all, it would have been worth every man's journey.

Our Foreign Society sessions were full of inspiration. The great communion was held in the Coliseum where Parker was nominated and the famous telegram from Esopus created such a stir; the societies met in the Music Hall adjoining. Below the stage was a lagoon used for spectacular effects, which might well have passed for a baptismal tank. The audiences were great, and kept together to the close, notwithstanding the attractions of the greatest Fair the world has ever seen. The Foreign Society report shows commendable progress, seventeen new missionaries sent out, $211,318 raised, 438 workers sustained in twelve foreign fields, above all, the increase in the number of churches contributing to this great service for the evangelization of the world. The "Living Link churches," the discussion of Children's Day, and the introduction of missionaries caused most enthusiasm. Mrs. Macklin's little speech about "the baby" caught the people, and there were loud demands for "the baby"; and without disparagement of any of the really great speeches, so worthy of a noble occasion, that of Vernon Stauffer on "Fellowship with Christ in His Sufferings" and touched the sweetest and deepest chord. Money was subscribed for a woman's college in Tokio.

The Home Society had an admirable account to give of its stewardship. Every one interested in our cause must be profoundly grateful to our home secretary for the way he has lifted the parent society into new life and made possible the larger evangelization of our own land. With receipts for the year of $85,755 we have 353 evangelists supported, 165 churches organized and 16,861 additions. To those of us who can look back a few years these figures show a marvelous growth. A like increase for another quarter of a century will mean a million and a half annually poured into our home missiouary treasury. The sessions of the convention devoted to our home work cover many interests and were all marked by the same spirit that was seen in preceding meetings. The consideration of evangelism, the proposition for union with the Free Baptists, the hours devoted to Church Extension, Ministerial Relief, Education and to the Benevolent Association were most important and inspiring. The work for the orphans, aged and infirm, as presented by Mrs. Meier, always calls forth the most sympathetic and profound interest; and the great work of our schools and colleges is evidently taking deep hold upon the heart of the brotherhood. The closing meeting of all the conventions in Festival Hall within the Fair grounds was a fitting end to the series, when perhaps 4,000 gathered and Governor Francis gave his words of welcome.

The convention was attended by many old Disciples, not a few of whom remembered hearing Thomas and Alexander Campbell. Then the number of babies was unusual. One, Naomi Cole, a pretty little one of five months, was in her fifth convention. Since she was five weeks old she has never missed a prayer-meeting, a C. E. meeting, or a session of the Sunday-school. There was a regular nursery for such tiny convention goers, and eighteen were gathered under its protecting care at one time. Much the most hopeful feature of the convention was the large attendance of young preachers and business men. In all over 20,000 people came up to these holy festivities. And the most remarkable thing was the way the convention held them to the last. It was a rare test of loyalty, but it was well met. Too much could not be said in praise of the pastors and churches in St. Louis in the management. The arrangements were as perfect as it was possible to make them. Those of us who came from other parts of the country have a new conception of the glory of the city beside "the Father of Waters," of the great land we love, and of the holy cause to which we are devoted. The convention will be a precious memory, but most of all a mighty inspiration.

What is a Good Prayer-Meeting Topic

By Amos R. Wells

A good prayer-meeting topic will be practical. It will be suited to all the church, old and young, rich and poor, learned and ignorant. It will always have in view the prayer-meeting goal, "General Participation."

A subject that renders general participation almost impossible is "The moral uses of luxury and beauty," or any other topic quite philosophical and theoretical. "The responsibility of wealth" is not a healthful topic, because few are wealthy; "Our responsibility for our dimes" would be more to the purpose. "The office of deacon and its significance," "The prevalence of divorce,"—such themes are not useful, because few are deacons or expect to be, and few, happily, have anything to do with the divorce courts.

The most useful topics are those that are based on the largest needs and experiences, such topics as: "What I have learned from trouble"; "Hospitality—the Christian's duty and joy"; "Stealth in relation to religion"; "What a consciousness of Christ's presence has done for me."

Good themes, therefore, are those based on the virtues and vices, such as humility, cheerfulness, honesty of word and deed, punctuality, reasonableness and their opposites. The Bible is a part of the experience of all Christians, and therefore a good topic is one that takes a Bible scene or simple passage, and calls for lessons from it—Christ's walking on the water, the twelfth of Romans, the third of James, Elijah in the famine, David and Absalom. Topics based on natural analogies are good, because they draw on such a wealth of personal experience and scriptural allusion; for instance, I have never known a poor prayer-meeting when the subject was growth.

Far more attention than is now paid should be given in our prayer-meetings to local conditions. At the beginning of the school year discuss "How to co-operate with our schools." Just before election talk about "What our religion should do for politics." With an eye to the public library and the newspapers, have a prayer-meeting on "The Christian use of books and periodicals." Before the week of prayer ask the church: "Shall we have a revival this year?" At any time, you will have a good meeting on the theme, "The worldly influences surrounding our young people."

Along this same line, we need to pay more attention in our prayer-meeting topics to the regular departments of church work. Once a year devote a prayer-meeting evening to the Sunday-school, another to the young people's society, another to the church finances, others to church music, missionary work, care for strangers and the sick, increase of the church membership, the church's social life, home life, the prayer-meeting itself.

As to the form the topic shall take, it has been made abundantly evident that my preference is for the question. There is a snap about a question, a personal appeal, that commends it especially to a meeting for general participation. Compare the following topics in their affirmative and interrogative forms: "Advance steps for our Sunday-school." ("What advance steps should we take in our Sunday-school this year?") "How to increase participation in our prayer-meetings." ("Why do so few take part in our prayer-meetings, and how can we get more to take part?") "Wanted—an increase in our missionary contributions." ("How can we increase our missionary contributions?") "Your most helpful Bible passage." ("What Bible passage has helped you most, and how has it helped?") "The world's betterment or deterioration." ("Is the world growing better or worse? Why do you think so?") "Improving our town." ("What can we do to improve our town?") "Reasons for your belief in prayer." ("Why do you believe in prayer?") It will be noticed that the question form usually requires more words, but it will draw out more speakers.

Some ministers have a fondness for serial topics, but I seriously question their value. They are sure to become monotonous. Take even a series so varied as would be one on Paul's "fruits of the spirit." I am sure the church would become almost sick of Christian graces before the list was completed; and even if the meetings were good ones, they would be far better if separated by considerable intervals. Prayer-meetings are not study classes. Cumulation of effect is prevented by those seven distracting days that intervene. It is better to make each meeting stand on its own legs.

I do not think that the prayer-meeting topics for a church should ever be selected by only one man, be he the wisest minister that ever lived. Indeed, the wiser he is, the more clearly will he perceive his inadequacy, unaided, for such a task. The annual lists of prayer-meeting subjects now put forth by the leading denominations should be obtained and carefully scanned for suggestions, but never slavishly followed. Many ministers have tried the plan of setting up in the church a box in which the church members may place requests for the consideration of certain topics in the prayer-meetings, and have been disappointed in the result. Ah, no! That is too easy a way of doing a difficult thing.

The minister, in the main, has himself alone to depend upon for these themes; but he will succeed only as he lives close to the hearts of his people, knows their needs intimately, and can voice them when they cannot voice them themselves. If any person in the church has the rare gift of forming good prayer-meeting topics, the minister will, of course, use that gift to the full; but the completed list must be the minister's alone; it must not be a compromise or a combination.

I believe that the list should be announced far in advance; in no other way can the thoughts of the people grow around the topics. This previous announcement need not prevent the substition of some more timely theme as occasion arises; but if the topics are chosen with careful forethought, there will be little need of change.

As the church uses such a list, however, the wise minister will watch it thoughtfully, keeping careful records of the topics that are least fruitful and of those that are most fruitful, noting the apparent reasons, and thus learning alike from failure and success.

On the whole, it appears, the central thought in the selection of prayer-meeting topics is life. Let them be built on the lives of the people, their sorrows and joys, their fullness and needs, their sins and goodness, their convictions, gropings and aspirations—base your prayer-meeting topics thus on life, and upon them new life can and will be erected, the strong walls and soaring towers of the kingdom of heaven.

Auburndale, Mass.

Fellowship With Christ in His Sufferings.

(*Continued from page 1380.*)

of sacrifice, its manifestation of divine love, it speaks a deeper, tenderer message:

"He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by his precious blood."

Glorified by divine love, the cross becomes "the temporal display of God's eternal heartache; the disclosure of the pains to which the Father will go to save his helpless, erring children; the final and consummate act in the life of our Lord in which his suffering heart of mercy and love becomes clearly unveiled to the world. And it is more, let us believe it with all our hearts, it is more; it is the appeal that heaven makes to earth, that divinity makes to humanity, the appeal to link life and service, to become laborers and sufferers together with God in making the message of the cross effective unto all men. The very heart of its appeal is this:

"Christ was crucified for thee, that thou mightest be crucified with him." Wherefore it is written: "For even hereunto were ye called; because Christ suffered for us, leaving us an example, that we should follow his steps."

(*To be continued.*)

Our Budget

—The convention of 1904 has taken its place as history.

—Taken all in all it must be pronounced the greatest convention we have ever held. In attendance, enthusiasm and sustained interest until the end, it breaks all previous records.

—All our local churches are girding themselves for aggressive work in order to utilize the influence of the convention. The Fourth church is having a series of evangelistic meetings, and there is a plan for a simultaneous evangelistic movement of our churches at the close of the holidays.

—We would like to devote a whole page in our next issue, or the one following, to "Echoes from the Convention," in which hundreds of our readers will express in a sentence or two some thought or sentiment concerning the convention, or some lesson which it teaches. Use postal cards and show us how much you can say in briefest space. Do this at once, while the convention is fresh in your minds.

—As the Christian-Evangelist devoted a large amount of space in advertising the convention, we feel it due to our readers and to the cause which the convention represents, as well as to our reputation as a religious newspaper, to give a full report of the convention. In this number we give quite a full report of the proceedings, with brief synopses of some of the addresses, and in future numbers we shall publish at greater length some of the most important addresses.

—Many of the delegates of the convention remained over last Sunday and attended our services, several of the ministers filling our pulpits. Among these were Bro. A. C. Smither, of Los Angeles, Cal., who spoke at the First church in the morning, and Dr. Macklin, of China, who spoke at the same church in the evening. In the Endeavor meeting at the same church nearly every state in the Union was represented, besides India, China, Japan, Africa, Hawaii, and perhaps other foreign countries.

—"God be with you till we meet again" was the final song.

—N. E. Corey has entered upon the pastorate at Augusta, Ill.

—John Rhoels, of Fresno, has taken the pastorate at Maryville, Col.

—B. H. Sealock, though taking work in the University of Chicago, still preaches regularly at Palo.

—The collection taken at the great communion service for Ministerial Relief amounted to $968.77, and filled 12 quarts.

—C. F. Stevens, pastor at Trenton, Mo., where a new church has just been dedicated, has resigned. Rumor has it that he will go to Wichita, Kan.

—J. A. Lytle has closed his engagement as evangelist of the sixth district, Illinois, and is ready to arrange for meetings anywhere this fall and winter.

—Rollin C. Ogburn has located with the church at Flora, Ill. A $15,000 brick building has recently been completed and there is a united, active membership.

—F. D. Butchart, who has been for three years pastor at Chagrin Falls, O., has resigned to take up the pastorate of Aetna street, Cleveland, recently made vacant by J. E. Pounds.

—J. D. Shelburne and family were tendered a reception by the members of his new charge, the Central Christian church, Toledo, O. The church building has been redecorated and recarpeted.

—Bro. James E. Hawes, singing evangelist, has just lost his wife, who suffered for five years from cancer. Many will weep with him.

—John G. Engle, of Kimberlin Heights, Tenn., after spending his summer vacation in Kansas attending the State Normal and supplying his brother's pulpit, has returned to Kimberlin Heights to resume his work in the school of the evangelists.

—A. E. June, Brother Hardin's "convert," made a very pleasing impression on the convention. He emphasized the need of the simple New Testament plea in New England, and felt that any self-sacrifice in the sending there of able men would be well repaid.

—Mrs. Julia Keith Shrout, wife of O. P. Shrout, of Woodland, Cal., organizer for that state, represented Northern California in the National Convention. The Pacific Coast had a pretty good representation. They came after the next convention, and got it.

—J. E. Lynn, of Warren, O., has been delivering a series of Sunday evening sermons on "Beacon Lights of Bible Times" in which the lives of the great prophets of Israel from "Moses the founder of his nation" to "Jeremiah the Martyr" were studied.

—Walter P. Menges, Rath, U. P. India, writing to the editor under date of Sept. 22, says: "A week ago last Lord's day we had six confessions and baptisms at the close of the regular service. Truly, the Lord hath done great things for us whereof we are glad."

—Mrs. Anna Sellers and Mrs. Martha K. Thompson, of Iowa, have just given our National Benevolent Association $500 and $100 respectively on the annuity plan. Inquiries concerning this work and method of help may be addressed to Secretary Geo. L. Snively, 903 Aubert Ave., St. Louis.

—The Clinton district convention was held in Butler, Mo. The attendance was not large, but the program was fine. The officers for the ensuing year are: H. Jas. Crockett, Butler, president; G. E. Pruitt, Harrisonville, vice-president; Agnes West, Butler, secretary, and S. W. Crutcher, Lamar, treasurer.

—We regret that in our convention report our types read a name wrong. It was Mrs. W. E. Walton, of Butler, Mo., who sang at the mass meeting that initiated the regular sessions, not Mrs. W. E. Baldwin. As the name was announced indistinctly from half-way across the Coliseum the reporter's mistake is not surprising. Sister Walton takes considerable interest in C. W. B. M. work.

—A dispatch from Kansas City, Kan., in our daily press, announces that the ladies of the North Side Christian church in that city "are working with the men by torchlight, and handling pick and shovel," in order to hasten the completion of their new $20,000 building. That is the pluck and energy which always win. We predict the success of that church.

—There were the usual number of college banquets here during the convention, and these reunions of the old boys along with the younger ones were greatly enjoyed by all. There is no institution, except the church itself, that forms stronger ties of friendship and comradeship than the colleges. It is no wonder, therefore, that their alumni avail themselves of the opportunity offered by our conventions for these reunions.

—"I subscribed for the Christian-Evangelist a few weeks ago, and I will say that I am well pleased with the investment," writes a brother from Alabama. That is the testimony of those who have been reading the paper for more than a quarter of a century. It is to be regretted that so many good people do not know what kind of an investment it is to subscribe for the Christian-Evangelist. Can't each reader do a little quiet missionary work in this direction?

GIVEN AWAY

FREE

To Our Old Subscribers

A Beautiful $5.00 Lithograph Chromo of ALEXANDER CAMPBELL.

THIS is truly a work of art, 14x18 inches, and there are only a few copies left, which we will send free of charge to any of our regular subscribers of the Christian-Evangelist who will send us just one new name at the regular rate of $1.50. Thousands of these beautiful pictures have been sold for $5.00 each. Do not fail to take advantage of this opportunity at once. It will be the last chance you will have to secure this lovely prize.

—ADDRESS—

Christian Publishing Company,
1522 Locust Street, St. Louis, Mo.

—Sister Macklin had to leave the convention. They have a sick child at Des Moines. Dr. Macklin was much interested in the jugglery of the Moqui "medicine man" on the Pike. He addressed a large audience at the First church Sunday. On the Sunday evening of the convention, 41 states and territories and 10 foreign countries were represented at this church.

—The state of Washington, at the November election, is to vote on the constitutional amendment authorizing the employment of chaplains for state, penal and reformatory institutions. It should pass, of course. No civilized state can afford to deny to the inmates of such institutions the ministration of the gospel, which often finds a reception under such circumstances, when it would be rejected under others.

—One of the healthy notes struck during the convention was that which repudiated the help of social entertainments, with their usual accompaniments, for the financial benefit of the church. This repudiation was heartily applauded by the convention. There is evidently a growing feeling that money raised in this way is, in the long run, weakness rather than strength to any church. It may help to meet an emergency, but the final result will be to demoralize the spiritual life and bring confusion to organized, efficient, systematic giving. Of course no one ought to be unreasonable about a matter of this kind. Speaking broadly, it may be asserted with confidence that those who resort to this means do so with motives which cannot be questioned. They feel the stress of financial pressure, and they honestly think that these entertainments are innocent and will contribute largely to unburden the financial situation. But those who have watched the effect of these social entertainments are almost unanimous in their opinion that their influence is, upon the whole, disastrous to even the benevolence of the church. All oblique giving must be more or

less abnormal, and does not stimulate that personal sacrifice which lies at the very foundation of worthy benevolence. Surely all Christians ought to rejoice if the questionable methods now used for money getting should be abandoned and the churches everywhere should return to the apostolic rule of giving. This would make our contribution a part of our religious service, and consequently our giving would be as sacred as anything else associated with our religious life. At present, we fear that this is not always the case. Contributions are made either under a stress of pressing necessity or else in a sort of *quid pro quo* spirit, such as is begotten and fostered by the modern methods which have become so popular. It is a healthy sign to note the reaction against these methods. Let our giving be in the name of the Lord and for his sake who has redeemed us with his own precious blood, since all that we have belongs to him; and this service should be freely rendered whenever legitimate calls are made upon our benevolence.

—The placing of our bureau of evangelization under the supervision of the general board of Home Missions, and making it a department of that work, does not mean any curtailment of interest or of aggressiveness in evangelistic work; but is intended to avoid the possibility of any friction in their co-operation. The present plan seems to us to unify our work and to give it greater opportunity of success. The Board of Evangelization, whose headquarters are at Des Moines, Ia., remains the same as before with the exception that C. S. Medbury is substituted for General F. M. Drake, deceased. These are men whose hearts are in this work and their wisdom and zeal will give added success to this department of our work.

—Some of the addresses delivered during the great convention were very suggestive. Not the least in this respect may be mentioned the address of G. H. Combs, of Kansas City, part of which we print this week. His address bristled with vigorous epigrams, one of the most important of which affirmed that "we must save our country for Christ in order to save our country." If we are patriots, in the true sense, we must be Christian patriots. The danger to our country comes from neglect of our religious opportunities. As we are approaching a presidential election, it is important for us to remember that the salvation of our country depends far more upon our devotion to Jesus of Nazareth than to either Mr. Roosevelt or Mr. Parker. We sometimes lose our heads about an election to an official position, but our safety would be secured better if we would completely lose our hearts by giving them wholly to him who alone can secure for us an assured and blessed destiny as a people.

—The local publicity committee especially desire to acknowledge the courteous attention and co-operation of Mr. Yost and Mr. Leadbetter and Mrs. Underwood, of the "Globe-Democrat," Mr. McCauliffe and Mr. Foppe of the "Republic," and Mr. Hartung of the "Star." The latter was especially energetic. The Post-Dispatch, supposed to be an enterprising paper, was entirely "out of it." It made several bad "breaks" in the few reports it had. The only news it seemed eager to get was about a certain spiritualistic seance in which most of the convention thousands were not interested. To Mr. Hench also, of the Associated Press, the convention and many thousands of people over the country are indebted for his appreciation of the fact that some things that happened in our convention had real news value to more people than a prize-fight.

—The convention this year has attracted more newspaper notice, inside and outside the city, than any we have ever held. The St. Louis papers gave three times as much space to it as they have been accustomed to give to similar conventions. For the World's Fair city has entertained nearly four hundred conventions this year, and the pages of the local newspaper have simply been crowded with a great variety of interests clamoring for space.

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World's Fair Pavilion Fund.

The following sums have been received since our last report:

Thos. E. Bondurant, Deland, Ill.	$10 00
S. S. Jones, Danville, Ill.	2 00
May sisters, Cincinnati, Iowa.	1.00
Stacy Pettit, Fort Smith, Ark.	1.00
A. J. Thompson, New Albany, Ind.	1.00
Miss Mary A. Lyons, Hiram, O	.50
Mrs. J. K. Bondurant, Paducah, Ky.	5.00
Mrs. Anna L. Meals, Worthington, Pa.	1.00
W. J. Devol, Lebanon, Ind.	2 00
Bethany College.	25.00
Unknown.	1.00
Collection at convention	153.64
Total amount collected to date.	3,945.74

This still leaves a shortage, according to a telephonic message just received from Bro. J. H. Allen, of $250. It was our intention to take up a collection at the close of the service in Festival Hall, on Thursday, to finish paying this indebtedness, as we felt sure the people, after seeing the pavilion, would understand its value and be willing to contribute toward paying for it. The exercises were continued up to the very time when the organ recital was to begin, and we were compelled to omit it. There are a few unpaid pledges yet which we hope will be paid at once, and a number of others, who appreciate what has been accomplished through the pavilion, will, we trust, send us a free-will offering. We believe they will do this and do it promptly. In behalf of the committee,

J. H. Garrison, Chairman.

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The Business Men's Association.

One of the most significant movements of the convention was the organization of a business men's association, having for its purpose the enlistment of the business men of the church in the more active work of the churches, and their attendance at and participation in our state and national conventions. The business men's hour, presided over by R. S. Latimer, of Allegheny City, was a very interesting feature of the convention. Strong, practical addresses were made by several business men, showing how valuable a factor in all general enterprises our business men will be when they are fully enlisted. An organization was formed of which J. H. Allen, of this city, was made president, A. R. Teachout, of Cleveland, vice-president, Chas. Sala, of Minerva, O., secretary, S. H. Thompson, St. Louis, corresponding secretary, and W. D. Pittman, treasurer. It is the purpose of this organization to push its work vigorously and by the circulation of the following card to increase its membership to several thousands before the next convention. On one side is the Constitution and By-Laws, as follows:

CONSTITUTION AND BY-LAWS.

The name shall be the Business Men's Association of the Christian Church; Auxiliary to all the boards recognized by the general convention.

Object—First, to educate and enlist the men of the church in active Christian work. Second, to improve the administration of the business and financial affairs of the church. Third, to employ such agents and agencies as may be deemed advisable to accomplish these results, and to co-operate with the general work of the church.

Membership—Membership shall consist of members of the church.

Officers—Shall consist of President, Vice-President, Secretary, Corresponding Secretary and Treasurer, who shall be elected annually and serve until their successors shall be elected.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

What To Do.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills ever ywish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Christian-Evangelist. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

The meetings shall be held annually at the same time and place as the General Convention.

The Association may at its annual meeting adopt such by-laws as may be deemed necessary.

BY-LAWS

1. The officers of this Association shall have all the powers and perform all the duties usually incumbent upon such officers.

2. An annual FREE-WILL OFFERING from each member shall furnish the fund necessary to carry on the work of the Association.

On the other side is the blank application for membership.

APPLICATION FOR MEMBERSHIP

I hereby make application for membership in the Business Men's Association of the Christian Church, in accordance with constitution and by-laws printed on reverse side of this card, and will make a free-will offering of $.....payable when called for by the treasurer.

Name.....

Address.....

Date.....

There is a plan under consideration, which we are not yet authorized to divulge, which will mean a great forward movement in behalf of all the enterprises of the church. We shall have more to say concerning this movement, later on, for we regard it as having in it "the promise and potency" of great things in the future.

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Committee on Union with the Free Baptists.

The following were appointed on this committee:

Ohio.—S. M. Cooper, chairman; E. B. Wakefield, J. A. Lord, B. L. Smith.

Missouri.—J. H. Garrison, J. H. Hardin, D. R. Dungan.

Kentucky.—J. W. McGarvey, J. B. Briney.

Illinois.—C. A. Young.

Indiana.—L. M. Sniff.

Nebraska.—N. S. Haynes.

The Great Convention

Tuesday was the Home Society's special day, and after a prayer and praise service led by S. R. Hawkins, G. W. Muckley presented the report of the Board of Church Extension. This was a decidedly encouraging report, and was a good starter for that of the statistical secretary, G. A. Hoffmann, which followed. Benjamin L. Smith called special attention to some of the features in the American Christian Missionary Society's report. Details of these reports we give in other columns. Two of the old and dearly beloved men of the church were introduced—Prof. C. L. Loos, of Lexington, and James A. Leslie, of Cincinnati. Both were in the forefront of the battle in their day, and still carry the banner unfurled.

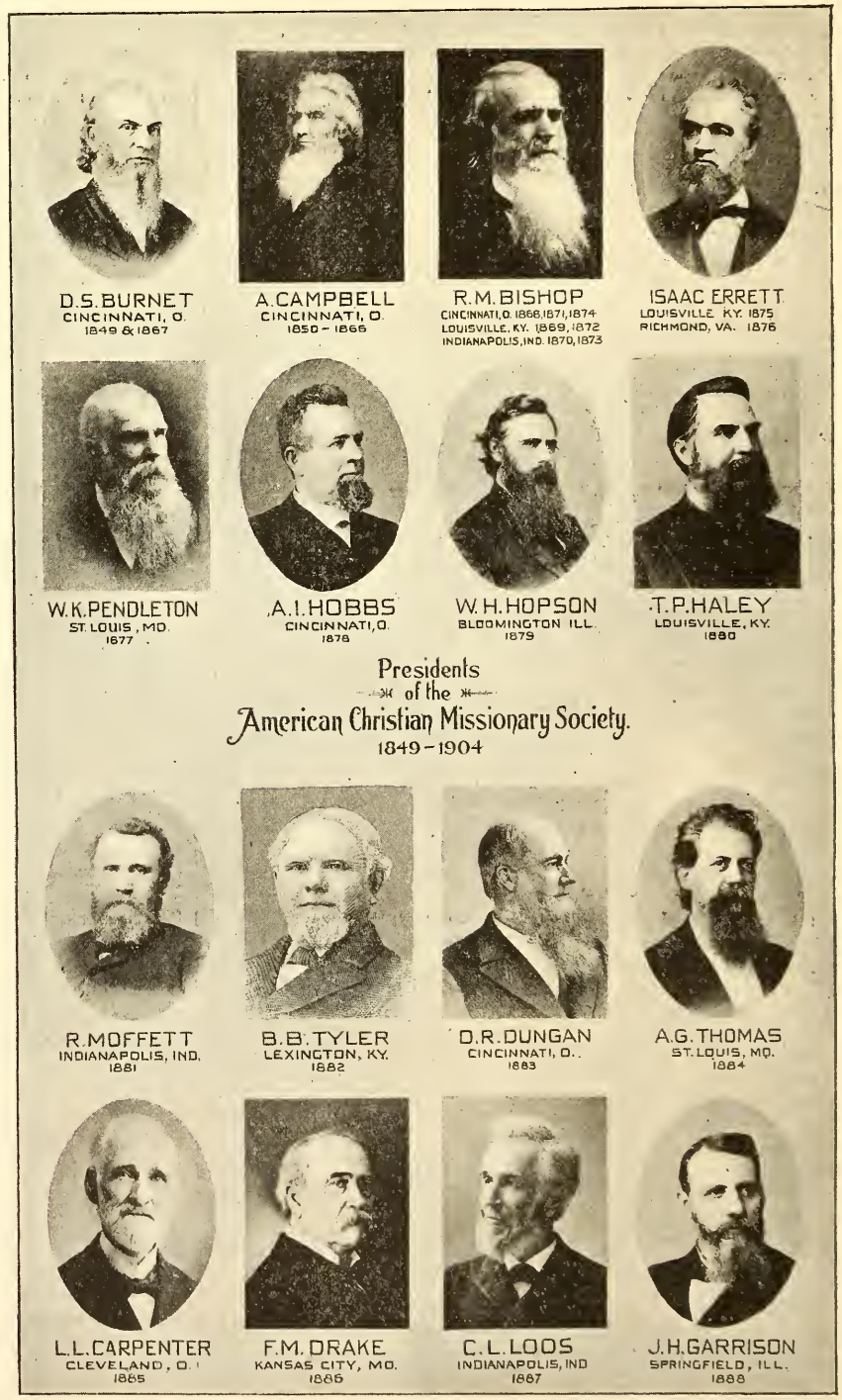
"The New Crusade" was the title of a very fine address by Geo. H. Combs, a portion of which we print in this issue, to be followed by the remainder.

A speech by Harry O. Smith on "Leaders who Lead," was programmed, but so much time was taken up with other matters that the speaker did not get his opportunity, and thus a good speech is reserved for another occasion.

The introduction of home missionaries followed: S. R. Hawkins, of Indian Territory, reported 115 baptisms as a result of the expenditure of $85.11. Altogether he reported 281 additions. F. H. Bright, of Western, Pa., touched on the historical significance of that territory. T. W. Pinkerton, of Salt Lake, declared that though he was "it" in the state of Utah, he wanted to have a little reserve force behind him nearer than 200 miles. C. E. Smith, of Charleston, S. C., introduced by B. L. Smith, as "coming from a good family," spoke of some of the "small tremblings that place had had since the earthquake" and the stirring up by the evangelistic meetings of Romig and others. W. O. Stephens told of the blight due to Catholicism in Louisiana, and J. A. Joyce narrated how six Disciples at Meadville, Pa., had grown to 45, and had just dedicated a church purchased from the Presbyterians at a cost of $4,000, with $1,000 improvements. E. S. Muckley, who had been in Portland, Oregon, since Jan. 1, was impressed with the fact that while our people are apostolic in lots of ways, in others they are not. For instance they had forgotten one-fourth of the population of Oregon is in Portland, yet there are only three churches and 700 Disciples in the city, while there are 110 churches and 10,000 Disciples in the state. E. G. Nicholson said the want in Minnesota was consecrated Christian preachers. W. H. Rogers, who, as Brother Rains said, has been "wandering in other pastures and come back to the green ones" showed the discouragements of the pastor in the east. But the Swampscott audience has increased from 30 to 75, and $700 has been collected to wipe out a floating debt. Miss Dorman, a good worker in the Home Society's headquarters at Cincinnati, was introduced and S. K. Hallam, spoke of the strategic value of Denton, Texas, it being an educational center. The new missionaries to Porto Rico—Dr. W. A. Allen, wife, and baby—who go hence to New York and then sail, were introduced and S. J. Corey, corresponding secretary of New York state, pled for the big eastern sweep of territory with its eight millions of population and "five times as many untouched by the primitive gospel as in the whole of the Louisiana Purchase." After J. H. Hardin had introduced A. E. June, who has come to us from the Congregationalists, Pres. Z. T. Sweeney announced "business."

The committee on place of the next convention recommended San Francisco, and the time Aug. 17-24. Dr. Moore immediately moved that the recommendation be accepted and was seconded by some one in the auditorium. When President Sanderson, of Eugene, Ore., moved the substitution of Portland for San Francisco, it was apparent, as President Sweeney said, that we were "evidently going to have a scrap." But it was good-natured. Each side was allowed two speeches of seven and a half minutes each. Portland had the first round, and E. C. Sanderson urged in its behalf that the Lewis and Clark Exposition would enable the delegates in one day to get a good knowledge of the whole coast. W. M. White, for the Golden Gate City, extended a map showing that it was the geographical center of the Pacific Coast. He would not plead for the sake of men fifty years in their graves, nor urge any local considerations. H. A. Denton said lots of rough things about California, and made the mistake of insisting that no "rates" could be obtained for a convention there. A. C. Smither replied that that matter was settled in black and white. He, in turn, good-humoredly riddled Portland—a town that had "butted in"—and the Missouri-Portland speaker who "had to be shown" a whole lot of things he did not know. When the vote was taken San Francisco won easily, and President Sanderson moved that the vote be made unanimous. Spontaneously the convention burst out into

"Blest be the tie that binds."



By far the most exciting event of the whole convention followed. The report of the committee appointed to consider the propriety of the union with the Free Baptists was read, and Dr. G. H. Ball, president of Keoka college, New York, was introduced to the convention. Amid great enthusiasm, this stalwart of his denomination said that the time had come for action. There was, he declared, no reason why the two brotherhoods should not be one in name and spirit. "We believe alike," he said, "our plans of work are the same, and there is no reason why we should not be a united people. We have come to understand each other. Our work demands our union. We are strongest in the east; you are strongest in the west. A union would be beneficial to both."

The nominating committee brought in the following names as changes from last year, all of which were accepted: President, E. L. Powell; vice-presidents, A. C. Smither, W. H. McClain, C. G. Kindred; recording secretaries, J. F. Ghormley, J. T. Boone, W. W. Smith. Board of Ministerial Relief: Samuel Ashley, Indianapolis; and I. J. Spencer, Lexington, Ky., instead of F. M. Drake and George Darsie, deceased.

The Evangelistic Hour was the chief feature of the afternoon session.

The sentiment which pervaded the symposium was that the decadence of the church began with the decadence of evangelism. It has come to be a recognized fact that the work of the church can no longer progress without consecrated earnest evangels, and that the future of the world rests to a great extent upon this work. Several of the speakers took the occasion to speak of the work of so-called evangelists who were afflicted with the itching palm, and whom they characterized as soul-savers at so much per dozen souls.

Especially strong in his remarks was W. F. Harlow, who said that evangelism would flourish when sectarianism had been put to flight and higher criticism had been banished. The greatest obstacle to the work of Christianizing the world is contained in the popular pastorates and the get-rich-quick pastors, who had become caterers to the classes instead of to the masses.

Allen Wilson lamented the slowness which, according to statistics, "takes twenty-five Disciples all of their time to bring one soul to God." W. J. Cocke, after briefly deploring the "lonesomeness" of the Disciple in Georgia, because there were so few there of his faith, spoke on "Evangelism, the Old Message for the New Century." Addresses on "What Evangelism Has Done," and "What Evangelism is Doing for Christ and the Church," were given by F. A. Bright, of Western Pennsylvania, and Charles Reign Scoville, of Chicago. Mr. Scoville called attention to J. Wilbur Chapman's statement that the Presbyterian church ought to imitate the Christian church in extending the invitation to join the church at the close of every service. "What Evangelism Ought to Do for Christ and the Church," was the theme of O. P. Spiegel, who said that "Christian citizenship will solve the race problem in the south, the labor problem in the north, and all other problems." A time when the daily papers would publish telegraphic reports giving revival "reports in round numbers, in apostolic terms," was prophesied by W. T. Brooks in his address on "The Future of Evangelism."

Following the report of H. O. Breeden on Evangelism, came speeches of great force by J. H. O. Smith on "Seeing the Multitude," and W. F. Richardson on "Our Unacknowledged Debt," a fine plea for the aged minister. We hope to give this at greater length in another issue. The report on ministerial relief showed a considerable increase in receipts over last year.

The largest night audience was present at the Tuesday evening session, when the outgoing and the incoming presidents were the speakers. The subject of Bro. E. L. Powell's address was "Sermons in Stones," and his plea was in behalf of Church Extension.

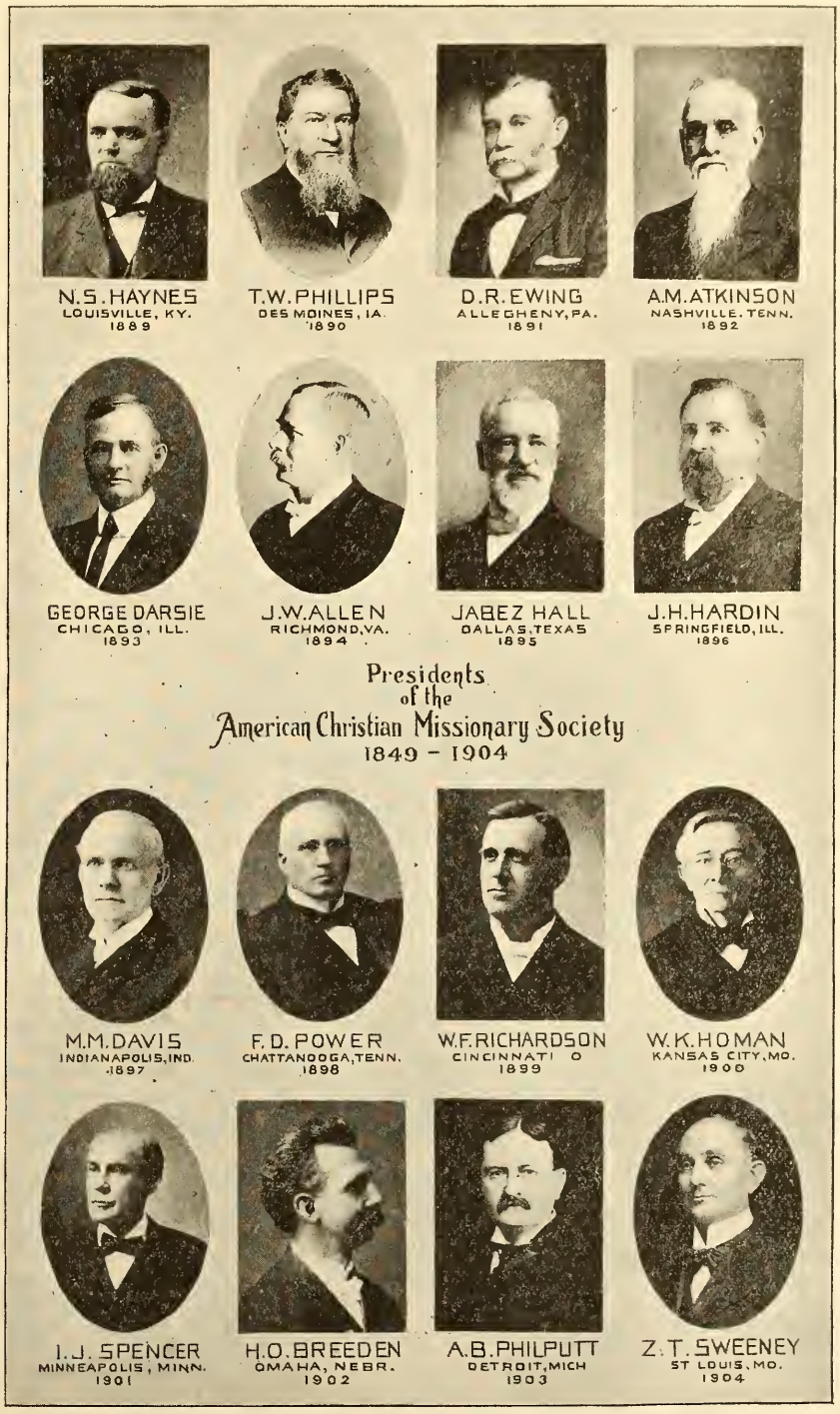
He said in part: Church Extension writes sermons in brick and mortar. It issues its orders that trees be felled and stones be taken from the quarry to pay tribute to the Redeemer. Christianity claims not only all men and all of man, but all things with which man has to do.

Every civilization gives forth a distinctive quality. Every century has its key. Each religious denomination has its message. What is the distinctive message proclaimed by the buildings erected by the Church Extension Board of the brotherhood of the Disciples of Christ? They speak, he said, of the simplicity of Christianity, of faith in the Christ of history, and liberty in him who had made them free. In this time of unrest, when propositional creeds and antiquated theologies are being buried without flowers or eulogy, this was their great day of opportunity.

The materialist does not believe in Church Extension. To him it is only so much brick and mortar. The pessimist does not believe in it, for every church building is a proclamation of optimism. The purpose of this meeting was to convert information into inspiration.

Church Extension is watchful without being intrusive, he declared. It gives out without the loss of self-respect to the beneficiary. It is not a refuge for the indolent, but a very present help in time of trouble.

An outline of Z. T. Sweeney's address, which was unusually long, is printed on another page.



Wednesday morning was the last session of the Home Society and was a notable meeting. E. B. Bagby presided, and after devotions led by W. J. Wright, the committees on recommendations and centennial made their reports, which we present in another column. A "Business Men's Session" was on the program and proved of great interest. R. S. Lattimer, of Allegheny, Pa., presided. Howard C. Rash made a good speech upon the American people and their mission to the world. Judge G. T. Dawes, of Indian Territory, spoke on "Materialism and Religion," and E. M. Bowman, of Chicago, on "How to Save the Cities." J. H. Allen, who was the originator of this business men's movement, spoke briefly of their purposes, and introduced W. D. Pittman, "a preacher who pays to preach." Brother Pittman explained that the Business Men's Association just formed was intended to educate, agitate and stimulate the Christian men in the churches so that they will give more of their time, money and influence to Christian work. A. E. Teachout spoke of the fine outlook through the business men's club in Cleveland. "Let us save the business men by giving them something to do in the Lord's vineyard," he urged. Jas. H. Fillmore thought that the saying that preachers have no business sense, was an invention of the devil. He believed many a preacher had talents to make him the president of a large business corporation. He strongly encouraged the idea of business men and pastors getting close to one another.

S. Lloyd Darsie made an eloquent plea for the conquest of the city. The city, he said, was the goal of our ambition. It was the unit of power in the early church. If in the past the great men had come from the country, in the future they would come from the city. In order to be a symmetrical people, we must enlarge our city work. In ten years, where the work was properly organized, we had gained 200 per cent.

President E. V. Zollars did not read the whole of his address upon "The Plan and Prospects of the Disciples," owing to lack of time. It will be printed later. He enunciated some of the principles which are likely to cause the Christian Church to live. One of these was the absence of a set creed. "It is dangergerous," he said, "to say that truth shall never change. Creeds may preserve the old, unchanging truth, but they make no provision for the new unchanging truth that must come into their system sooner or later. Some truth that the fathers held may not be true to us, and some truth that we now hold may not have been vital to the fathers."

"Other Interests" had the platform in the afternoon, when the session was held in the Coliseum. The feature of this occasion was the presence of about a hundred of the babies, cripples and orphans from the Benevolent Association homes. They marched down one of the aisles and took their seats on the rear of the platform. Mrs. Meier, president of the association, was introduced by George L. Snively, its secretary, and made one of her happy talks that "brought down the house." Grateful as they were for the $7,000 increase in their receipts last year, she said much more was needed for new buildings and enterprises throughout the country. The association wants to inaugurate a deaconess order, an assurance association, providing for sickness and burial fees and provision for aged ministers.

W. H. McLain, in his report on the National Bible School Association, gave a basis for co-operation. The method proposed in the report was adopted. This provided for a board of managers composed of twenty-one Bible-school workers in the United States and Canada. Some of its objects are the training of teachers, reading courses and the dissemination of information. The constitution and by-laws of the association were adopted and the provisional officers of last year, re-elected.

Prior to this there was a symposium in charge of Carey E. Morgan devoted to educational work. Three minute addresses were made by over a dozen speakers representing college interests. The general theme was that the world could not be evangelized without preachers and that the best preachers could not be obtained without schools and colleges, for the support of which strong appeals were made.

President Jenkins of Kentucky university made a strong plea on behalf of "The Child of the Church." "The childless church, and there are many of them, must find their house left desolate, their candlestick removed," he said. "If they have found children unfashionable, they themselves are fashioned for ruin. We are just beginning to realize the value of a child. This is becoming an age of child study, and its motto is, 'The child is father to the man.' A life can never get away from the effects of the early memorizing of the sacred text. And if not in childhood, then in manhood and in womanhood, should the divine text be learned. The public schools have learned the secret of the graded system. The Sunday-school must learn the same. Along with the text book, which is the Bible, there must, of course, go lesson helps. These should be made with the utmost care, and those who make them should be very carefully selected. No half educated, partially developed, narrow-minded writers can do work for the minds of the little people who are rapidly learning to know the best."

The last session of the regular convention was devoted to benevolence and education. But between speeches Dr. J. H. Garrison found an opportunity to present the report of the Christian Church Pavilion, which showed an indebtedness, roughly, of about $450. A collection was taken but the amount realized fell short by nearly $300 of that required. Thanks were tendered J. H. Allen, treasurer, and Guy Mariner, architect.

W. J. Russell made a fine address on behalf of the Benevolent Association, his theme being "Christian Philanthropy the Dynamics of Christianity." We hope to give later a fuller treatment of this than we can present here.

Harry G. Hill was the last speaker and at the outset remarked that the heaviest task of the convention fell upon the youngest cause and the youngest man among the speakers. He made a strong speech on behalf of the educational interests. After all that had been urged at the convention the real question that is at the base of all the work is that more preachers and better preachers are needed, he said. If we were to throw away 1,000 preachers we would be better off. Less than 1,500 preachers are giving full time to one pulpit. *Men* are needed more than money. He made no criticism, but was sure that better equipment would mean better efficiency. The college problem is, he declared, to-day the church's problem.

After "My Faith Looks Up to Thee" had been sung Dr. Garrison dismissed the convention with prayer.

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Disciples' Day at the World's Fair.

Our day at the World's Fair grounds was held according to plan, and the fact that the attendance then was 20,000 more than any other day of the week will doubtless be accepted by President Francis as one more piece of evidence that we "delivered the goods." This expression was used by Dr. J. H. Garrison who, as chairman of the great gathering in Festival Hall, introduced President Francis to the assembled Disciples. Dr. F. D. Power was in the midst of his address when the Exposition president arrived on the scene, so that the latter got a good dose of "sound doctrine" ere his turn came to speak. Dr. Garrison, in introducing him, said that Mr. Francis was not usually late, and then mentioned the fact there had been some doubts at one time recently about our being able to hold the convention here, but he felt there would be no question now about our having, in common parlance, "delivered the goods."

President Francis, who was very cordially received by the waving of handkerchiefs and the audience rising from their seats, said: "I is true that I am late, but it is not true that I am not usually on time. Sometimes I am very much tempted to break my engagements, so many are they, but I can assure you I had no thought of treating this audience in that way. First I would congratulate the Disciples of Christ and the directors of the Exposition upon the honor conferred upon it by their coming to St. Louis. There may have been a little skepticism among the directors as to your ability to fill the halls placed at your disposal, but they flatter themselves that they had not made it manifest. I have to confess that you have not only delivered the goods, but surpassed all expectations and fulfilled your promises.

"From my earliest recollections I have known

INTERESTING FACTS.

For Nearly Every Man, Woman or Child.

A short time ago we published an article recommending to our readers the new discovery for the cure of Dyspepsia, called Stuart's Dyspepsia Tablets, and the claims then made regarding the wonderful curative properties of the remedy have been abundantly sustained by the facts. People who were cautious about trying new remedies advertised in the newspapers and were finally induced to give Stuart's Dyspepsia Tablets a trial were surprised and delighted at the results. In many cases a single package costing but 50 cents at any drug store made a complete cure, and in every instance the most beneficial results were reported. From a hundred or more received we have space to publish only a few of the latest, but assure our readers we receive so many commendatory letters that we shall publish each week a fresh list of genuine, unsolicited testimonials, and never publish the same one twice.

From James Yemmeisler, La Crosse, Wis.: Stuart's Dyspepsia Tablets are doing me more good than anything I ever tried, and I was so pleased at results that I gave away several boxes to my friends who have also had the same benefits.

From Jacob Anthony, Portmurray, New Jersey: I have taken Stuart's Dyspepsia Tablets with the best results. I had Dyspepsia for 6 years and had taken a great deal of medicine, but the Tablets seem to take right a hold and I feel good. I am a farmer and lime burner and I heartily recommend to every one who has any trouble with his stomach to use these Tablets.

From Mrs. M. K. West, Preston, Minn.: I have received surprisingly good effects from using Stuart's Dyspepsia Tablets. I gave one-half of my last box to a friend who also suffered from indigestion, and she had the same good results.

From Mrs. Agnes K. Ralston, Cadillac, Mich.: I have been taking Stuart's Dyspepsia Tablets and I am very much better, and feel very grateful for the great benefit I have received in so short a time.

Stuart's Dyspepsia Tablets are a certain cure for all forms of Indigestion. They are not claimed to be a cure-all, but are prepared for *stomach troubles only*, and physicians and druggists everywhere recommend them to all persons suffering from Nervous Dyspepsia, sour or acid stomach, heartburn, bloating or wind on stomach and similar disorders.

of this church. It is dear to me by the early associations of youth, and doubly dear because of an uncle and aunt to whom I was devoted, both of whom were very actively associated with the Christian church. I came from Kentucky where you have many followers. On my fraternal side I am a Presbyterian and on my mother's side I am a Methodist. Though born and bred a Presbyterian, I had two sisters and a brother who were ardent members of the Christian church.

"Regardless of the different points of view in belief, no good citizen can fail to admire the influence exerted by the Disciples of Christ wherever they have a church.

"What would the world be without pulpi s? It would be like the solar system without the sun. You have carried into this Exposition the same activity and energy that has always characterized you. I have never known a member of your organization that was not ready to give a reason for his faith, and I have known many a one who could present his reasons so successfully and ardently that his antagonist could not answer him." Going on to speak briefly of the purpose and attractions of the Exposition, President Francis emphasized the good feeling that had been engendered throughout the country, the bonds of friendship it had cemented, and the sympathies which it had broadened. "God speed you in the good work which you are pushing so successfully," he said. "We think that in this Exposition we are elevating God's creatures. I would that more of the denominations of the United States had taken an interest in the Exposition, and that every day there could have been assembled in this hall meetings of different religious organizations." In passing President Francis said he was in sympathy with the growing feeling after union, but thought that perhaps denominations would continue to exist, and possibly had better exist. "No, no," came a voice from the audience, seconded by some other in the same terms. The Exposition president hesitated, and smiled as a ripple of laughter went over the house. He retreated from this *faux pas* gracefully with the declaration, "I know too well the strong reasoning power of the Disciples of Christ to enter into an argument." This retreat greatly delighted his hearers. He confessed that no religious body had ever held in St. Louis such a convention as that just held by the Christian church. He expressed himself as sure that the World's Fair authorities would be pleased to extend the use of that auditorium on any Sunday for a great union meeting for "the worship of that God whose beneficence we acknowledge, and without whose favor this Exposition could not have been held."

Dr. Power made a great address on the history and doctrines of the Disciples of Christ. It will be issued as a booklet. After a reference to the hand of Providence in America's religious history, he spoke of the rising of the teachers who plead for the Bible alone. Leaving the historical part he dwelt on our cardinal and fundamental matters of faith and our distinctive position, touching upon our plea for restoration, the rejection of human creeds, and our emphasis upon the divine sonship of Jesus. Other points touched were New Testament names, the work of the Holy Spirit; baptism, the Lord's supper, the Lord's day and the church.

Hundreds were unable to get into Festival Hall which can accommodate only about 4,000 people. The exercises began with the singing of "Coronation" and prayer by T. P. Haley.

A large reception was held at our Pavilion and later in the day receptions were held in many of the state buildings.

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Outline of Report of the Acting Board of Managers of the American Christian Missionary Society for 1904.

Our God has signally blessed the administration of this work and given to it an encouraging measure of success during the year.

Before filing the report, we desire to express our sense of loss for the noble souls who have dropped out of our ranks during the year. Among those we mention Francis M. Drake, the most liberal giver in our brotherhood; George Darsie, the prince of preachers; A. B. Phillips, the beloved; George Plattenburg, the faithful, and Mrs. D. R. Dungan.

The report then gives the following summaries:

The work of the year has been characterized by five distinct enlargements. The first of these is the enlargement in the number of workers and results. We note a gain all along the line in the results reported. The state and national boards show a total of 225 churches organized, which is a gain of 32 over last year. In the number of additions by missionary effort there is a gain of 3,603. The 353 missionaries supported wholly or in part by the national Home Board, report 165 churches organized, a gain of 44. They also report a gain of 2,047 additions to the churches, the gain in baptisms being 1,627.

Our second enlargement is in the gain in receipts from boys' and girls' rally day and from our Christian Endeavor societies. It is a very encouraging growth.

Though the sum total of all our receipts is less this year than last, the decrease is due to the falling off of donations to our permanent funds. The spendable money, on the contrary, has increased, and was $1,366.63 more this year than last. There is a larger growth in receipts from the Sunday-schools and Christian Endeavor societies than from other sources. The gain from the Sunday-schools is $1,607.92, and from the Christian Endeavor societies $984.11. This is cause for rejoicing, and proves that our young people are becoming more interested in the winning of America to the simple plea of New Testament Christianity.

Boys' and girls' rally day for America is growing in favor with our Sunday-schools, and we are hoping for a universal observance of this day in a few years.

During the year we have assisted more missionaries than ever before; the total being 353 as against 339 last year. One hundred and twenty were assisted by direct appropriations from our treasury and 233 by our appropriations to the various state boards of missions. These laborers report a total of 165 churches organized during the year, with a total of 16,861 additions to the churches. Of these 8,578 were by confession of faith and baptism, and the remaining 8,283 by commendation or statement. Miss S. B. Dorman was placed in charge of this work. The first year shows a gain of 101 contributing societies, and the amount contributed by our Christian Endeavor societies has been more than doubled. The Porto Rican work claims the attention of our Endeavorers, and it is for the support of our island mission that they are aiming for $5,000 during the year upon which we are entering.

Our fifth enlargement was in missionary educational work. We had 25,000 copies of the tract "Our Position," by Isaac Errett, and 25,000 of "The World's Need of the Christian Church," by J. H. Garrison, printed for free distribution at the World's Fair, and have greatly enlarged our work on "The American Home Missionary" and the leaflets devoted to home missions.

Summary of Work of State Boards.

Our various state boards of missions report: 198 churches organized; 13,390 additions by confession of faith and baptism; 10,894 otherwise; unclassified, 875, making a total of 25,159 by our state boards of missions.

Grand Total.

The grand total of national and state boards is:

Number of new congregations organized	225
Number of additions by confession of faith and baptism	15,470
Number of additions otherwise	12,748
Number of additions unclassified	875
Grand total of additions by home missions	29,093

This is a wonderful harvest of souls, and shows America to be the ripest field in the world for simple New Testament Christianity.

Financial Summary.
Comparative Table of Growth in Giving.

The following is the comparative table of receipts for home missions:

	1901	1902	1903	1904
From Ch's	$34,881.88	$39,761.27	$48,662.00	$47,951.41
" B. S.	3,674.54	4,647.72	6,807.13	8,395.05
" C. E.	912.93	1,119.92	858.45	1,842.56
" L. A. & other societies	437.70	293.00	707.95	586.75
From individuals	4,406.76	4,307.95	5,500.66	5,097.05
From other sources, interest & permanent funds	47,402.87	32,801.07	30,619.91	21,773.14
Total	$91,716.68	$82,930.93	$102,246.10	$85,755.06

We gratefully acknowledge our helpers in this great work—the 1,975 churches that have made offerings. Eight hundred and eighty-five Sunday-schools are enrolled as helping us this year; a gain of 199 schools. This is a growing list, and we hope to make the number 2,000 schools at an early date. Two hundred and ninety-eight Christian Endeavor societies are our helpers this year, a gain of 101 over the previous record.

Our Church Papers.

We acknowledge again and with renewed thanks the continued help and support our church papers are giving to this work; their columns have been freely open to us to present its claims upon the brotherhood. We know that this is their work and duty—the building up of the cause of New Testament

YOU HAVE NO FRIENDS

in any town or community but what will be greatly interested in a household remedy that is now being used extensively throughout the United States as a complete and permanent cure for catarrh of the mucous membranes, dyspepsia, constipation and all diseases of the liver, kidneys and bladder. Only one dose a day is necessary. Write at once to the Vernal Remedy Company, LeRoy, N. Y., as they have so much confidence in this remedy that they will cheerfully send you free of charge a trial bottle of Vernal Palmettona (Palmetto Berry Wine), so that you can quickly convince yourself of the wonderful results to be obtained from its use. Sold by druggists everywhere, but don't hesitate to write for free trial bottle and booklet.

"The Effervescent"



Relief for

Rheumatic

and gouty aches and pains.

Expels excess of uric acid, the Rheumatic and Gouty poison, by its gentle but efficient action. Contains no narcotics or heart depressants. *Cannot harm—can't help but help.* A postal will bring leaflet. At druggists, **50c. & $1.** or by mail from

The TARRANT CO., 44 Hudson St., New York.

Christianity—they in their corner and we in ours, and we wish to gratefully acknowledge their help.

We wish to give grateful recognition to our individual givers; T. W. Phillips supported John A. Joyce in western Pennsylvania as his own missionary; Howard C. Rash supported Frank L. Van Voorhis in Oklahoma; S. M. Cooper supported J. O. Shelburne as missionary in Cincinnati. Hundreds of others came to our help, as the published list of contributors will show. We thank God for these friends of home missions.

The report then mentions the eleven Named Memorial Funds of $5,000 each, and gives the work done by each one of these funds. Then the report follows with a statement about the Bequests, Annuity Funds, our World's Fair Exhibit and the Publications of the Society.

Then comes the statement about the missionaries employed by the board, as follows:

Our Missionaries.

The whole number of missionaries under appointment during the year exceeds that of any other year in our history, the total reading 253 names; 120 of these were supported by appropriations direct from our treasury, and the remaining by appropriations from our treasury, assisting the state boards of missions in thirty-two states. It is six times the number supported ten years ago.

Never so Much With Such Limited Means.

Not in the records of our work is to be found the record of so much work being done with such limited means.

The total shows that we have organized 165 churches last year, with only $76,656.36 of spendable money; assisted in the support of 353 home missionaries. These missionaries organized 165 churches, baptized 8,578 souls into Christ, received 8,283 others into the churches, making a total of 16,861 additions to our churches, a record for which we should be very grateful to our Lord. Then the report discusses our work among the foreign population, our work in the cities and the success of the work.

The report shows that in Oklahoma we have 354 congregations. There is not a county seat in Oklahoma in which we have not a church; there is not a town of one thousand inhabitants or larger in the territory in which we have not planted a church. In most of the towns having five hundred inhabitants or more, we have churches. Oklahoma is a bright cluster of stars in the crown of home missions and Church Extension. These two boards have walked hand in hand in planting our cause there.

The report then gives a statement concerning evangelism and the proposed union of the board of evangelism and the American Christian Missionary Society and the recommendation of two minor changes in the constitution, and concludes as follows:

The outlook for the new year is full of hope and promise in proportion as the brotherhood shall realize our responsibility for the evangelization of the country. The doors are wide open. How fast and how far we may be permitted to enter depends on the responses which the churches shall make to our appeals; we cannot burden the society with a great debt.

We are ready to assume large responsibilities in all the various departments of home missions; in city evangelization; in frontier work; in going to the east with the plea; in laying foundations for a large work among the foreign populations or in leading and organizing a mighty evangelistic movement throughout the whole land, just as rapidly as the brotherhood will sustain us by their offerings for these great purposes.

If you have deemed us faithful in the little things, we ask to be entrusted with larger gifts, that we may do more work for our King.

Respectfully submitted for the Acting Board,
S. M. Cooper, Chairman,
Benj. L. Smith, Cor. Sec.
Geo. B. Ranshaw, Field Sec.

The dealer who sells lamp-chimneys to last, is either a shrewd or an honest man.

MACBETH.

How to take care of lamps, including the getting of right-shape chimneys, is in my Index; sent free.

MACBETH, Pittsburgh.

Sixteenth Annual Report of the Board of Church Extension.

The receipts from the corresponding secretary amount to $53,188.66. Including interest the new receipts amount to $68,988.30; including returned loans the total receipts for the year are $146,377.99, a gain over last year in total receipts of $44,100.34.

Fund Statement Sept. 30, 1904.

Amount in permanent fund.....	$435,184.72
" returned on loans since the beginning.....	303,185.65
Interest received to date.....	90,083.95
Total interest and loans returned since beginning.....	$393,269.60
Churches aided since the beginning in 43 states.....	821
Churches that have paid their loans in full.....	352
Loans outstanding.....	469

Offerings From the Churches.

Last year 1,155 churches, as churches, sent $19,742.63. This year 1,238 churches contributed $23,477.06, a gain of $3,734.43 in receipts and 83 in the number contributing. While this gain is encouraging, we should remember that this is one church in nine contributing to Church Extension out of a total of 1,100 congregations in our brotherhood. More churches should enlist themselves in this important work which is so vital to the growth of our church.

Four hundred and ninety-nine churches reached their apportionments, many exceeding their apportionment from 50 to 100 per cent, and in one notable case, that of the East Dallas, Texas, church, recently a mission, the church exceeded its apportionment by 1,200 per cent. Its apportionment was $10, and the amount raised was $130.

Individual Gifts.

The personal gifts this year more than doubled those of last year. There was a gain of $5,742 in individual gifts, the total amount being $10,493. There was a gain also of $1,322 in annuities. The amount received from annuities this year was $18,225. There were 27 gifts ranging from $100 to $4,000. The board has received from the beginning 122, amounting to $105,071.35.

Returned Loans and Interest.

Our treasurer, T. R. Bryan, collected on interest this year $15,799.64, and in returned loans $77,389.68, a total of $93,189.32. This proves that the Church Extension plan is working. When the Church Extension fund was started some of our best men doubted whether the mission churches would pay the money back. They felt that because this money belonged to the brotherhood the mission churches would return it slowly or keep it indefinitely. To illustrate how well the plan is working, $77,389.69 has been returned on loans during the year, which is more than one-fifth of the $352,985 outstanding at the beginning of the year. The board has handled all the funds contributed to its treasury plus $393,269.60, the amount of returned loans and interest, in all aggregating $828,386.91, with a loss on bad debts of $563. This is a most remarkable record, in view of the fact that all of the business is transacted with mission churches. It speaks well for the conscience and honor of the mission churches.

List of Loans Made for the Year.

During the year the board has made 80 loans, aggregating $84,875. The board has also promised 102 loans, aggregating $101,100. There are also 26 loans, aggregating $42,250 promised in 1902 and 1903 which are not yet closed. In all, this makes 208 churches that the board has helped to build and that are in process of erection as a result of this year's receipts. The prospects are bright for an advancement in our Church Extension work next year. We ought to reach $450,000 by Dec. 30 of this year, and most certainly get the half million by 1905.

G. W. Muckley, Cor. Sec.,
In behalf of the board.

Report of Committee on Resolutions.

The report of the committee on resolutions expressed gratitude to God for the progress achieved, recognized with approval the work of the secretaries, urged a more general observance of boys' and girls' rally day, acknowledged the work of the local committees and the hospitality of the St. Louis brethren, tendered thanks to President Francis and the Exposition authorities, to Mr. Tate, of the Coliseum Musical Co. for hall accommodations and courtesies and also to Colonel Kenny for the use of the Armory. It expressed appreciation of the spirit of brotherly love manifested by many of the St. Louis ministers, and thanked the press of St. Louis for its reports of the convention. It suggested that the convention go to Buffalo in 1906.

The resolutions on public questions were:

(1) We recognize in the liquor traffic an enemy of the home, the church and the state, and record our unceasing opposition to it, and an unalterable determination to use all honorable means to secure its complete destruction.

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Further, we deplore the present rage of the gambling spirit that is now sweeping over our country, and we recommend that our ministers declare themselves from the pulpits against this evil.

(2) We rejoice in the growing spirit of Christian fellowship among the followers of Christ. Especially do we rejoice in the presence of the fraternal delegates representing the Free Baptist association in this convention, and in the prospect that the barriers which have stood in the way of the complete unity between these two religious bodies will soon be removed.

(3) In view of the awful struggle which has been in progress during the sitting of this convention between Russia and Japan in the bloody battles in Manchuria, it is the sense of this convention that the time has come when Christians, at least, should speak upon the subject of war with a loud voice. The carnage of the recent battles has been simply appalling, and certainly this is a propitious time for a great convention like this to exert its influence against the continuance of this outrage upon the Christianity of Christ. Be it therefore,

Resolved, 1. That we recommend to our government the great importance of taking such steps as will bring about peaceful arbitration by which all national difficulties may be settled without a resort to arms. 2. That this resolution be forwarded to the President of the United States, signed by the president and secretary of this convention.

H. H. Harmon, A. C. M. S.
R. A. Moore, F. C. M. S.
Mrs. Effie Cunningham, C. W. B. M.

❁ ❁

Report of Centennial Committee.

The report of the committee on centennial, which has in view the celebration of the completion of the first century of our movement, stated that its recommendations have in view a large increase in college endowments, in missionary offerings, in benevolent work, in the circulation of our religious journals, in more systematic efforts at evangelization and the deepening of the spiritual life. It reported that in all departments of mission work this year $770,717 was raised, being a gain of $89,652. In education and benevolence the gain was $209,826, the total amount being $548,826; $205,286 of this gain was in college buildings and endowments. Figures as to church erection and debts liquidated were not to hand, but there was the usual activity.

While making reasonable progress the report stated that we shall probably not reach the limit of ability or responsibility until some systematic and conscientious method of giving shall be adopted. The report further emphasized the growing desire for a deeper spiritual life, and dwelt with pleasure upon the "growing peace and unity of the churches and our more orderly and spiritual worship."

It recommended:

(1) That the practice of giving a definite per cent—not less than one-tenth of the net income—be adopted.

(2) That our missionary, educational and benevolent boards co-operate in supporting a strong man who shall devote himself to stimulating special gifts for our centennial offering in behalf of these enterprises.

(3) That a history of our religious reformation be completed by 1905.

(4) That ministers awaken among the churches an interest in the centennial.

(5) That we should double our membership within the next five years. The committee believed this possible, with the more systematic plan of promoting and carrying on the work of evangelization.

(6) That Bible study should be encouraged and a special effort made to have every member read the New Testament through carefully.

(7) That an attempt be made to circulate a million copies of "The Declaration and Address."

(8) That the centennial convention in 1909 be held at Pittsburg, Pa.

(9) That we seek to give a worthier exemplification in our lives and characters of the pure Christianity for which we plead as the best possible preparation for marking with suitable gifts and achievements the first century of our history as a religious movement.

Committee { J. H. Garrison, A. McLean, Benj. L. Smith, Helen E. Moses.

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The Statistical Report.

The number of churches, communicants, Bible-schools, enrollment in Bible-schools, ministers and gains for the year are as follows:

	Churches	Gain
Churches	11,162	177
Communicants	1,233,984	33,143
Bible-Schools	8,626	167
Enrollment in Bible-Schools	836,971	15,971
Ministers	6,631	118

The gain of 13 per cent in the offerings to our national missionary societies was quite large last year. This could scarcely be reached every year, and yet the gain is commendable. The reports show a gain in these offerings, including the offerings for state missions, of $59,246, or 11 per cent. The amounts contributed to the various boards are as follows:

Foreign Christian Missionary Soc.	$211,319
Christian Woman's Board of Missions	167,085
American Christian Missionary Soc.	85,245
Church Extension	68,986
State and District Missions	208,082
Miscellaneous Missions	30,000
	$770,717

In the offerings to schools and other benevolences there has been quite a healthy increase. The amount contributed to our schools is almost double what it was during former years. Our National Benevolent Association, St. Louis, shows remarkable vitality and growth in receipts. These benevolences show the following:

Building and Endowment of Schools	$453,286
National Benevolent Association	77,540
Ministerial Relief	11,562
Other Benevolences	10,000
	$552,388

One of the grand features of our college work is the fact that last year 831 young men were studying for the Christian ministry, while the number this year is 997, a gain of 166, or twenty per cent. This growth in finances for our schools and this splendid gain in young men studying for the Christian ministry for our pulpits and the evangelistic fields, should continue. A great forward movement is needed in the work of our colleges.

There has been but little change in the work of the local church. The stronger and more able churches have, as a rule, efficient pastors and are making good progress, but many of the weaker churches are suffering more or less for the lack of proper pastoral care. These churches are unable to secure the men they need.

On account of a lack of much needed work, in many of our smaller churches, the advancement in local church work has not been as great as in some former years. The work in the larger churches is constantly improving, however. We make the following report for the year:

Local Church Work.

Ministerial Support	$4,310,000
Incidental Church Expenses	920,000
Church Buildings	590,000
Church and Bible-School Literature	350,000
	$6,170,000
Total for all purposes	$7,493,105

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This is a gain of $358,040 over last year, or a gain of five per cent. This is a very good and commendable gain. It shows that we have contributed $6.25 per member to our missionary, benevolent, college and local church work. This shows a gain per member of one hundred per cent in the last twelve years. This is a great gain in the growth of giving. In the few cases where we were compelled to make estimates, the most conservative figures are taken. G. A. Hoffmann, Statistical Secretary.

❁ ❁

The Attendance at the Convention.

Several of our brethren have asked for information in regard to the great communion service held last Lord's day, and I beg to submit herewith for publication figures and data upon our records. Please note that the figures for boxes, balcony and gallery were taken from the plat in the Coliseum. On this plat seats are numbered and sold for entertainments at $1 and $2.50 each. The seats in the arena are counted:

In front of platform, central aisle to main aisle east	950
In front of platform, central aisle to main aisle west	950
To the right of platform north of main exit aisle	302
To the left of platform north of main exit aisle	306
On the platform	288
Total in arena	2,796
Seating capacity of the arena when filled with chairs	3,642
Boxes, numbered seats	420
1st balcony, " "	4,990
2nd balcony, " "	2,288
Total in balconies	7,698
Standing in rear of sections—estimated	1,500
Grand total	11,994

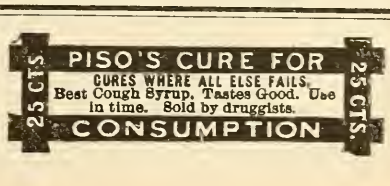
ATTENDANCE RECORD.

Largest attendance at any day session—estimated	2,800
Largest attendance at night session—estimated	4,500

MEMBERSHIP RECORD.

Local membership	3,400
Visiting membership	16,874
Total membership	20,274

W. H. McClain,
General Chairman of the Convention Com.



Sunday-School.

November 6, 1904.

JOASH THE BOY KING—2 Kings 11:1-16.

Memory verses, 10-12.

Golden Text.—When the righteous are in authority the people rejoice.—Prov. 29:2.

The history of the two generations preceding the time of this lesson proves the truth of the above golden text by illustrating the converse of it. The righteous were not in authority and the people did not rejoice.

The lessons of the past three months have dealt almost entirely with the fortunes and misfortunes of the northern kingdom (called Israel). We have seen the sins of the house of Omri and Ahab, the growth of idolatry and immorality, the punishment of these iniquities by war and famine, and the efforts of the prophets Elijah and Elisha to counteract the evil tendencies of the time. Now we come back for a few lessons to the history of the southern kingdom, Judah.

It was little to the credit of Judah that her kings had been on terms of friendship with the house of Ahab. It would seem, on the surface, highly desirable that unity should be restored between the two Hebrew kingdoms, but such was the degeneracy of Ahab's line that friendship with it meant participation in its guilt. Jehoshaphat, the reforming king of Judah (see lesson for July 24), had made a fatal mistake in encouraging an alliance with Israel, marrying his son Jehoram to Athaliah, the daughter of Omri and sister of Ahab. Jehoram's son, Ahaziah, who succeeded him as king of Judah, maintained the alliance and went with his cousin, who also bore the name of Jehoram or Joram and was king of Israel, to war against Syria.

Then there arose one of those tempestuous and bloody characters whose mission—and a needed one sometimes—is to clear the field and prepare for a fresh start. It was a messenger from Elisha who anointed Jehu to be king while yet he was only an officer in the army of the king of Israel. He successfully revolted and, almost at a stroke, killed the kings of both Israel and Judah, who happened to be together. He was the means of bringing Jezebel to her awful but deserved fate. He killed the seventy sons of Ahab and thus exterminated a dynasty which had disgraced the throne and debauched the kingdom. He killed the brothers of Ahaziah, the lately murdered king of Judah, forty-two in number, leaving only the sons of that ruler to perpetuate the Davidic line. He called a great assembly in the temple of Baal, on the pretext that he would outdo his predecessors in devotion to that pagan deity, and had the entire vast congregation of Baal-worshippers put to the sword.

It is not in evidence that Jehu did these bloody deeds through excess of zeal for the pure worship of Jehovah, for he himself "took no heed to walk in the law of Jehovah" and "departed not from the sins of Jeroboam" (2 Kings 10:31). He did them because he was that sort of man and lived in an age whose moral standards approved of murder, falsehood and treachery if directed against an enemy, especially an ungodly enemy. But sometimes the Lord, who maketh even the wrath of men to praise him, can use that sort of man.

Athaliah, the queen mother or dowager empress of Judah, seeing that her son and all of his brothers were killed, resolved to exterminate the Davidic race—perhaps that it might not outlast her own family (that of Ahab) which had now no male survivor. So she put to death all of her grandchildren, Ahaziah's sons, except one, who was hidden away, as told in the lesson, and ultimately brought out and made king.

Only a hair's breadth apparently separated the Davidic line from extinction. But it was part of the divine plan that a son of David centuries later should become the savior of his people.

Midweek Prayer-Meeting.

November 2, 1904.

A STARTLING OBJECT LESSON.

"And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves: for it was not the season of figs. And he answered and said unto it, No man eat fruit from thee henceforward for ever, and his disciples heard it. And as they passed by in the morning they saw the fig tree withered away from the roots.—Mark 11:12-14, 20.

Jesus employed different methods of teaching his disciples the great lessons he would have them learn. He taught by his acts, as well as by his words. The causing of the fig tree to wither was an object lesson designed to teach an important truth. He did not act without a purpose and a meaning in his action.

Leaves Without Fruit. One of the great dangers in the Christian life is that our profession shall be in excess of our promises; that we promise more than we accomplish. This fruitless tree which was withered by a command was no doubt intended as a warning against this danger. What Christ expects from his disciples is fruit-bearing. "Herein is my father glorified, that ye bear much fruit; and so shall ye be my disciples" (John 15:8).

Promising Without Doing. Jesus taught the same lesson in another way in the parable of the two sons, one of whom promised to go to work in the vineyard but did not, and the other who refused and yet afterwards repented and went. (Matt. 21:28-31.) It is important for each of us to ask what we promised Christ in the day when we entered into covenant with him in our baptism, and whether we are true to our part of the covenant. Did we not pledge to study his will that we might obey him in all things? Did we not agree to follow him through evil and through good report? Did we not engage to work in his vineyard? What work are you doing for the Master?

The Fate of Worthless Things. In those important words which John the Baptist spoke to his disciples (Matt. 3:10-12), we are told what is to be the fate of trees that do not bring forth fruit, and what is to become of the chaff when it is separated from the wheat. This sifting process goes on continually. We are bing tested by the trials, the opportunities and the temptations which come to us.

The Secret of Fruitfulness. Union with Christ is the essential condition of all fruitfulness. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me" (John 15:4). If we are unfruitful in our Christian life it is because we are not united with Christ.

Prayer. Oh, Lord, as Thou hast called us into union with Thyself, that we may bear fruit to glorify Thy Father and our Father, help us to so partake of Thy life that our lives may be fruitful in every good word and work. For Thy name's sake. Amen.

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Christian Endeavor.

By H. A. Denton.

November 6.

SOME OF GOD'S PROMISES THAT CHEER ME.—2 Pet. 1:1-4.

(A Promise Meeting).

For the Leader.

The promises of God to his children are many. They are most comforting. What would we do in many of the trying times of life if it were not for the precious promises of God? He promises us his undying love. That love was so great that it overlooked all our weaknesses. It gave the world the only son of the father of all the universe. He promises that he will never forsake us. His most precious promise, however, is the promise, for the sake of his son Jesus, to blot out all our sins. He not only promises to blot out all our sins for the sake of his son, but he promises to help us all through life to live the life to which we have been called. This promise is that we shall never fall while we put our trust in him and walk in his ways. Endeavorers, we have a theme that should warm our hearts and bring us close to the Lord to-night. Let us use the hour given us for this meeting for the greatest possible good to our needy souls.

For the Members.

1. God has promised to make us partakers of the divine nature. That is what the Apostle Peter holds out to those he addresses in the letter from which our topic is taken to-night. Now this does not mean that there is none of the divine nature in us before we come to Christ. For we are the children of God by virtue of the fact that we are his offspring. In a creative sense we are God's handiwork. There is none of the old theology which rather holds to a Satanic origin for man in this view.

2. But the real image of God is created in us, or the fullness of that nature is brought out, in the new birth. Becoming a follower of Jesus, putting him on in obedience to his commands, marks the definite, voluntary participation upon the part of the individual in the divine nature. We have, then, set before us the prospect of achieving a wonderful victory in the life that is given us here—to become like God in thought and actions; to feel as he feels; to think as he thinks; to pass judgment as he passes judgment; to be happy as he is happy; to be conscious of the true joy of life.

3. Then, if we care to think of it from another view-point, we have the promise that we will be able to escape the corruption of the flesh. Whatever our sins may be, we are promised that in him we may rise above them, be able to live a better life. It is not in point to say, then, "It is no use for one as sinful as I to think of getting rid of my bad life in accepting Jesus. It might do for some one who had not gone as far wrong as I, but, for *me*, never." No, all such talk is uncalled for. Though your sins be as scarlet, sinner, they shall be as white as snow. That is what the word says. Think of it! Saved from it all! Then, one might think God would be willing to forgive all, but there is no atonement for the sins of the past. They have been committed, and nothing will stay the consequences. Yes, I tell you, Christ died for this purpose. His death—I do not know how, it is a mystery I may never understand—makes a way of escape for me from all sin.

4. Endeavorers, if God's promises are so precious, and if we are living in them every day, why are we not moved by the thought of this to make some promise for his sake? Can we not promise many things that will make us much better and happier? If I am a tobacco user, can I not promise him, for the sake of Christ who died for me, that I will love him and respect him enough to quit its use? to quit for his sake? If my failing is selfishness, can I not promise that I will be more like my Master? that I will not be so selfish? If my failing has been tardiness at the meetings, can I not promise to be more prompt? more prompt for his sake? If I am an associate member, can I not promise him that I will give him my heart? give it in return for what he has done for me? If I have had a besetting sin, can I not promise that I will lay it aside? lay it aside for him? Why not? The Master calls upon all that is noble within me to respond to the gentle and loving invitation he gives us all to live a higher and purer life.

Quiet Hour Thought.

Lord, help me to search my heart and to make thee one promise to-night.

DAILY READINGS.

M. Of pardon. 1 Kings 8:47-50.
T. Of peace. John 14:25-31.
W. Of wisdom. Prov. 2:1-8.
T. Of companionship. John 14:18-21.
F. Of perfection. 2 Cor. 13:9, 10.
S. Of heaven. Rev. 22:1-5.
S. Some of God's promises that cheer me. 2 Peter 1:1-4.

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NEWS FROM MANY FIELDS

New England Convention.

The annual convention of the churches of Christ in New England closed Sunday, Oct. 9, 1904. It was held with the Everett church. Everett is a suburb of Boston. The arrangements for the entertainment of the convention were well-nigh perfect. R. F. Whiston, pastor in charge, delivered the address of welcome; responded to by Dr. J. M. Van Horn, of Worcester. A. S. Heaney, of Manton, R. I., the president of our missionary convention, was unable to be present on account of sickness in his family. This was cause of regret as Brother Heaney is greatly beloved of the brethren.

A. T. June, our new pastor at Portland, Me., having recently cast his lot with us, was present and presented his reasons for becoming a Disciple and in his case, as in thousands of others in our history, the moving reason was the prayer of our Lord, John 17. He was listened to attentively and we were glad to make him feel at home among us.

The C. W. B. M. session Friday afternoon showed advancement in the work. The president, Mrs. Newton Knox, had for her topic, "The Land to be Possessed." Then there was a Round Table concluding with a very interesting talk by Mrs. Louise Kelly, of Emporia, Kan. The Young People's Department was happily presented by Mrs. R. W. Robinson, of Worcester. The afternoon session closed with children's exercises which spoke very creditably for the Junior work being done.

The evening session G. A. Reinl, our corresponding secretary, spoke on "The Baptism: Gifts and Gift of the Holy Spirit." E. J. Teagarden, Danbury, Conn , gave us a bright up-to-date address on "The New Testament Teaching on the Holy Spirit." The speech of B. Q. Denham, of New York City, on Church Extension was full of enthusiasm, the word, the anecdotes, the work, and above all it was reverential. It was *long* and it was *intensely interesting*. Dr. J. M. Van Horn, our vice president, was in the chair throughout the sessions of the convention.

Saturday forenoon Miss Ella Lewis addressed us on "The Work of Pastor's Helper." The Sunday-school work then had a hearing, all features being well presented, principal addresses were by Dr. W. E. Phillips, of Springfield, Mrs. Faith Fisher, of Worcester, and F. H. Bailey, of Danbury, Conn. The most stirring address of the day was delivered during the afternoon session by Dr. J. J. Dunlop, president of state Christian Endeavor. One of the very eloquent addresses was in the evening; it was by our young Bro. W. C. Morro — "The Problems of the City Churches." No brief mention of this or the next named could do justice to either. "The Problems of the Country Churches," by Charles Forster, of West Pawlet, Vt., was spice for the convention. It was very true, yet witty and unique.

There was on Sunday a sermon by E. T. C. Bennett and presentation of our benevolent work. The afternoon sermon Lord's day was by A. L. Ward, of Boston, a well planned and delivered sermon. Then the communion. Your correspondent left at 4:30 and so cannot give the details of the Y. P. S. C. E. and Dr. Van Horn's sermon.

The convention was a decided success. It was the largest ever held in New England with the largest number of churches represented. The spirit and tone were most harmonious. The reports were very encouraging and showed progress along all lines of work. The addresses were far above the average—some of them masterly.

The C. W. B. M. was especially delighted with Mrs. Kelly. Bro. Harry Minnick was absent on account of illness; many a prayer was breathed for him. J. H. Mohorter's letter of greeting was read and heartily applauded.

Miss Lewis was carefully listened to and made a deep impression on the convention, many not understanding the nature and character of her work were delighted to know about this new business among us

Brother Harney and Brother Rogers made *inter* speeches which were generously applauded. Brother Harney's paper was an exceedingly interesting one on "The Genius of Disciple Movement"; Brother Rogers, a strong presentation of reasons which prompted him to return to us and of the necess ties and opportunity at Swampscott.

S. M. Hunt was elected president for next year and G. A. Reinl, secretary.

D. C. Arnold.

Worcester, Mass., Oct. 17, 1904.

Illinois Notes.

The church at Shirley, in McLean county, grew out of the organization formed at California school house in 1859. Elder Jonathan Parks was the founder, and preached for the twelve succeeding years. Of the twelve charter members six are believed to be living. In this congregation B. Q. Denham, our able minister of the 56th street church in New York, grew to manhood and made the good confession. The church once numbered 250 members, but by removals and deaths is reduced to 80, but it faithfully maintains the gospel and ordinances of the Lord's house. J. W. Street, former pastor of the First church, Danville, but now a student in Eureka college, is their valuable minister. The various offerings are responded to and the church is in splendid order.

The Delavan church was organized about twelve years ago by the Tazewell county cooperation. A substantial brick house was built in 1898. There are 100 members and about 50 Sunday-school scholars, a good C. W. B. M. auxiliary and C. E. society. F. E. Smith, who graduated in June at Eureka college, is the wise and energetic pastor. How varied are the experiences of a minister. One night the writer was in the new, beautiful home of a father in Israel. Recently the beloved wife of 56 years had gone to the larger home, a beautiful grandson had died within six weeks of grandmother, and between the two deaths another one of the family had passed away. The shadows, indeed, were dark, but the spirit of the Lord was present and comforted the sad hearts. The next night he stayed in the rented house of F. E. Smith, at Delavan, where he and his lovely bride, also a graduate of Eureka college, are in the midst of their happy honeymoon. Both are devoted to the Lord's work, earnest students and hard workers.

Franklin has the honor to contain one of the oldest churches in the state, which was organized by Barton W. Stone. It had "Billy" Brown and Father Sweeney for ministers in an early day. Here J. S. Sweeney held one of his first meetings. Here H. P. Shaw preached before he went to China as a missionary. He is much loved by the church, and his going to the foreign field has been a loving benediction to the church. The church supports all the usual departments of church life. Our talented Bro. C. A. Burton, of Jacksonville, is closing his second year's service for them. In his meeting last fall there were about 80 additions, doubling the membership. The future is bright with promise. The church is represented in Eureka college and others are planning to come.

J. G. Waggoner.

Minnesota Notes.

Evangelist J. H. Bicknell has just closed a good meeting at Browerville, with 25 added, 18 by confession and baptism. He goes next to Plainview. J. K. Shellenberger is doing fine work at Duluth. The congregation presented him with a purse of money and sent him to the convention and World's Fair. Redwood Falls did the same thing for their wide-awake pastor, E. C. Nicholson.

Winona has had a good meeting, held by Pastor C. B. Osgood, with eight additions.

James Small and A. R. Davis, the evangelists, are assisting A. D. Harmon at the First church, St. Paul, in a meeting which is developing much strength, with about 40 added to date. Brother Harmon is doing great work at the First church in their splendid new building,

Portland Avenue, Minneapolis, is moving forward. Twelve have been added at our regular services the past month, four by confession; two other confessions before that, not reported. We are having good audiences and fine spirit. Our protracted meeting with James Small as evangelist will begin about November 1.

Let the churches and preachers not forget that November 6 is state mission day for Minnesota. See that the cause is strongly presented and urge a liberal offering. Our evangelist, J. H. Bicknell, is doing a fine work and many needy fields are calling for help. Plan great things on Minnesota day. Why can't we have a uniform observance of the day in all the churches? Send offerings to Charles Oliver, treasurer, 736 Lumber Exchange, Minneapolis.

R. W. Abberley.

Minneapolis, Oct. 13, 1904.

The New Cure for Kidney and Bladder Diseases, Rheumatism, etc.

As stated in our last issue the new botanical discovery, Alkavis, is proving a wonderful curative in all diseases caused by Uric acid in the blood, or disordered action of the Kidneys and urinary organs.

The President of the Suffolk Hospital, Boston, states that Alkavis was tested in the hospital on chronic cases of Bladder and Rheumatic trouble. It cured when old and established compounds wholly failed, and our good words are at your disposal, for all should know of the good accomplished by its use. **Dr. W. H. Hawley, Physician and Surgeon, Penn Yan, N. Y.,** writes: I have used Alkavis myself and in my practice with satisfactory results. Similar testimony to this wonderful new remedy comes from numbers of others, including many ladies suffering from disorders peculiar to womanhood.

The Church Kidney Cure Company, of New York, who so far are its only importers, are so anxious to prove its value that for the sake of introduction they will send a free sample of Alkavis prepaid by mail to every reader of the Christian-Evangelist who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Diabetes, Dropsy, Gravel, Pain in Back, difficult or too frequent passing water, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the Company, and receive the Alkavis entirely free. Address Church Kidney Cure Co., No. 404 Fourth Avenue, New York.

A MEXICAN JOURNEY.

II. Over The Border.

There is not much but an imaginary line to separate Mexico from the United States. The Rio Grande, if not quite imaginary, might almost as well be. It is a miserable little stream, quite inadequate to the function which has been assigned it, of serving as an international boundary. It has, further, the peculiarity of growing smaller toward the mouth, so that, after creeping many a weary mile with dwindling volume and diminishing current, it falls into the arms of the Gulf of Mexico in a dead faint.

There is a wide stretch of vacant desert north of this international streamlet, and a wider stretch of equally vacant desert south of it. Two towns face each other across the river, El Paso on the American side, Ciudad Juarez on the Mexican. They are much alike, except that the former has a kernel of genuinely American business streets surrounded by a husk of squalid Mexican suburbs, while the latter has a prominently located ring for bull-fights. To make up for its disadvantage at this point, however, El Paso can boast of the number and quality of its saloons and dives. There is about one to every eighty of population, and they are all making money. There are some good people on the border and some strong Christian work is being done. It is much needed.

And so, with country much alike to the eye on both sides of a trivial and inconsequential boundary line, the transition from our Mexico to Mexico's Mexico is marked by no sudden contrasts. Even the examination of baggage by the customs officials did not seem serious. It was conducted apparently without expectation of results, most of the smuggling being in the other direction.

Then we settled down comfortably to a ride of two days and a night across the semi-arid expanse of nearly eight hundred miles which separates our southern border from the live part of central Mexico. It is a comfortable ride, for the weather is cool, recent rains have kept down the dust, and the Mexican roads carry Pullman sleepers. It is an interesting ride, because the country—monotonous as it is—is unlike anything that one has seen elsewhere. A series of north-and-south mountain chains have cut the desert into long strips. The line of the Mexican Central follows one of these broad valleys. The floor of the valley is perfectly level. We are never in the mountains and never out of sight of them, and during these two days their constant presence as the background and boundary of every picture is a delight to the eye and a spur to the imagination. For there are strange things back in these mountains. There are ancient cliff-dwellings to be explored, remains of prehistoric civilization (or semi-civilization) to be dug up, and strange tribes to be studied who have survived even to our day with their primitiveness unvitiated by contact with either Spaniard, Mexican or Saxon. Besides these interesting things, there are mines—equally interesting and far more profitable. And so, giving us these things to think about, the line of mountains five or fifteen miles away on either side contributed much to the joy of the journey.



An Arched Street.

There was something to be gleaned also from the foreground and middle distance of the car-window picture—for it was one picture repeating itself indefinitely during those two days. The basis of it all is sand; not the plain seashore variety which is hopelessly and constitutionally hostile to vegetable life, but, I suppose, that sort of desert alkali sand which is as arid as Coney Island beach when dry, but on which you can raise anything you please to plant when it is wet. There was a great array of giant cactus almost everywhere, and mingled with this was sage brush, while here and there a patch of green grass gives evidence that the showers of the rainy season, which is now well under way, have not been in vain.

The truth is that this region is not really as bad as it looks. There are some great estates along the way where stock farming is profitably carried on. The train was five hours in passing through a vast hacienda, which is owned by a Mexican general, and is stocked with thousands of cattle, sheep and goats. They say he ships, on an average, a carload of goat skins every month, and that he has a contract to furnish fifty thousand cattle and one hundred thousand sheep from his ranch within one year.

All this is in the state of Chihuahua. The capital of the state, bearing the same name, is reached at dusk after a day's ride from El Paso. The city is invisible from the railroad, as is usually the case in Mexico. There are very few Mexican cities in which the railway station is not on the far outskirts of the town, and in some cases it is far beyond the outskirts. This arrangement contributes nothing to the comfort of the non-Spanish-speaking traveler who alights at a station at midnight and finds that the town is represented by a dim glow of lights on the distant horizon, and that there are no carriages.

However, we did not stop at Chihuahua, but stayed on the train for a night's ride through a country of much the same aspect, so they tell us, as that which we passed through during the day. There is, however, a considerable belt of cotton country through which the road passes, but by morning we are out of this and into the desert again. To-day the cactus is larger and its varieties more numerous, and the mountains are nearer than they were yesterday. We are on high ground, six thousand feet above the sea, and getting higher with every mile. The mountains, though of respectable height, show only as foothills above the general level of the plateau.

At noon we stopped for dinner at a Chinese eating-house. Nearly all of the railroad restaurants are kept by "Chinos." The name of the town was Comache. Remember it, for the meal was as good a one as ever tickled a



A Street in Zacatecas.

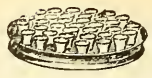
tired palate or appeased a lusty appetite. The price, as always, was one dollar Mexican, and people who have railroad passes get meals at half price. So the favored ones get their copious repast for the equivalent of about twenty-three cents in our money, while for the general public it is cheap at twice that price.

In the course of this somewhat extended ride across the barren northern part of Mexico the passengers in the sleeper get acquainted, as one does on shipboard or in going to California. Most of them are Americans. Many of them are or have been connected with the railroads and most of the others have something to do with the mines. A thousand million dollars of American capital is said to be invested in Mexican enterprises and these are, almost without exception, directed by American managers and foremen. The American capitalist does not, as a rule, put his money into any concern that is to be managed by a Mexican. So, wherever there are large works of construction or manufacture or mining, you will find Americans, and this class is always so well represented on the trains that one is sure to find intelligent and interesting fellow-passengers.

In this connection it may be pertinent to remark that nowhere in the world does one come so near getting a full money's worth for one's Pullman fare as in Mexico. When sleeping cars came into use in Mexico the rate was fixed by law, the same scale that is in vogue in our country. Mexican silver was nearly at par then. But now a Mexican silver dollar is worth only about forty-seven cents in our money. But still two dollars (equal to ninety-four cents) pays for a double berth for a night. It is almost worth the trip to see a country where two persons can ride in a Pullman sleeper for two days and a night at a total cost of $2.80 gold.

By sunset of this second day the plateau along which we were traveling had risen to a height of over 8,000 feet. Through the dusk the train winds tortuously up a broad incline. Then we stop in the dark at the station of Zacatecas, our first stopping place. We seize our hand-baggage and plunge from the car-steps into a seething mass of blanketed and big-hatted peons, a regiment of whom get on and off of the train at every station. From out the general babel there presently emerges the particular bedlam which every traveler instantly recognizes as the voices of hotel runners. Sometimes it is confusing but it is always a welcome sound. I appreciate them the more from having landed at night in strange places where there were no hotel runners and where even the most vociferous and ill-mannered of the tribe would have been hailed as a good samaritan.

Well, there was no lack of hotel runners at Zacatecas, and their zeal and rivalry were justified by the fact that we were the only incoming travelers who might conceivably go to a hotel—all the others being peons. Further analysis of the uproar revealed only three constituent voices of those who claimed the honor of our patronage. At last we recognized on the tongue of one of them the name of the hotel to which we had been recommended—the "Hotel Central y Zacatecana." Already, accompanied by the triangular bedlam, we had gotten across the station platform to town-ward side of the station. But where was the town? Not even a glimmer of lights was visible to justify the statement that Zacatecas is a city of 35,000 inhabitants. But a car track starting at the station disappears over the brink of a hill and back of the station stands a little street-car of the type which was familiar in the seventies, with five mules hitched to it. Into this ancient ark we were ushered by our swarthy guide, and away we went down the hill at a furious pace, the five mules doing their best to keep from being run over by the car. It was not long before the lights told us that we were in the city—at least, in the single street that stretches, like a tentacle, from the valley up toward the ridge along which the railroad runs. Down this long street we dropped through the darkness into one of the queerest and quaintest towns in Mexico. W. E. Garrison.



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Mention this paper and give the name of your Sunday-School and we will send you for examination 12 Services, different publishers; return those not wanted in 15 days and pay us 5 cents per copy for those retained.

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Kansas City Notes.

As secretary of our alliance in this city, I have been instructed to report in brief monthly to the Christian-Evangelist. All our pastors have returned from their summer outings and labors and are better qualified to do splendid service.

T. P. Haley, of the "South Side," spent eleven weeks at Macatawa. He was, however, called home twice during that time to preach the funeral sermon for two of the Lord's children, Brother Richard Saunders and Sister Clark, wife of Senator Clark. Brother Haley is now ready to fish for men. Large things are on for the South Side church and additions are regularly reported.

W. F. Richardson, pastor of the First, church spent the summer on the Pacific Coast as the representative of Church Extension and Brother Muckley reports that already the fruits of his labors are manifest in the increased offerings during the past few weeks. Brother Richardson celebrated his tenth anniversary as pastor last Lord's day and we hope that he may lead the mother church of this city for many years to come. Three have been added by baptism and the average for Sunday-school was 210 for September. Brother Richardson is an exceedingly busy man and lends a hand to every worthy cause. He is in the front rank for our city mission work.

Geo. H. Combs, of the Prospect avenue church, has returned from Macatawa also, and is looking forward to the completion of their beautiful edifice, which will be ready early in the new year. Fire destroyed the building in which they had been worshipping. They are now meeting in the Independence avenue M. E. church, in the afternoon.

J. J. Morgan, South Prospect, visited during the summer at Pirtle Springs and also at Warrensburg where he preached to many of his friends of former days. He reports seven added by letter and one by confession in September.

H. B. Wright, of Forest avenue, had business in Oklahoma which took him away for a short time. He is encouraged with the prospects and reports two confessions and three by letter during September.

R. H. Fife spent a few weeks in a meeting with good results and is now continuing at Hyde Park. He reports a net gain of ten in membership during September with a sufficient amount of money raised to cover all indebtedness except their Church Extension loan. The church is now entering upon its fall campaign with vigor.

E. H. Williamson, of Budd Park, was fortunate in securing an helpmeet during the summer. A reception was tendered Brother and Sister Williamson at the home of Sister Palmer. Two were added during September, and a meeting planned for this fall.

Ivanhoe Park is at present without a pastor. Fred S. Nichols, former pastor, has returned to his studies at Eureka college. The work continues and a suitable man will soon be called.

W. O. Thomas has taken the work at the West Side church and reports three added, with Bible-school larger and the Christian Endeavor Society advancing.

Arthur Stout, one of our boys, who has been at Columbia under Brother Lhamon, has taken the work at Sheffield, this city. This is a field that demands hard work and much of it. Arthur will endeavor so to labor.

Oliver N. Roth is pastor at Argentine, Kan. He is a new man among us and is determined to do the Master's work in this needy field. Their offering for Church Extension was $9.20.

S. W. Nay, pastor of Central church, Kansas City, Kan., is making things go. Additions and increased interest is the order of the day. Brother Nay does faithful work and we hope to see this church doing her full duty and once more becoming a strong church.

Frank L. Bowen, Jackson avenue, spent four weeks at Lynnville, Ill., his former charge. He enjoyed preaching each Lord's day and also preached the sermon at the laying of the corner stone of the colored church in Jacksonville, Ill. All the meetings at Jackson avenue have kept up good interest during the summer and our fall campaign is on.

The Vine street mission continues in its Sunday-school work and we are expecting to open several new schools this fall. Kansas City is growing and we must keep in the forefront with the gospel message.

Frank L. Bowen.

California Information.

California is a big state; large of area, rich in natural wealth, tremendous in its scenic features and with a future full of great promise. Every American is more or less interested in knowing about this wonderful commonwealth A forty page folder with more than half a hundred beautiful illustrations and a complete map of the state in colors has been issued by the Chicago & North-Western Railway. It contains in condensed and interesting form, a mass of information on various subjects of interest, including a list of hotels at California tourist points, with their rates, capacity, etc. Sent to any address on receipt of four cents in stamps. W. B. Kniskern, P. T. M., Chicago, Ill.

Northern California Notes.

Nearly all our pulpits have now been supplied. A few are still in correspondence.

A Brother Murray from Illinois is at Lodi for October with a view of remaining.——Prof. W. H. Matlock, of the State University, has been called to Petaluma church.——C. E. Daugherty is at Madison, and we presume will remain.——W. H. Warren has gone to Paso Robles and will do a good work there. ——Alfred Brunk has gone to Hydesville and will probably become their pastor.——Frank West, late of Craig, Neb., is at Butte City, and we hope will remain.

The Acampo people think they have in Bro. W. Bedall, their new pastor, one of the very best preachers, and he, in turn, is well pleased with the Acampo church, the country around, and our Christian colony site three miles away.

O. P. Shrout has resigned at Woodland, effective Nov. 1. We understood the Woodland church has extended a call to Bruce Brown, of Chicago. As the Stockton church has also given him a call, it is pretty certain that Brother Brown will soon be numbered among the California preachers.

Geo. A. Ragan, late state evangelist of Ohio, has accepted the pastorate of the Winters church. We speak for him much success.

J. P. Dargitz, Cor. Sec.

Ohio Letter.

What did *you* think of the suggestion of Hiram VanKirk in the last issue of this periodical as regards a change of the time of our national convention? The Ohio Letter votes yes with both hands. We have never yet attended the convention in October without feeling that the time really ought not to be taken just then. This very year it is seemingly impossible to leave the work at home as it is just starting, for ten days at St. Louis. There are many not going for this reason. Would not early in July be the best time? The weather argument is not good, for the greatest conventions of Christendom, the international Christian Endeavor, have been held the first of July. It will be strength to the cause of Christ to have it earlier. It would seem that the question would need no extended argument. Let it be done.

The Chardon church held its annual meeting Sept. 24. About $1,500 was raised during the year. The membership was increased by a net gain of 14. The church expressed hearty approval and appreciation of their minister, H. F. Miller, in a fitting resolution. They ordered a telephone put in his residence, and that the financial committee increase his salary. That is right; if your preacher does well, tell him so, and then he will do even better.

Geo. F. Crites, our new evangelist for southern Ohio, will live at Barnesville. All communications will reach him there.

J. O. Shelburne, who has been evangelist for Hamilton county for the past nine months, has accepted a call to the Central church at Toledo. From what Brother Shelburne has done we shall look for great things from Toledo Central.

Canton knocks the persimmons on a rally day crowd. They report 1,930 on Sept. 25. The penny collection was $65. Heinz once offered a prize for the best verse on success in business. This was the prize winner,

"Early to bed and early to rise,
Hustle like thunder and advertise."

Evidently Canton has applied this to the Bible-school rally day.

Geo. B. Stewart has resigned at the Second church in Dayton. It is reported that he will attend school at Chicago University.

This is the month to prepare for Ohio missions. The offering comes Nov. 6. The slogan this year in Ohio is "One-tenth of a week's income for Ohio missions." Who cannot do that? What a flood of funds would come rolling in if all did it! Will you? I will.

In seven years the Ohio Anti-Saloon League has dug 86 political graves. The daily press says Senators Foraker and Dick are both against the renomination of Governor Herrick, but that the governor is very determined for the place. However that may end this fact is sure, the governor's political grave is dug. If he is not defeated at the convention he will be at the polls. The people are sovereign yet in Ohio. Thank the Lord for the Anti-Saloon League.

C. A. Freer.

Collinwood, Ohio.

Washington State Notes.

When some of us who cannot attend the national convention stop to think about it, we are comforted with the thought that our papers will be filled with good things about it. Of the forty-eight names published on the programs, I have had the pleasure of hearing thirty of them in former state and general conventions.

Our Washington delegation will be small, but of the best quality.

Our state work is moving well. Our frontier has reached old ocean's bounds, and we are planting churches along its beach.

Monday, Sept. 19, is a historic date for our work in the city of Seattle. The officers of our churches met and organized a board of city evangelization and missions. The harmony and deep interest were inspiring and hopeful.

Greater Seattle has about 175,000 people. It is largely an aggregation of towns that are fine mission fields.

The First church is well located and has a good new house. B. H. Lingenfelter is the pastor.

The Union Place church has a good house, well located, near the State University. R. Lee Bussabarger, just from Lexington, Ky., preaches for it.

The Ballard church is well located, has a good house, and has called Brother Hanson, of Oregon, to preach for it. They have just closed a good meeting conducted by Professor Wigmore, of Eugene, Oregon, and Brother Garmong, of Iowa. There were 17 added.

The Green Lake church meets in a tabernacle not so well located. Green Lake is a fine and rapidly growing suburb. Brother B. H. Allen preaches for our church.

The Fremont church is a young and growing plant in a good field. The writer has been its pastor since June.

These churches are all missions, except the First, and it has this year become self-supporting, but is still in debt on its house.

It is probable that these five churches do not contain half the Disciples who live in Seattle.

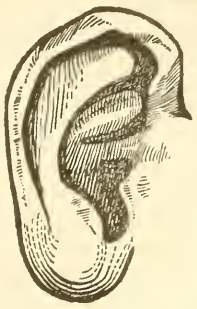
If you know of members moving to Seattle or suburbs, write to some of these pastors and give name and address. It is sad to realize how many people who have been faithful in the east lose their interest when they come here. Our people are not the only ones. Our preachers are to blame for much of this condition. So many of them say, "Just leave your membership here in the home church until you are located."

I want to say to every preacher who ever said that to a member moving to another place, "You are a sinner." An old Baptist sister of Iowa said to one of my neighbors, "My son, take your church letter, when you get there hunt up the church, the first Sunday, a mission hurch, if you can find one. Help it all you can, and you will save your interest and your soul." She had more sense than some preachers.

J. M. Morris, Cor. Sec.

HEAD NOISES

How to Cure Buzzing, Ringing Sounds in the Ears.



Do you have buzzing, ringing noises in your head and ears? Is there a snapping in your ears when you blow your nose? Then you have Catarrh in your ear passages, and your Eustachian Tubes—the passages from the throat to the ears—are closing up. You may have no discharge from the nose or throat, but the delicate inner parts of the ear are steadily being destroyed. Those irritating noises show how dangerous the trouble is becoming. As they grow worse they often worry people into nervous prostration and insanity. **There's one thing certain—Head and Ear noises are always the forerunners of loss of hearing. Neglect the trouble in your ear passages and deafness is the sure result.**

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Do your ears crack when you blow your nose?

NAME .....

ADDRESS .....

.....

Virginia Notes.

I am in a short meeting at Sheva. Two years ago C. E. Elmore organized with quite a number of Baptists coming into the organization. The church is active.

I recently closed a meeting at Bluefield, W. Va., which resulted in a large number of additions. I held a debate with a sanctification evangelist. W. G. Walters is the pastor of this church.

R. E. Elmore recently conducted a short meeting for the church at Pulaski City. About thirteen years ago I baptized him, when I was pastor of that church.

The revival conducted by Brothers Nible and Coffey in Lynchburg has prospered. More than 300 have made the confession.

Virginia Christian college has opened with bright prospects.

Let every one who is interested in the Lord's work read this and act. I have determined to see that two excellent young men, bright, with clean characters, shall be educated in this college and fitted for the ministry. I shall need some assistance. It is a great work. Send to my address at Martinsville, Va., a small contribution. "Bear ye one another's burdens, and so fulfill the law of Christ."

Sheva, Va. W. H. Book.

Kentucky University Letter.

During the protracted meeting at the Chestnut St. Christian church, 31 were added, 15 of whom were men. M. Gans Buckner, of Harrodsburg, a College of the Bible graduate of '97, did the preaching.

W. G. Conley, formerly professor of Greek and Latin in the academy of Kentucky university, now located at Redlands, Cal., has been visiting friends in Lexington. While here, Brother Conley addressed the students of Kentucky university, saying among other things that all the Kentucky university boys now in California are doing good work.

At the state convention recently held at Winchester, nine Sunday-schools of the state gave $50 with which to buy books pertaining to the Sunday-school, the books to be placed in the College of the Bible library for the use of the students.

Dr. J. A. Stucky, of this city, recently spoke to the boys only of Kentucky university about some widespread social evils. Dr. Stucky discussed these subjects plainly but reverently and helpfully. This is but one instance of many in which President Jenkins is always doing something to make the boys better and stronger.

W. J. Hudspeth, who has recently accepted the position of evangelist for southwestern Kentucky, recently came to Lexington with his daughter, who has entered Campbell-Hagerman college.

A. T. Magarey, of Adelaide, Australia, and his wife are visiting President Hagerman of the Campbell-Hagerman college. Mrs. Magarey and Mrs. Hagerman are sisters. Brother Margarey's daughter recently married Prof. Julian T. Barclay, formerly of Bethany college, but now a student at Yale university.

Preparatory to the protracted meeting now beginning at the Central Christian church, I. J. Spencer has been holding services at the home of some member of the church each week. A great deal of interest was taken in these meetings, and it is thought that great good will result from them. Brother Richardson, of Kansas City, will do the preaching.

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Nebraska Secretary's Letter.

Six have been baptized at Fairview church in a meeting being held by O. L. Adams, pastor at Overton.——T. G. Hamm has accepted supply work at Virginia half time.——E. M. Johnson supplied at Valparaiso on the 2d. O. A. Adams is holding a meeting for him at Plainview with Lucille Park as singer. Brother Adams' wife is improving, and he hopes that it will not be necessary for them to leave the state.

Austin and McVey will begin a meeting at Ansley on the 9th. The church is all ready for a great meeting, and doubtless they will have it.—Professor Reeves has supplied at Geneva the last two Lord's days.

C. F. Martin, of Ainsworth, is planning to enter school if he can get preaching work to support himself and small family. Brother Martin is a preacher of some experience and ability.

The annual meeting of the First Church at Lincoln occurs on the 9th inst. This congregation adopted the ballot-box method of electing officers. The members gave a reception to the University students on October 3.

F. Puogeon has resigned at Falls City, to take effect Nov. 1. He is available for another pastorate in the state.——J. E. Wilson has resigned at Belvidere, to take effect in 30 or 60 days. He would like to re-locate in the state.——W. W. Divine supplied at Ashland on the 2d.

R. F. Whiston, of Everett, Mass., has been engaged as state evangelist. Brother Whiston has been highly commended to us as an evangelist and we are hoping and expecting that he will prove to be a valuable addition to our Nebraska forces. His work will begin November 13.

Twenty-three confessions at close of second week of W. L. Harris' meeting at Plattsmouth, where D. A. Youtzy preaches.——J. S. Miller reports three weeks' meeting held at Oneida, Kan., with 16 added, 15 of them by baptism.——A. W. Osterhout will preach at Seward on the 9th.

Austin and McVey closed at Chester on the 2d with 16 baptisms and three added otherwise. D. G. Wagner is the preacher at this place. The church is actively engaged in building a $1,200 parsonage. W. A. BALDWIN.

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A Genuine Missionary Work.

The roof is now going on the 15th street Christian church of Washington, D, C., and thereby hangs a little story of genuine mission work. This, the sixth church of the Disciples of Christ in the District of Columbia, is being built without any nucleus whatever of a membership or organization on the ground. The movement started, if I mistake not, with the Y. P. S. C. E. of Brother Bagby's church and, participated in by all of our churches in the District, the work has gone on until now a neat little chapel is nearing completion, all by people living in other parts of the city. The membership or organization is to come later on, when results of future efforts shall have formed a body of those who would worship here.

Seldom do we see such an instance of pure Christian philanthropy. Many an effort of those already long on the ground has shown less promise than this of those who are doing for others what they would have others do unto them. R. J. TYDINGS.

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SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

FOR RENT—Rooms for World's Fair visitors: convenient to cars; meals if desired. Apply, Mrs. Russell, 1442 Clara Ave.

VISITORS to St. Louis can secure lodging or lodging and breakfast in private home in first-class neighborhood. Mrs. Wilkinson, 4744 Hammett Place.

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CHURCHES or pastors desiring the services of a capable song leader or trained soloist, will do well to write Miss Lorena Briggs, Chapin, Ill. Best references.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

CALIFORNIA.

Eureka, Oct. 12.—Three confessions here at regular services. We begin a revival Oct. 16, with D. W. Honn to conduct the music. —T. B. Dry.

GEORGIA.

Rome.—Rome has long been considered the hardest place in Georgia. Sam Jones, George Stuart, Miss Emma Tucker, with their singers, assisted in one grand effort this summer to move Rome, but after two weeks, closed with one addition. R. S. Martin, who has just united with me in a meeting, captivated the people from the very first. Immense crowds have gathered. The first large tent soon became inadequate and another was erected, and both have failed to accommodate the audiences. Fully 3,000 have attended each Sunday evening. Dr. Martin is a power. He is cultured, scholarly, magnetic and eminently scriptural. His family are all fine musicians and consecrated workers. The city of Rome has been moved as never before. By reason of overwork the writer has failed to answer several letters concerning work next year. I will visit some points west after our national convention.—Ernest Mobley.

ILLINOIS.

Bloomington.—We have held a meeting at New Boston, with 12 additions and much of the church debt raised; one at Sciota, with four baptisms, and preached a few evenings at E. Galesburg, with apparent benefit to the church. We intend to hold Bible institutes for several months. Churches wishing something helpful of this nature should write W. W. Vose, London Mills, Ill., for our terms and dates.— J. Orville Walton and wife.

INDIANA.

Brazil, Oct. 20.—I have baptized four recently —one a young man from Berea, and a man 67 years old. He came to see his daughter baptized and made his confession, and was baptized the same hour. One other reclaimed.—E. L. Day.

Whitewater, Oct. 15.—I have just held institutes at Land, Saturn and Pulaski—all well attended. The Pulaski institute was under the auspices of the young ladies of the Presbyterian church. They charged 10 cents admission every night, rented the opera-house and made a snug sum to help build a new church. The Presbyterians are great missionary workers.—W. H. Waggoner.

Bedford.—The first Christian church of this place prospers and is blessed. Our building fund rally netted $1,578.30. This enables us to clear up our entire local debt, amounting to about $5,000. We have also made a beginning in reducing our mortgage for $10,000. Sixteen persons have recently been added through our regular services. The church generously voted to send their pastor to the St. Louis convention.—E. Richard Edwards.

Noblesville.—Four additions by letter and two confessions since last report. Assisted by Brother Saunders, I held a short meeting at Hazel Dell, this county. The church had been without regular preaching for some time. A reorganization was effected and six were added by confession. Brother Saunders has an open date for December.—E. B. Barnes.

IOWA.

Clio, Oct. 17.—Fourteen additions yesterday.—W. S. Johnson, evangelist.

Oskaloosa, Oct. 17.—I baptized a young man from the M. E. church at South English, where I preach half time. Am open for half time at point 50 miles from Oskaloosa. The young convert will enter the ministry, and there will be a chance for some struggling church or churches to secure him. They may write me.—Daniel George Cole.

KANSAS.

Dodge City, Oct. 10.—Closed a three weeks' meeting with Pastor S. S. McGill and the church which resulted in 55 additions. Had to close for the convention.—Wm. J. Lockhart, J. P. Garmong.

Lawrence, Oct. 17.—E. J. Wright, of Leavenworth, recently held a meeting for me at Lansing, with four confessions and three reinstated. One confession at regular service at Little Stranger, near Leavenworth, October 16. —Wm. M. Mayfield, pastor.

Winchester—I have just closed a very successful meeting with home church. There were 60 accessions, 49 of which were confessions. Bert. Bentley conducted the song service.—J. B. Mayfield.

Augusta, Oct. 17.—Closed a four weeks' meeting, with 20 additions; two were children, the rest were adults from new families. Among the added was the superintendent of the Episcopal Sunday-school. A. W. Shaffer, of Oak Valley, led the song service most admirably, and myself, the pastor, did the preaching. We have had 133 additions since my coming 10 months ago. All is harmonious and goes well. Brother Shaffer is now assisting in a meeting in Bethany, Mo.—G. J. Chapman.

MISSISSIPPI.

Meridian, Oct. 6.—We have just closed a fine meeting, with 23 additions. R. H. Crossfield, of Owensboro, Ky., did the preaching, and he was faithful in all his work. There were 13 baptisms, 8 by letter and statement, 1 from the Methodists and 1 from the Baptists; the last night many were turned away. Brother Crossfield gave his lecture on the "Passion Play" and the congregation realized enough out of it to pay for the meeting. Our congregation is now stronger in many ways and we are planning for larger things in the future in our church work.—W. M. Baker.

MISSOURI.

Carrollton, Oct. 17.—At Cyclone one made the confession.—J. J. Limerick.

Sheldon, Oct. 17.—Three were added at Carbon Center last Lord's day—two by statement and one by baptism.—H. E. Carpenter.

Kirksville, Oct. 18.—There were eight additions here last Sunday—four by letter and four by confession.—G. W. Thompson.

Kansas City, Oct. 17.—Closed at Martinsville with 13 additions—seven by baptism and five from the M. E. church. I am beginning at Sheldon with two added the first day. Churches near Kansas City wanting a pastor for next year write me.—T. W. Cottingham.

Weaubleau, Oct. 17.—I have been assisting R. C. Harrell in a meeting near Galmey. In five days eight were added. I left the meeting in the hands of Brother Harrell with a splendid interest. The church bought a small school house to hold services in, but it was entirely too small. I think they will be able to enlarge by another year.—S. E. Hendrickson.

Mound City, Oct. 20.—In a recent meeting of 13 days at Green City, Mo., 23 were added to the church at that place. I conducted the song service.—G. A. Butler, singing evangelist.

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A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

NEBRASKA.

Overton, Oct. 15.—We closed a 22 days' meeting at Fairview, a country church, with 24 additions, 10 of whom were by confession, four from the United Brethren, one from the Episcopalians, five reclaimed and four by letter and statement; 13 were baptized and one is to be later; 12 were heads of families, nine were men. W. W. Divine, of Kearney, assisted us one night. Four were recently added here by letter and statement. The work prospers nicely.—O. L. Adams, pastor.

Chester, Oct. 6.—We have closed the best revival ever held in this town with Brother Austin and Frank McVey. The house was entirely too small at times to hold the people, and many were turned away. We expect to reap the harvest for many days to come. There were 19 additions (15 heads of families) and 15 baptisms, one by letter, one by statement, three from the M. E.'s, one from the Presbyterians, one from the Baptists and 12 confessions.—D. G. Wagner.

OHIO.

Steubenville, Oct. 6.—Last Sunday was, in many ways, the best day in the history of our Bible-school. We set our mark for 1,200, but when the count was completed fifty minutes after the school began, there were 1,353 present—610 in the pastor's class. There was nothing special in the way of entertainment. We had the regular school so that those who came for the first time could see the menu we serve every Sunday. We will observe decision day Nov. 13 and boys' and girls' rally

day Nov. 20. Nearly 300 persons have united with the church during the past two years through the work and influence of the Bible-school.—H. H. Moninger.

Raymond, Oct. 15.—We are in a promising meeting at Old Mill Creek church. She has sloughed off her *anti-ism* and the antis have "gone to their own." The old church is not yet entirely free from the effects of 30 years of internal wars, but the atmosphere is clearing. Our meeting is seven days old, with five added and splendid interest. We are preaching the old gospel and trusting God for the increase.—I. H. Durfee, evangelist.

OKLAHOMA.

Pond Creek, Oct. 17.—Two added by statement. Our ladies send a nice lot of bedding and clothing to the babies' home to-day.—B. D. Gillispie, minister.

Mutual, Oct. 15.—I held meetings at Lenora, with two baptized and a Berean society organized with some 60 or 70 members.—Thos. J. Easterwood.

Erick, Oct. 3.—Closed last night with 29 additions, a reorganization and money raised for a pastor. Of the additions eight were by confession and baptism, five from the denominations, six by restoration and ten by statement. This is a fine class of people. Greer county is settled by the very "scum" of the east, the kind of "scum" that rises on rich, sweet milk. Some energetic young preacher who wants a fine field among such people, write to J. A. Minton. Brother Minton was one of the leading preachers of Tennessee. He is now in business here, successful and highly esteemed. He will be a great help to a pastor. I was well repaid for my time and labor. I go next to Valentine, Texas, and then to Goliad.—Arthur W. Jones.

VIRGINIA.

Sheva, Oct. 20.—Evangelist W. H. Book, of Martinsville, closed a week's meeting last night. The audiences were great, people coming for 40 miles. There were 12 confessions and 9 united from the Baptists. This was Brother Book's second visit and we have engaged him for October, 1905.—W. T. Shelton.

WISCONSIN.

Milwaukee, Oct. 11.—I preached last Lord's day evening for Bro. C. M. Kreidler and worshipped with the brethren there. There were three added by letter during the day. Brother Kreidler is just entering upon his fifth year with the Milwaukee church. He has done an excellent work in the city and the prospects are very bright for still greater victories. He is preaching to the largest Protestant congregations in his part of the city, and the church is having a healthy growth. The work done is substantial and will abide.—Allan M. Laird, Lynxville, Wis.

Changes.

W. H. Oldham, Point Marion to Ebensburg, Cambria Co., Pa.

Richard S. Martin, Chicago, Ill., to Wooster, Ohio.

B. F. Dailey, Asheville, N. C., to 401 N. State St., Greenfield, Ind.

W. C. Morris, Haverhill to 21 Mellen St., Cambridge, Mass.

A. P. Cobb, Waynesburg, Pa., to Decatur, Ill.

C. A. Donnelson, Orleans, Ind., to 420 E. Seventh St., Bloomington, Ind.

J. W. Harris, Plymouth, to Rich, Coahoma Co., Miss.

R. A. Smith, Indianapolis, Ind., to 1622 Yale Station, New Haven, Conn.

J. Sam George, Eldon, Mo., to Lexington, Ky.

Lawrence Wright, Jefferson, to 2908 W. University Ave., Des Moines, Ia.

N. T. Sims, Nimisila, to Nashville, O.

Wm. C. Crerie, Washington, D. C., to 420 W. Fourth St., Lexington, Ky.

B. H. Sealock, Palo, Ill., to 53 Mid. Divinity, University of Chicago, Ill.

W. W. Pew, Maryville, to Porterville, Col.

MARRIAGES.

ALLEN—PUCKETT.—The marriage of Miss Ada A. Puckett and Mr. Benjamin Allen, of Atchison, was celebrated Oct. 5 in Kansas City, Mo., Rev. Geo. H. Combs officiating. The groom is a great-grandson of A. H. F. Payne, the pioneer preacher of the Christian church, and a great-nephew of M. Lucilla Payne, the well known C. W. B. M. worker of Missouri.

GREGORY—RINPP.—Married at the home of the bride's parents near Walnut, Ia., Oct. 19, 1904, at 12 o'clock, Fred P. Gregory, of Cripple Creek, Col., and Lolo A. Rinpp, of Walnut, W. B. Crewdson officiating.

FORD—TURNER.—Married at the home of the bride's father, Dr. R. B. Turner, 703 N. 13th St., Waco, Texas, Oct. 6, Rev. H. R. Ford and Miss Grace Roberta Turner, J. F. Quisenberry, of Corsicana, officiating.

McINTYRE—HILL.—Married on Oct. 18, at the home of her parents, Mr. and Mrs. Benj. F. Hill, California, Mo., Georgia Hill and Earl C. McIntyre.

MURPHY—LEWIS.—Married, in Hammett Place Christian church, St. Louis, Mo., Sept. 21, 1904, by Samuel B. Moore, pastor, William Murphy and Cora B. Lewis, both of St. Louis.

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

DAVIS.

Mrs. Susan Davis, wife of Dr. J. F. Davis, so widely known for his godly living and generous giving, died at their home in Portsmouth, Ohio, Friday, Sept. 30, 1904. She had been in poor health for more than a year. About two months ago she was compelled to undergo an operation for senile gangrene, her right leg being amputated at the knee. The operation seemed successful, but about two weeks before her death she gradually lapsed into unconsciousness, from which she never rallied, and peacefully passed to her rest. She was born in West Newton, Pa., May 12, 1830. Her maiden name was Susan Drum. At the age of 21 she was married to Adam B. Fay, which union was blessed with five children. One son survives her, William H. Fay, of Chicago. Her husband died in 1863, and on Feb. 21, 1881, she was married to Dr. J. F. Davis, in whom she found an unusually harmonious companion. She joined heartily with Dr. Davis in building up the Christian church of Portsmouth, and in all works of charity and benevolence. She was a quiet, earnest, unostentatious Christian, a woman of strong personality, making her a center of influence in the large church of which she was a faithful member. Her quiet Christian spirit has been a blessing to the many who knew her within and without the church. Mrs. Davis shared equally with Dr. Davis in making their home a source of joyful memories to all who have ever entered it. Such hospitality is seldom found. For years the ladies' aid society, in which she was a leading factor, had met in a room in her home set apart for this purpose. She delighted in service and sacrifices for the cause of Christ. Her death means a heavy loss to the home, her friends, the church and the community. To her it means an inheritance incorruptible and undefiled and that fadeth not away. The hearts of the entire brotherhood will beat in sympathy with Dr. Davis in this sad bereavement. W. A. Harp.

DOUST.

William Doust, an old and honored citizen of Syracuse, died Sept. 28, 1904, aged 70 years. For 34 years he had been a member of the Central Christian church of Christ, and for about 30 years an elder. He lived an exemplary life and approximated, as nearly as human being could, the scriptural ideal of the high office in which he served so long and faithfully. The affairs of the kingdomwere always his chief concern. His name in the community was a synonym for honor and integrity. His wife and nine children, all noble Christian men and women, survive him. His brethren, who feel this loss so keenly, find comfort in the thought that "his works do follow him." Wm. D. Ryan.

Syracuse, N. Y.

HOARD.

John Hoard and his son, Walter Hoard, were scalded to death under a switch engine. Father and son were buried side by side. The funeral rites were conducted in the Christian church of Fort Scott, Kan. L. C. Milton, of Lawrence, preached the funeral sermon. Bro. John Hoard was a member of the Christian church. The mother and wife is left with five little children. J. A. McKenzie.

Mc COMB.

Ann, wife of Wm. Mc Comb, went to join him Sept. 30, 1904, after a brief illness, at Kewana, Mo. She was 71 years, one month and seven days old. Their lives were full of good works. Many the time their home was opened to the preaching of the gospel. Their Christian hospitality knew no bounds. They lived to see J. S. Mc Comb, T. W. Mc Comb. and Rosie E. Scott, also four grandchildren, members of the Christian church, of which they had been members over 50 years. Their only regret was that three sons and some grandsons were outside the ark of safety. She leaves her children, twelve grandchildren, two great grandchildren and a host of friends to weep good-bye.

PRATZ.

Isaac F. Pratz, born July 7, 1855, departed this life Oct. 19, 1904. He leaves a wife and three children. He was a member of the Christian church, and was laid to rest in the Evergreen cemetery, under the burial rites of the Knights and Ladies of Security.

Fort Scott, Kan. J. A. McKenzie.



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These various foods are for sale by grocers, and they can be easily recognized by the criss-cross lines on the face of each package.

Family Circle

Jack's Flight From the Steeple.

By Caroline Brown.

The big stone church was nearly finished; the workmen were putting the last touches to the steeple, which seemed to pierce the blue sky like a fine needle. A group of boys in the sandpile below thought it would be impossible to climb up to it, so high aloft was it.

To these lads—street Arabs, all of them—the church meant nothing more than a big building where they might get a chance to earn a few cents at odd jobs or by running on errands, and a number of them loitered there every day. It was noon and the workmen had gone to their dinners; but the boys knew they were likely to get none, and remained there whiling away the time by digging in the sand or by playing tricks on each other. Five boys were there on this particular day, and Jack Kimball, the "smartest" of them all, though not the oldest, was their leader. It was wonderful the mischief he could invent when he could find none ready to his hand. He was afraid of nothing, and was so agile in dodging the police that he was never caught; so he rang doorbells, broke windows, hung up ticktacks and stole milk from under basement steps to piece out his scanty breakfast, with impunity.

His father had been a prosperous and respectable carpenter once, but had ruined himself, as well as his family, by drinking, and was now employed as a hodcarrier on the church.

Patsy Connor was burrowing in the sand, his red head was bowed over a deep hole he called a "well." His brother Jimmy was busied in nicely rounding off a tomato canful of sand, and Jack was standing idly looking on; but Patsy's red head was too great a temptation; he snatched the can from Jimmy and poured the contents over it.

"What you givin' us!" roared Patsy, as the sand trickled down his neck and into his eyes. "I'll pay you back, so I will!"

He sprang quickly to his feet and caught up a brick to throw at Jack.

With a loud whoop Jack dashed off around the church, Patsy in full chase, brick in hand. Poor awkward Patsy caught his foot in the dangling rope which hung slack from the pulleys. He fell flat and his chin struck the sharp edge of the brick. He bawled loudly. Jack, looking back, saw his mishap, and being naturally kind-hearted, he went to see how badly Patsy was hurt.

"Don't cry! Did it hurt you, Patsy?"

"Yes, it did!" sobbed Patsy, who still lay upon the ground. The bigger boys had never thought him worthy of much notice; this was his chance, so he lay limp, sobbing hoarsely. There was a cut on his chin, but not a very big one. Jack himself would have laughed at it had it happened to him; but he ran off across the street to the school yard and brought some water in the crown of his old straw hat and gently washed off the blood, making quite a clean spot on Patsy's grimy face. Patsy was helped to his feet, and boring his fists into his eyes, he limped away, although he was not hurt in his legs; but, like a good actor, he made his exit while he had the sympathy of his audience. After the accident the boys lost interest in the sandpile, and the wind chancing to sway the ropes till the tackle squeaked, their attention was at once attracted to it.

"I bet you dassent shin up that rope," said Tom Gray, banteringly, to Jack, who never "took" a dare.

Without an instant's hesitation Jack made the attempt, but he found that the rope paid out in his hands faster than he could climb it.

"No, I can't! Course I can't when it keeps a-comin' that way! Neither could anybody!"

The rest of the boys laughed loudly.

"Ah—nah! Knew you couldn't do it, Smarty!" jeered Tom, who was the biggest coward there, and never did anything himself, but urged the others to commit all kinds of reckless deeds.

"You're an ijit," said Jack, hotly. "Anybody 'sides you'd know you couldn't climb a rope that keeps a-comin' like that!"

A bright thought struck Jack.

"Tell you what I can do! Bet I can come down!

This piece of daring took their breath away, as well it might, and every eye gazed upward to where the rope hung from a greater height than the surrounding treetops.

Jimmy, who was a sensible little chap if he was a street urchin, cried earnestly:

"Don't you be after a-doin' it at all, Jack. You'll git kilt sure!"

For once the other boys agreed; all but Tom, who sneered and urged Jack on.

"He's 'fraid!" he taunted.

"You bet I ain't!" and Jack disappeared to find a way into the church.

Shortly after, the boys below heard

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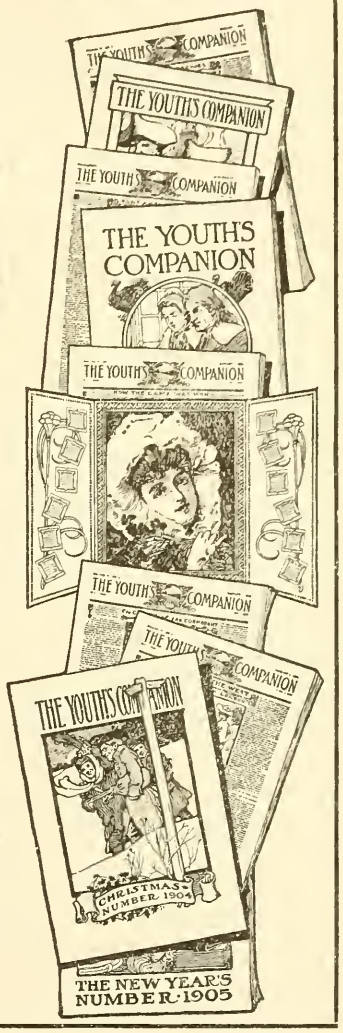
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a faint cheer, and on looking upward they saw Jack waving his arms about. He looked so small he might have been taken for a tower-pigeon but for his shrill shout. They saw him reach out for the rope, grasp it, and then step off the narrow ledge where he stood. Instantly the rope yielded to his weight and shot down, down, as swift as a bullet from a shot-tower. Not so quickly but that Jack instantly realized the horror of his position; the thought of the awful death that awaited him flashed through his mind. His breath was gone, he was so terrified he could scarcely keep his grasp on the rope, his legs dangled uselessly. Faster and faster the rope hissed through the block.

The boys below were stupefied with fright, and with their faces turned skyward could neither speak nor move. Jimmy buried his face in his cap and moaned.

As Jack rushed downward they could see his set jaws and starting eyes—black spots in his white face—and the strong clutch of his fingers on the rope. Then they drew their breath hard and stepped back with one impulse as Jack's body shot with force into the midst of the sandpile. He lay there still and lax, his stiffened fingers yet clutching the rope. Not a boy could move to his aid from terror, till the spell was broken by a loud wail from Jimmy:

"Oh, he's kilt! He's kilt entirely! And it's you, Tom Brown, that's done it!" and Jimmy threw himself frantically on the sand, sobbing and wailing.

By this time the big boys had come to their senses, and Jerry Martin ran across to the schoolhouse for help. Tom was useless from terror.

Jerry soon returned, bringing with him the principal and a young girl teacher. She knelt at Jack's side, unloosed the gripping fingers still fast hold of the rope, and laid his head on her lap.

"I fear the poor little fellow is dead!" she said to the principal, who was examining him.

"Not yet," he replied, briefly.

Then Jimmy wailed again, a piercing, Irish wail. One of the boys had run for a doctor, who now arrived. He looked at Jack, and said:

"Take him home; nothing can be done for him here."

The patrol wagon was called and poor Jack was lifted into it; and Miss Macy, the teacher, sat by him, tenderly supporting his head. When they reached his home, they found his mother bending over the washtub, and his father in a drunken sleep in the only bedroom. They roused him to lay Jack upon the bed. The doctor examined Jack, and when he was done, he said:

"I must tell you the truth, hard as it will be to bear. The boy is terribly hurt; if he does get well, he will never walk again. I fear there is an incurable injury to the spine. The sandpile is all that saved him from being killed outright."

Jack's mother sobbed bitterly, and Miss Macy comforted her. No one had taken any notice of his father, thinking him stupid with drink, but he was fully sobered by the shock, and was overcome with grief and remorse. But for him Jack would not have run the streets; but for him he would not be a cripple for life!

Days rolled on and Jack improved very slowly. His little Irish chums shyly came to see him, and the larger boys overcame their bashfulness enough to make calls on him at long intervals. But they all went away sorrowful and abashed at the helplessness of their fearless leader. Miss Macy, who was the drawing teacher in the public school, did not lose her interest in Jack, but came to see him often. When he grew strong enough, she taught him to draw, and he showed such talent she gave him a set of water-color paints and encouraged him to invent designs. He became so expert that it was not long before his menu cards and little sketches were much sought after, and then he had more work than his strength was equal to, for overwork brought on dreadful fits of pain.

It was a sad misfortune for poor, bright, gay Jack to be an invalid the few remaining years of his life, but it was followed by a train of blessings. His father quit his bad habits and resumed his trade, and Jack had the joy of knowing before he died that his father had a shop of his own, that his mother need not take in washing, and that the younger children were in school. The mother had always been a self-respecting woman, in spite of great poverty, and it was easy and pleasant to resume their old way of life. All this Jack lived to see during the three painful years he lingered.—*The Interior.*



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With the Children

The Green Witch.

CHAPTER XXVI.

It was a long time before George Clayton recovered from the shock of his mother's reappearance. The fact that she lived, and had remained in concealment nearly two years, and that she had been divorced from his father—this had been forced upon him in a brief hour. He had received her back into his life, and had accepted her as his duty. But the acceptance of a truth and the knowledge of how to bear it, often lie far apart. So in this case, George found it difficult to adjust himself to the new conditions. Something seemed to have slipped away, which he felt could never be recalled; something seemed thrust upon him under which his heart was dull and unresisting. What had happened to change his thoughts and desires? He had loved his mother with the fervor of an innocent love and a pure faith. Now she was with him again, with the same smile, the same girlish beauty. Ought he not to be happy because she had, as it were, risen from the grave?

His lonely life had made him too self-conscious. He had grown used to looking intently into his own heart, analyzing motives and evolutions of ideas. Now, when he examined himself, he grew afraid. Did he wish his mother in that Canadian grave where his fancy had laid her to rest? Could he ever look into her eyes without thinking of his dying father? Would the time ever come when the word "Divorced" would cease to ring in his ears at the music of her flexible voice? Might he, some day, grow used to the thought, and accept all as a necessity? He wondered dully if he could ever meet his old acquaintances without the blush showing in his cheek, or if he could introduce his mother to strangers without secretly wondering if they had heard. There came the hideous thought—How could he ever be sure of her words after that false letter? and how could he ever be certain of her affections when they had been withdrawn from his father? He recalled his father's declaration that all the fault was his; but what matter whose the fault? The cruel, unalterable fact remained. It haunted him, it mocked him, it made bitter for him his mother's rippling laughter, it threatened him with a sunless future.

But his mother must never know the doubts, the confusion that raged within. She had come to him with all her old love, and with the hopes such a love produces. To have shown her he was sorry would have broken her heart. Besides, was he really sorry? How could he be sorry to have his mother from the dead? But *was* he sorry? She must never know—or imagine. Sometimes he discovered her weeping, and he was chilled by the fear that she suspected his sorrow.

If she did, she never told him. But how could her mother's heart be ignorant of the sensitive shrinking on his part from strangers, of the blush that sometimes dyed his cheeks when the inmates of the boarding house touched upon the themes of divorce and desertion? He never heard of a divorced woman without thinking of his mother. He hated the daily papers, and read only the market reports and the political news. But if she divined his anguish she had not the courage to speak to him about it, to make her fear a terrible certainty. And speaking could do no good. There are certain acts which stand out for themselves in one's life, quite apart from words with which one would hide them. One discusses them to no avail. Torrents of speech but pour over them and subside, leaving the deeds as distinct, as unalterable as ever.

But one day when he found her in a paroxysm of grief, his heart was moved to ask the reason. Then he learned, as he had suspected, that she regretted the divorce—that she doubted if it had been for the best—that she was ever brooding over the thought that her son would have been happier, nay, she herself would have been more at ease, if it had not been granted. "But, George, he did not love me," she cried. "His inattention, his devotion to business, proved it. He married me for my money. Oh, I wonder if he did? I wonder if he loved me at the beginning? I am always wondering. And I told him I knew he married me for my wealth. He couldn't forgive the words. Because—I meant them. But did he? Was the accusation untrue? Was it *me* after all, not the money? He couldn't forgive those words—but I didn't try to make him forgive them. I never yielded to him, not an inch, after that interview. And I am always wondering if he loved me, and if I could not have lived on with him, if but for your sake."

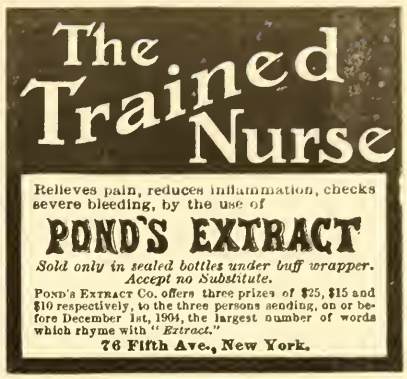
It was upon George's lips to tell her how upon his dying bed his father had declared his unaltered love for her; but when the words would have come, something seemed clutching at his throat. She had no right to know—no right! And he could not speak those words; they fell back into the silent depths of his memory like leaden weights.

He grew thin and haggard, and ever more afraid of the doubts that assailed him by day and night. The ambitions which had reconciled him to toil and privations and lack of friends came back and threw their light into his heart; but it was a phosphorescent light which mocked him with absence of all heat. They were the ghosts of dead ambitions, bringing both regret and fear. The thought of returning to Burr City was unendurable, and when he looked into the future he saw a dark shadow following his steps—the shadow of disgrace.

And so, at last, he became afraid of this morbid self-examination, and a change came upon him. He grew to accept the new conditions, and to cease looking beyond them for a different life. He and his mother had moved to Ottawa, where he was a man of business. He became indispensable in the grocery, and he allowed it to engross all his thoughts. There was no studying when the day's work was over, no early rising in the morning to pass a little while with great thoughts before the sordid duties of the day. His books were put aside—they held for him no promise. He must make a living for his mother as well as for himself; he was no longer in a position to indulge in splendid dreams. Besides, his dreaming-time was over. He no longer cared for what had once seemed worth all else. He did not tell himself so, because he had found it best to leave his innermost heart hidden from self-consciousness. He was gentle with his mother, and all she could desire, except that he was unable to respond to her moods of gaiety. She never dreamed of the darkened chamber in his soul. But it was there, the doors and windows closed to his own introspection. For he had lost faith—in what? In all that is best in life. The dream of his mother which had been so beautiful had been but a dream. But a life of business was a reality. He could believe in figures, in scales, in gains. He threw all his energy into his work, and Mr. Stoner was happy in his indefatigable convert.

If there was one sweet and graceful thought of his old life to which he clung, it was the thought of Flora. He saw her very often, and she was always kind in these days. So was her mother. Perhaps Mrs. Stoner divined that no danger lay in their friendship. As the years passed by, he remained Flora's unchanged friend. In the old life, his path and hers had sometimes seemed inclining toward the fragrant fields of love. But as his mother's secret had changed all else for him, it had changed this, as well. If he had ever loved her, he resolutely crushed the sentiment from his heart; for, with the unreasoning iron will which sometimes takes possession of a tortured heart and saves it from despair, he had resolved to live for his mother and for business, and to suffer no more delusive hopes. His work kept him from thinking, and his restless energy knew no bounds. When Mr. Stoner's partner died, George found himself at the head of the Ottawa branch of the business. He did not ask himself if he were happy, but he told himself that he was content.

(TO BE CONTINUED.)



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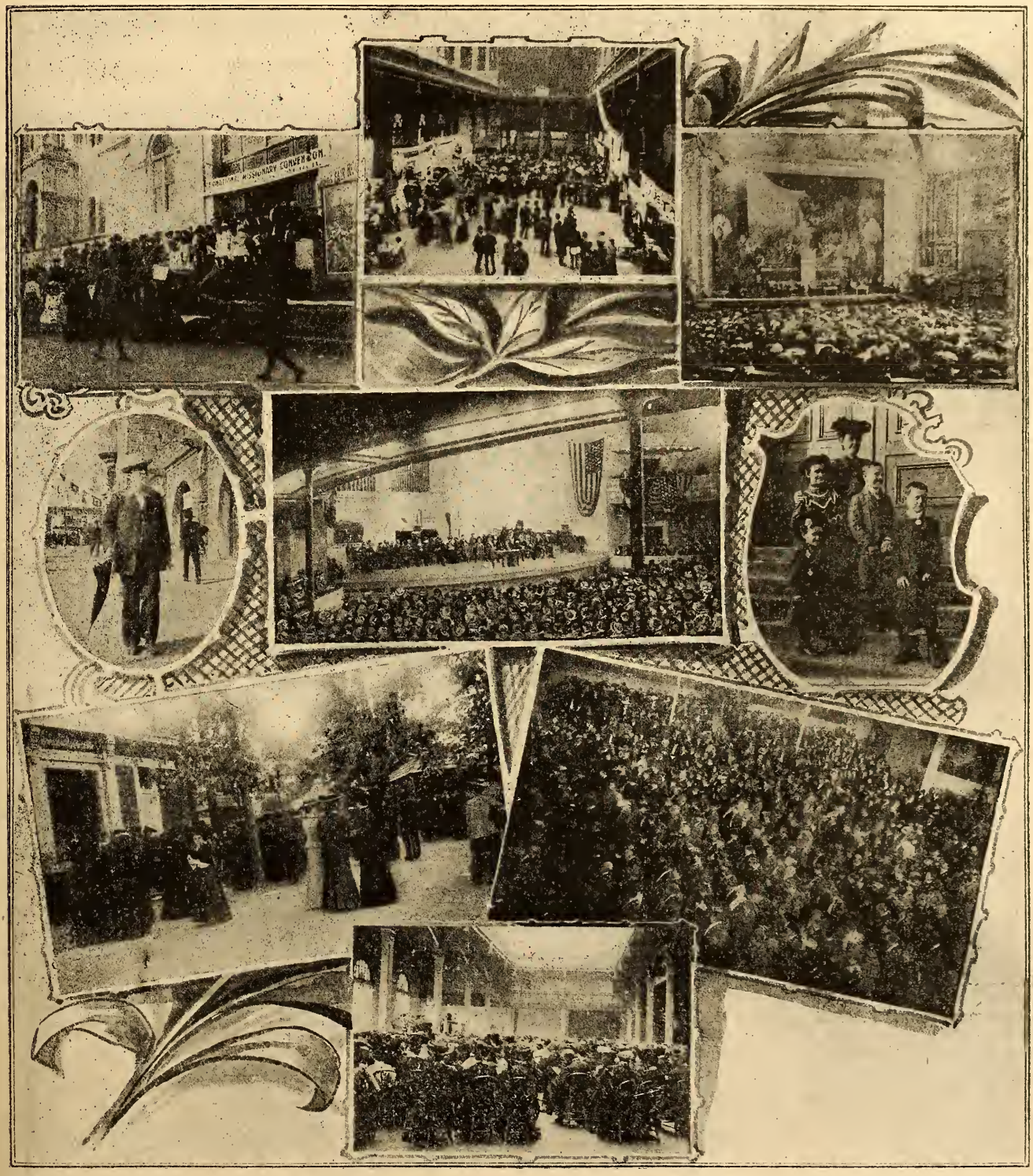
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THE LITTLE ONES

The Leading Paper for the Little People

W. W. DOWLING, Editor **Colored Pictures in Every Number**

THE LITTLE ONES is a little WEEKLY for the Primary Department of the Sunday-school and the Little Ones at Home, and the immense circulation it has obtained is an evidence that it meets the wantt

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The Leading Paper for the Boys and Girls of the Christian Church.

W. W. & METTA A. DOWLING, Editors.

The Young Evangelist is a Weekly designed for the Boys and Girls in the Intermediate and Junior Departments of the Sunday-school, and for the Home Circle, and should be in every Christian School and Family wherever the English Language is spoken.

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"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

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Current Events.

Open Shop.

The "open shop" question is discussed in last week's Saturday Evening Post by John Mitchell, president of the United Mine Workers, D. M. Parry, president of the National Association of Manufacturers, and two other able writers. Mr. Mitchell can be accepted as spokesman for the best union sentiment, while Mr. Parry represents the most emphatic and outspoken form of opposition to unionism. Mr. Mitchell's argument is that the "open shop" proposition is merely a cloak for anti-unionism, and that the real issue is between union shop and non-union shop. It is often charged that the closed shop (in which the employer agrees to hire only union men) creates a monopoly of labor. To this he replies by saying that there can be no monopoly so long as all persons working at a trade can be admitted to the union.

We are compelled to remark with regret that these utterances commend themselves to us less forcibly than Mr. Mitchell's deliverances usually do. It is doubtless true that Mr. Parry's open shop crusade is a part of a larger fight against the whole union business. But in that respect Mr. Parry is not typical. There are a good many thousand American citizens who have not a word to say against the principle or the legitimate practice of unionism, who hold it to be unfair and unreasonable for the unions to ask the employers to serve as their recruiting sergeants by refusing employment to non-unionists. If the unions made it a part of their program (as a few of them do) to hold their members to a high standard of efficiency so as to make it more certain that a dollar's worth of work would be given for every dollar of wages, it would be quite reasonable to ask the employers to employ only union men. But if unions are to be used as primarily machines for making the employers do what they do not want to do, then to urge the closed shop principle is to say to the employers: Please help us to make you do what you do not want to do.

On the subject of monopoly, we have only this to say. The liberty to join a union, to which Mr. Mitchell refers as the sure preventive of monopoly, is only half of the liberty which a man has a right to demand. The other half is the liberty *not* to join it. Mr. Rockefeller nearly always gave the small oil operators the liberty of selling out to the Standard Oil Company, and many who did so fared very well. But he did not give them the liberty of staying out and continuing their independent businesses. And so there arose something which, for practical purposes, may be called a monopoly.

Mr. Mitchell has the right spirit in his discussion about unionism, but we think he is wrong about the open and closed shop.

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A Nonpartisan Prognostication

We are hesitant about making predictions about events which are to transpire in the near future. We feel no nervousness about expressing our opinion concerning what will happen a century hence, for we are tolerably sure that, even if we miss it, the failure will not be thrown up to us to our confusion. But as to the events of next week—let the prophets be wary. In the matter of predicting the outcome of the election, we prefer, for our own course a discreet silence to the shrewdest possible forecast. The predictions of others are interesting, however. We quote the forecast of Harper's Weekly, a journal which is supposed to represent expert and nonpartisan opinion.

When this number of the Weekly meets the eye of our readers, only about two weeks will intervene before election day. As we have repeatedly said, there is in that fortnight verge enough for a decisive change in the drift of public opinion, as in 1880, 1884, and 1892. We must say frankly, however, that, at this time, we can see no prospects of any such change. While so far as politics are concerned there is no truth in Hume's diction that a miracle is contrary to experience, it seems to us that, in the present campaign, as it has shaped itself, not merely one, but half a dozen, miracles will be needed to give a majority of the electoral vote to Judge Parker. He is absolutely sure of only 151. To get the necessary 239 he must carry New York (39), New Jersey (12), Connecticut (7), West Virginia (7), and Maryland (8). Should he lose Maryland or West Virginia, the loss could be made good by Colorado (5) and Rhode Island (3); or by Colorado and Montana (3). Is it likely that so many miracles will be performed simultaneously on Judge Parker's behalf? A landslide would be needed for the purpose, and of this there is as yet no sign.

We can scarcely agree with the Weekly that a Democratic victory in New York would be a miracle. Much less miraculous would be the success of Mr. Davis in his own West Virginia, while in Maryland, with its recent limitation of suffrage and with Mr. Gorman again in command, a Republican majority would seem to savor of thaumaturgy.

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The Republican Estimate.

It may readily be imagined that the foregoing nonpartisan forecast is not accepted by eager partisans on either side, and it will be of interest to record here the estimates of two national committees for comparison later with the actual returns. The Republican estimate, ten days before the date of the election, gives Mr. Roosevelt a margin of 73 electoral votes above the 239 required to elect, as follows:

California	10
Connecticut	7
Idaho	3
Illinois	27
Indiana	15
Iowa	13
Delaware	3
Kansas	10
Maine	6
Massachusetts	16
Montana	3
Michigan	14
Minnesota	11
Nebraska	8
Nevada	3
New Hampshire	4
New Jersey	12
New York	39
North Dakota	4
Ohio	23
Oregon	4
Pennsylvania	34
Rhode Island	4
South Dakota	4
Vermont	4
Washington	5
Wisconsin	13
Utah	3
West Virginia	7
Wyoming	3
Total	312

It will be observed that in the above estimate the Republicans claim all of the so-called doubtful states, except Colorado and Maryland which together have 13 electoral votes, but the margin which they give themselves is ample enough so that they can afford to lose several more.

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The Democratic Estimate.

The Democratic committee bases its hope of victory on the claim that it will carry the following states, which would give Judge Parker 17 more electoral votes than the required 239.

Alabama	11
Arkansas	9
Colorado	5
Connecticut	7
Delaware	3
Florida	5

Georgia	13
Idaho	3
Indiana	15
Kentucky	13
Louisiana	9
Maryland	8
Mississippi	10
Missouri	18
Montana	3
Nevada	3
New Jersey	12
New York	39
North Carolina	12
South Carolina	9
Tennessee	12
Texas	18
Virginia	12
West Virginia	7
Total	256

The only self-restraint noticeable in this forecast is the failure to claim Rhode Island and Wisconsin, though they feel a glimmer of hope in both cases, and something more than a glimmer in the former. Still, even with this sanguine estimate, the margin is uncomfortably narrow. The situation has about narrowed down to this, that if there is a wave of Democratic success strong enough to carry both New York and Indiana, probably enough of the smaller states will be carried to make a Democratic majority, but if either of these is lost, the day is lost.

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Russia and England.

The incident of the Russian fleet and the English trawlers is not so simple as it seemed on the basis of the first reports. Immediately on receipt of the news of the occurrence, Great Britain presented to Russia a demand embracing these points: first, an apology for the indignity offered to the nation in the attack upon the British fishing boats; second, indemnity for the resulting loss of life and property; third, the punishment of the officers who were responsible for a blunder so serious as to be criminal. The Czar promptly sent a note expressing his personal regret for the incident, but his government naturally declined to make any promises until it had received a report from Admiral Rojestvensky who is in command of the fleet. Meanwhile the British channel fleet was gotten ready for action and preparations were made for stopping the Russian fleet at Gibraltar. When the Russians touched at the port of Vigo, Spain, a report was sent in which the admiral asserted that he had been attacked in the North Sea by two torpedo boats which approached in company with a fleet of fishing boats, that he fired on the torpedo boats and sunk one of them, while the other escaped. He professed entire ignorance of the damage to the trawlers, and declared that any injury to them could have come only from stray shells which missed their mark. Improbable as this statement seems, it is partially corroborated by the testimony of the captain of the "Moulmein," one of the trawlers, who said, before Admiral Rojestvensky's report was made public, that he had seen two torpedo boats which seemed to belong to the Russian fleet. The admiral says he had no torpedo boats, and this point ought to be capable of demonstration, one way or the other. If, then, torpedo boats were seen, there would seem to be some ground for the claim that the Russian firing was an act of legitimate caution and not a wanton attack upon helpless fishermen or even an act of blind panic. It can scarcely be said that any one is satisfied with the Russian explanation or that it is accepted by any one, least of all by the British, as a true statement of facts. But it at least demands consideration, and consideration means delay and an abatement of the sudden ardor for vengeance. The danger of war between Russia and England seems much diminished. The case is to be submitted to the Hague tribunal for investigation and adjudication.

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An English View.

Great Britain is not disposed to accept either the statement of fact contained in Rojestvensky's report or the theory of rights upon which he relies for the defense of his course under circumstances such as he describes. Mr. Balfour, the British premier, in a speech at Southampton the latter part of the week, stated clearly and forcibly this doubt of both the facts and the theory. He said:

"In the story of our fishermen there was much tragedy, but no romance; in the story of the Russian admiral there is no tragedy, but I am driven to the belief that there is much romance.

"It is impossible to doubt which is the correct story. I should not have approached it but for the fact that the admiral's story is really an attack upon our national honor and implies that we are not doing our duty as neutrals. In an island kingdom like Great Britain the nationality of every craft is known. It is inconceivable that we could be harboring Japanese steamers and warships without Russia, and, indeed, the wholecivilized world, knowing it. I enter a most emphatic protest against such an allegation. The truth will be made manifest and clear as noonday when the inquiry is held, which in most statesmanlike manner has been welcomed by the Czar. But in bare justice to the Czar and the Russian government I will say they never at any time underestimated the gravity of the crisis or failed to do what they could do to diminish it.

"The Russian admiral, however, has a theory of the rights and duties of a belligerent fleet as against neutrals which would really make the high seas a place of public danger. Suppose some dark night a liner or transport fell in with the second Pacific fleet at Gibraltar when they had intended to divide, and approached within the magic distance; according to the admiral's theory he would be justified in sinking it. The position is one impossible for neutrals to tolerate. A fleet animated by that policy would be a fleet which would have to be eliminated out of existence if civilized commerce was to pursue its way unimpeded. I am glad to think that in this view the Russian government agrees and has given orders which will prevent a recurrence of the tragedy that has filled our hearts with sorrow and the hearts of all those who have heard of it abroad with something approaching indignation."

Mr. Balfour admits that in the first days after the accident, before the admiral's report was received, the two countries were very near to the point of war, but thinks that the crisis is now past.

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Ecclesiastical Economy.

Pope Pius X. finds himself the embarrassed possessor of an ecclesiastical household whose cost of maintenance exceeds the revenue of the Papal See. The Pope feels it incumbent upon him to maintain a regal court, as a visible and standing assertion of his right to temporal sovereignty. But with the loss of actual temporal sovereignty, the power of levying taxes was also lost. So we have the anomalous sight of royal splendor maintained by the free-will offering of the poor. To be sure, the Roman church has ways of appealing to its constituents which render the issue of a free-will offering somewhat less precarious than it usually is among Protestants. Still, it is, in a way, a free-will offering. Accordingly, the word has gone out that there must be increased liberality on the part of the faithful toward the Papal See, to meet the extra expenses of the first year of a new pontificate and to offset the great falling off in the offerings from the French churches. The present Pope has already won a reputation as an economist by discharging superfluous employes and cutting off the allowance of supernumerary functionaries about the Vatican. But on the other hand there are new expenses, such as the pensioning of the French clerics whose salaries are stopped by the government, as was recently done in the case of the bishops of Laval and Dijou. The disestablishment of the Catholic church in France may be expected at almost any time and when it occurs there will be a large number of clergy who will probably have to be taken care of by the Papal treasury until a new system can be gotten into working order. The Pope has a permanent fund of about $10,000,000, which is a sort of endowment that goes with the papacy. The interest on this, amounting to about $500,000 a year, forms a fixed income upon which the Pope can depend. To this is added the very large amount collected every year from the whole world as "Peter's pence"—Peter's millions, one might better say, only that phrase would suggest unpleasantly the financial advantage which the Pope enjoys over the fisherman apostle. People who profess no sympathy with Catholic doctrines sometimes assert that the church justifies itself by the charitable work which it does. Judged by the standard of charitable organizations, we should say that a million a year is vastly too great an expense for administration. And this represents only the cost of maintaining the home office.

Doubling Our Membership in Five Years.

It was a recommendation of the committee on our centennial that we ought to make an effort to double our membership between now and our centennial celebration in 1909. The committee believed that this was not impossible with the newly-awakened zeal in behalf of evangelization, and with the more systematic plan now being perfected of carrying on evangelistic work. It would be a grand thing if we could accomplish this result within the next five years. We desire to mention a few essential conditions of such an achievement.

1. In addition to the regular evangelists who are engaged in holding evangelistic services wherever they may be called, a large number of our pastors should be permitted by their churches to spend at least one month in holding one or two meetings at such places as they may select, or that may be suggested by our committee on evangelization. We believe the churches generally will be willing to make this sacrifice as a part of the general evangelistic movement among our churches. It would help the preachers and bless the churches, too.

2. Through the medium of our general board of home missions and the committee on evangelistic work, there should be planned a wide and systematic recruiting campaign by means of which the simple gospel of Christ may be brought to bear on thousands of people who have been deprived of such ministrations. Hitherto we have lacked this central bureau, for stimulating, and in a measure guiding, these evangelistic operations. A body of men looking over the whole field, like a wise general, can see its needs here and there as one absorbed in his own local work cannot. Let us give the committee on evangelization our hearty support.

3. But we shall never double our membership in five years without mobilizing and bringing into action a large number of our reserves, in all our churches, who have hitherto been silent partners in the great enterprise of evangelizing the world. The rank and file of our membership must be trained in the art of soul-winning, and must have it laid on their consciences as a part of their Christian duty to bring others into the fold of Christ. We have not reached the New Testament idea of a Christian until we have attained this power of personal propagandism. If each individual church member were to win only one convert in a year, that would mean the doubling of our membership, less, of course, the loss by death and otherwise.

4. And this brings us to mention one of the most important conditions in this enterprise of doubling our membership, namely: properly caring for the converts that are made. To understand what a leakage there is through the lack of proper training and care of the members, note the fact that last year while there were over 90,000 baptisms there was a net gain of something over 33,000. Of course a part of this loss can be accounted for by death, but it is clear that a very large part of it must be accounted for by the falling away of members from their allegiance to Christ and his church. This loss can be prevented only in two ways: (1) A very thorough work of conversion when these disciples are brought into the church. Nothing short of a gospel that pierces the heart and conscience and brings sinners to genuine repentance can make true Christians, and no other kind will stick. (2) In addition to faithful preaching in the work of conversion, there must be the faithful teaching and shepherding after the converts are made. It is not enough to baptize them and turn them loose; they must be taught to study the Bible, to pray, and to engage in some active work in the church. We have hitherto succeeded better in making converts than we have in keeping them. In almost every city, where we have churches, it is estimated that we have nearly as many members outside of our local congregations as we have within them. This means superficial work, or neglect, somewhere, and it should be the earnest effort of churches, evangelists, and pastors, to find out where this leakage is and stop it. *Never again in our history ought we to report so small a net gain in a year as 33,000.*

5. Finally, we need above all things to enter upon this great spiritual campaign, with prayer and supplication to Almighty God for his guidance and blessing. We should seek to purge ourselves from all unworthy motives and to enter upon this work with the single, supreme desire to save men and to extend the kingdom of God on earth. There should be also the spirit of profoundest humility. That we have not accomplished more in the past, and that what we have accomplished has been so imperfectly done, should humble us before God. If we enter upon this crusade in the spirit of prayer and humility, and can enlist our membership very generally in the work, we shall witness such results as will not only mightily strengthen the forces of righteousness on earth, but cause great rejoicing in heaven.

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The World's Fair and Sunday Closing.

It is understood by our readers that the act authorizing the appropriation by the United States Government of five million dollars to the World's Fair, contained a provision that the gates were to be closed on Sunday. This law has been observed and we have had very quiet Sundays on the World's Fair Grounds. We had supposed that this plan met with the approval of the officers of the Louisiana Purchase Exposition, until recently, in a public speech delivered before the American Street Railway Association, President Francis declared, in his address of welcome, that the World's Fair had lost at least one million dollars by being compelled to close on Sunday. The papers reported as follows:

> I do not know what your ideas are upon the subject of Sunday observance, but I do know that the prohibition by the government of Sunday opening has cost this Exposition $1,000,000.
>
> If we had been permitted to open this Exposition on Sunday, it would not only never have injured the morals of the people who patronized it, but it would have attracted them to pursuits less injurious than many of them now indulge in on Sunday as a consequence of the Exposition's being closed.

Not only does President Francis in this statement express the conviction that a disregard of the human and divine law respecting the Sunday rest day had resulted in a financial loss to the Fair, but he seeks to justify such opening on moral grounds. We are compelled to say that in both these statements President Francis seems to us to have spoken without due consideration of the facts. He entirely omits the fact that the opening of the Exposition on Sunday would have offended the moral sense of millions of Christian people and would have kept many thousands of them from patronizing the Fair. It is very unsafe, in a calculation of this kind, to disregard the moral sentiment of so large an element of the very people who are expected to patronize the Fair.

In the second place, we are sure that President Francis, in seeking to justify the opening of the gates of the Fair on Sunday, has deceived himself by a very common but fallacious argument. He institutes a comparison between visiting the Fair on Sunday and certain immoral pursuits and forms of amusement in which people indulge. But does President Francis believe these immoral amusements would do any less in that line if the gates of the Exposition were opened? The history of other Fairs, whose gates have been opened on Sunday, does not justify any such conclusion.

But the most important consideration omitted by President Francis is the injurious consequences that would result to the whole moral life of the nation by an act of the government deliberately consenting to the secularization of the Lord's day, and ignoring the legal protection of Sunday as a rest-day for the toiling millions. It is impossible to exaggerate the physical, mental, and spiritual value of the Sunday rest day. It is one of the main props of our Christian civilization. The evil consequences of ignoring it can scarcely be overestimated. It is to be seriously regretted that so prominent a citizen as President Francis would have consented to give the weight of his influence in favor of continentalizing our civil rest-day.

Home Missions and the Louisiana Purchase.

One of the notable gatherings in connection with the World's Fair in celebration of the Louisiana Purchase, was held in Festival Hall on the World's Fair grounds in this city Oct. 29 and 31. It was an interdenominational home mission celebration, in which the leading religious bodies of the country were represented. The underlying thought was to show what Christianity has done in the development of this country, and particularly in its relation to the territory of the Louisiana Purchase. The addresses of the various speakers were, therefore, largely historical, showing what the religious bodies have done in the line of home missions towards making this a Christian country.

On Saturday addresses were delivered by the chairman of the committee on arrangements, Rev. Charles L. Thompson, D. D.; Rev. A. B. Storms, D. D., president of Iowa state college; Rev. S. J. Niccolls, D. D., of this city, representing the Presbyterian church; Bishop D. S. Tuttle, of Missouri, representing the Episcopal church, and by Dr. Gates, of California, representing the Congregationalists. On Lord's day the visiting ministers occupied the pulpits of many of the leading churches in the city. The program on Monday afternoon consisted, besides devotional exercises, of addresses by Rev. W. M. Lawrence, D. D., of Chicago, representing the Baptists; J. H. Garrison, of this city, representing the Disciples of Christ; Rev. A. Stewart Hartman, D. D., secretary of the Lutheran board of home missions, Baltimore, representing the Lutherans, and Rev. Cornelius Brett, D. D., president of the Dutch Reform board of missions, New York city, who spoke for the Dutch Reform church.

It was interesting and instructive in listening to these various addresses to note the emphasis which these religious bodies are laying on home missions, and the money that is being expended for the evangelization of our home land. Every religious body of any magnitude represented recognizes the necessity of being strong in this country in order to accomplish its greatest work. The religious body that neglects this home field is sure to find itself shorn of its power in the coming years.

Another fact which was brought out with great emphasis, was that the pioneer missionaries who threaded their way through the wilderness in the early settlement of this country to carry the gospel have been the real builders of our civilization, and have laid the foundation of all that is best and most enduring in the life of the nation. It was gratifying to notice, too, that each speaker recognized that the work of the body he represented was only a part of the general work, and was ready to give due praise to others. It was clear that, if the spirit manifested by these representative men was shared by all the people whom they represented, there would be more fraternity and co-operation on lines of common interest, with no compromise of any important truth for which any one of them stands.

The effect of this two days' program was to give Christianity its due place as the chief factor in our civilization, to emphasize the underlying unity of the leading religious bodies, which is too often obscured by superficial differences, and to acquaint the representative men of these different religious movements with the history and spirit and leading principles of such movements. It was a worthy idea well carried out, and we doubt not, it will result in promoting greater unity of feeling and action, and in increased zeal in behalf of the evangelization and Christianization of our beloved land.

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Questions and Answers.

Recently I wrote to a brother minister among us whose orthodoxy has been questioned, and asked him the following question: "Do you believe that Jesus Christ is the only begotten Son of the living God?" To this question he sent me the following answer: "I say 'yes' to your question. However, it is only fair to say that I believe that every such affirmation involves an interpretation. I certainly accept all the moral and spiritual significance involved in saying that Jesus Christ is the only begotten Son of the living God." This answer was read to our ministerial association, some 18 ministers being present, and not one was ready to accept the answer as a satisfactory one. The brother to whom the question was propounded, was informed at the time that his answer to the question would be a subject for discussion at the next meeting. What is your judgment in regard to the answer? Is it a satisfactory one? An expression from you will be appreciated by the ministers of this city. Discipulus.

The answer to the question asked, by the minister referred to, indicates certain mental reservations, but whether these affect the fact itself or only certain deductions from the fact which the minister believes to be unauthorized, one cannot certainly infer from the answer itself. The statement, however, that he accepts "all the moral and spiritual significance involved in the saying that Jesus Christ is the only begotten Son of the living God," would seem to indicate that he accepts the fact of the unique sonship of Jesus. One who accepts "all the moral and spiritual significance involved in the fact that Jesus Christ is the only begotten Son of God," is not to be disturbed in his fellowship with us. He may have some philosophic doubts concerning certain aspects of the problem which we do not share; but since the problem is one which our finite minds cannot fully comprehend, we must allow liberty of interpretation, where the fact itself, "with all its moral and spiritual significance," is accepted. As a religious body we have always been content with the acceptance of facts, and have never pushed our demands into the domain of philosophy which underlies every fact. The fact of the incarnation, the fact of the atonement, the fact of Christ's resurrection, the fact of regeneration, the fact of the Holy Spirit as an indwelling Guest, are all clearly taught in the New Testament, but the *philosophy* of these facts may be variously understood and explained by different minds differently environed and differently trained, all of which may be equally loyal to Christ in their central purpose. We can but deprecate any tendency, if there be such, to reduce Jesus Christ to a formula which our philosophy will fully explain; but neither can we extend the demands of faith into the region of philosophical inquiry, without departing from the simplicity of the gospel. We do not believe, however, that it is always necessary to accompany the acknowledgment of Jesus Christ as the Son of God, with an "interpretation" of that fact. Christ built, and is building his church on the fact itself, and not on our "interpretation" of it.

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Editor's Easy Chair.

"Can you tell me what there is in these bright autumn days that produces just the least bit of melancholy in one who is not tired of life and who is not given to such moods?" The question of our correspondent is not easy to answer. And yet, as everyone knows, autumn does exert such an influence on sensitive souls. As such a one strolls through the autumn woods and listens to the sounds peculiar to the season and sees the leaves falling from the trees and carpeting the earth, his soul takes on a half melancholy mood which is not unpleasant or unhealthful. It is the spirit of thoughtfulness. The mind runs swiftly backward down the track of the years, and vainly seeks to penetrate the future. Perhaps the fading and falling leaves suggest the oncoming winter of our lives, when we, like the trees of the forest, must give up our earthly glory as one by one life's joys drop from our hands. But the thoughtful student of nature knows that the decay of autumn is only a phase of the preparation for the life and beauty and fruitfulness of the coming spring and summer. So faith teaches that the physical decay of the body is only a part of the natural process by which the spirit comes into the possession of an immortal body. Perhaps it is the transition which autumn suggests that puts the soul in a pensive mood and fills it with longings for the infinite and the eternal.

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Not wholly unlike the effect which autumn produces on one that loves nature and is sensitive to her appeals, is the influence of music upon one whose soul responds to harmony. It is in the power of great music to lift the soul out of its lower self into the

regions of higher thought and feeling. It opens to us, through the doorway of sound, a new and wider world, full of the sublimities and of the eternities. There is that in the higher quality of music which appeals to the divinest part of our nature and makes us realize our kinship with God and with all that is immortal. We seem to instinctively recognize harmony as coming from God, and the fact that there is in us that which responds to its sweet and tender notes, is evidence that we are made in the image of God. He is not wholly bad whose heart vibrates to the "concord of sweet sounds." But there is music which does not elevate and purify the soul. It lacks the note of the divine. It appeals to the sensuous, the fleshly and the lower natures. It is the province of music, of the noblest type, to put the soul into sympathy with all that is true, and pure, and right, and it sometimes awakens in the soul its highest aspirations and holiest resolves. Similar influences are exerted upon the soul through great works of art in which the painter or sculptor has embodied, in beautiful form, some high and noble thought or ideal. Let us not despise the ministry of music or of art, for each of these, at its best, has a message for the soul which enriches, enlarges and ennobles it.

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It is manifest, therefore, that God has more ways of reaching a human heart and mind, and fashioning it into his own image, than we are wont to think. Through each of the five senses God is appealing to the soul and seeking to woo it to higher and better things. Nor is he limited, in His communication with the soul, to the five senses, as once taught by a philosophy that is now out of date. There are the intuitions of the soul that feel after God, if haply they may find him, and that can never be satisfied until he is found. But how vastly these intuitions are enlarged and developed into faith, and knowledge, and love, through the revelations which come to the human mind through the eye and the ear—revelations embodied in human speech, wherein is recorded the progressive unfolding of God's purposes and plans in the experiences of the ages past! And then our own experiences are mighty teachers, if we would only remember the lessons they are designed to convey. And so, in a thousand ways, God is seeking to reach the human soul, imprisoned, though it be, in a tabernacle of clay, and evilly-environed, that he may awaken it to a true realization of its origin, dignity and destiny. All our relationships in life and the human affections developed therein; all the experiences of life, including poverty, hardship, toil, affliction, temptation, as well as the joys, and hopes, and triumphs which come to us, are but so many evangels of God calling us up to our heavenly inheritance.

Referring again to the question concerning the feeling of melancholy or sadness caused by these autumn days, there is an implication in the question that such a feeling is hardly normal and proper. But this is a mistake. It is not our Father's will that life should consist only of joy and mirth. An experience of unbroken happiness would not be healthful to the soul in a world like ours. This is only possible where one could shut himself out from the world's misery and woe, and that would soon develop selfishness. When the scriptures tell us that "it is better to go to the house of mourning than to the house of mirth," they tell a truth which our own experiences corroborate. Who has ever left a house of mourning or want with the consciousness that his presence in that home had brought some ray of sunshine to illumine its darkness, without feeling something of the dignity of life and the meaning of human brotherhood? God has his sable messengers, as well as those clothed in white. If the message of autumn has in it a note of sadness, reminding us of the transient nature of all earthly glory and beauty, it is no less a helpful note than that of spring with its message of joy. Let us profit by the lesson which each season teaches us, and remember that whatever truth brings us a momentary feeling of sadness, is far better for the soul than the delusion that would hide it from us. By-and-by we shall know that joy and sorrow are twin sisters and divine evangels to lead us to the home of perfect bliss.

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Notes and Comments.

That is a high ideal of education which Bishop McDowell gave in taking leave of his office of secretary of the Board of Education, recently. He said:

> Its great word is "completeness." Its perfect example is the perfect Teacher. Its ideal is developed and balanced character, fitted for all life's uses. Its true product is a scholar, saint, and servant. The newer scientific and religious thinking has set its seal upon the true theory of Christian education.

We cannot have too much of that kind of education.

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The Western Christian Advocate commenting upon the discussions in the general convention of the Protestant Episcopal Church, is led to comment on the method of conducting their own general conference, as follows:

> We are convinced that the sessions of our annual and general conferences could be made much more interesting and profitable if there were opportunity given for more open and general discussion by our leading men of the great moral and religious questions before the country. As it is, the general conference consumes each session in matters relating to our special church polity. There are addresses, of course, on education and missions and temperance, but nothing like an open forum. Our annual conferences used to be scenes of the most animated discussion on burning themes. It may be that we have no burning themes now, but we hardly think so.

What the Advocate says about the general conferences of its church is applicable, we think, to our own conventions. Fewer set speeches, with more time for the discussion of living questions, would, no doubt, prove more interesting to the convention, and perhaps be more profitable. This is a hint to our program committee.

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It is not uncommon now in the present conflict between Japan and Russia to hear the latter spoken of as a Christian nation and the former as pagan. In this connection it is worth while to bear in mind some facts recently stated in the Christian Work.

> The number of christians in Japan at the close of 1903 is approximately 150,000. Christianity has startled the old, almost moribund, religions from their slumbers and has awakened them to a sense of their limitations, and with such effect has it worked that Bishop McKim declares it "no exaggeration to assert that the influence of Christianity in Japan is one hundred times its statistical strength." It is in the influence wrought upon the hearts and minds of the Japanese rather than in the number of church spires and church bells that the efficiency of Christianity in Japan is to be demonstrated. And it is generally agreed that the greater triumphs will come when the fierce war now waging is ended.

When we add to the above the fact that much of the Christianity of Russia is nominal and is mingled with a large amount of superstition, it is easy to see that the war in the east is not a conflict between paganism and Christianity, as Russia would have us believe.

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That is a noble tribute paid by Corresponding Secretary, B. L. Smith to the missionaries in the employ of the American Christian Missionary Society, contained in his annual report to the convention. To be worthy of such a tribute is not to have lived and labored in vain. He says:

> Our greatest enlargement has been in the number of missionaries employed and in the results of their work.
>
> The heroic pioneer missionary who has ever been conspicuous in our country's growth, is yet at the front.
>
> You are represented in the newer states by noble men and women, who have entirely eliminated self and self-interest from their calculations, having no other desire than to build up the cause they love so well.
>
> It is no uncommon thing to have missionaries put their last dollar into the upbuilding of the work under their care; men who work for meager salaries; walking from ten to twenty miles to meet their appointments. In sight of greener pastures, they as under-shepherds "go to the desert and find their sheep." In sight of large churches and largely increased salaries, they prefer to work hard for low pay that they may plant the church in the needy mission fields.

This is the spirit that ought to rule in all our ministers and churches. It is the spirit of Christ, seeking to save the lost.

Fellowship With Christ in His Sufferings

By Vernon Stauffer

II.

Second: The spirit of the apostolic age in its ambition to have Fellowship with Christ in his sufferings.

When one turns away from the life of our Lord to the life of his church, it becomes plainly evident, as evident, I dare say, as that the early church met together on the first day of the week to break bread, or that the spirit of partyism met with indignant rebuke at the hands of the apostles, that the early Christians interpreted the suffering, sacrificial life and death of Jesus Christ both as an atonement and as an appeal to reproduce his life in their own, and so to attain to that point where they might have fellowship with him "as spirit with spirit," not simply in his joy and glory, but in a very much deeper thing—in the pain and tears and self-emptyings of his life. His word had been heard and remembered, how he said: "If any man will come after me, let him deny himself and take up his cross and follow me." "As thou hast sent me into the world, even so have I also sent them into the world." "I have finished the work which thou gavest me to do"—a word that deserves to be coupled directly with those other words in which Jesus Christ authoritatively and definitely transferred the burden of responsibility for the world's redemption from his own heart to that of his followers: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." They have heard their Lord say: "There is no man that left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's sake, but he shall receive an hundred fold; now in this time houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Remembering, all this, remembering the radiant example and pattern of service displayed in their Lord's own life, believing themselves called to glorify God as he had glorified God, these early disciples numbered among the great commanding ambitions of their lives the desire to imitate Christ in his self-sacrificing spirit, to share with him his shame and loss and peril, to not only touch the hem of his garment, but to throw their arms around his bleeding heart.

I feel that I am giving utterance to the conviction of a very great number of you when I say that none but a thoroughly worldly and unspiritual man can make himself familiar with the book of Acts and with the letters of the apostles and evangelists of our Lord and altogether overlook the fact that the face of Jesus Christ as seen by his first followers, the face in which the light of the knowledge of the glory of God stands unveiled, was the face of one whose visage was marred more than the face of any man, of one who seemed to be ever saying to his people: "You can never really understand my heart, or know the deepest, richest joy of fellowship with me, until you go forth into the world as I went." I am straining the meaning of no word, I am distorting no fact, when I say, as I do now, that the spirit of the apostolic age was cast in the mold of this passion. Else, what does it mean that it should be written of these early believers: "They rejoiced that they were counted worthy to suffer shame for his name," and, "At midnight Paul and Silas sang praises unto God; and the prisoners heard them"? When one turns to the epistles how splendidly and with what deep impressiveness the fact stands forth that a chord often struck in the hearts of those early believers was the chord for whose soft music we are listening now!

I gather together only a few of the passages through which the tender appeal was made: "Beloved, think it not strange concerning the fiery trial among you, . . . as though a strange thing happened unto you; but insomuch as ye are partakers of Chirst's sufferings, rejoice; that at the revelation of his glory also you may rejoice with exceeding joy" (1 Peter 4:12, 13). "The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified with him" (Rom. 8: 16, 17). "I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church; . . . that we may present every man perfect in Christ; whereunto I labor also, striving according to his mighty working, which worketh in me mightily" (Col. 1: 24, 28, 29). "I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake" (2 Cor. 12:10). "From henceforth let no man trouble me; for I bear branded on my body the marks of Jesus" (Gal. 6:17).

Facing these thrilling, passionate words can it be doubted that in the apostolic age there was lifted upon the souls of the followers of our Lord the vision of a Christ who suffers to his people a share in his tears, in his death for the sake of the redemption of the world; and that to those who were really enamored of their Lord the calls to personal sacrifice for the sake of the gospel, the fiery trials, the stinging blows of persecution, the keenest pangs of martyrdom, became so transfigured that instead of "horrors grim and ghastly" they became white-robed angels of grace, beckoning the ambitious soul into the most precious joy of the Lord? So that, as when Sir Gareth slew the monster which came—

"High on a night-black horse in night-black arms,
With white breast-bone, and barren ribs of death,
And crown'd with fleshless laughter"—

and out from his cleft helm

"Issued the bright face of a blooming boy,
Fresh as a flower new-born"—

in like manner the severe and costly and outwardly repellent experiences of single-hearted discipleship yielded, in that early age, the pearl of blessings, the deepest and holiest of joys. For they who bore about in their bodies the dying of the Lord Jesus had the life, also, of Jesus made manifest in their bodies.

I can not turn to our last thought before dwelling for at least a single moment upon the finest and loftiest expression of this mystical passion to share with Christ in the self-emptying and sorrows of his life to be found anywhere within the New Testament scriptures. One must turn to the third chapter of the Philippian letter if he would lay his hand upon the perfect flower of fellowship with Christ. There the apostle to the Gentiles opens up his heart and discloses the inner, the most thoroughly determining, purpose of his life. Being such a one as Paul the aged, he is living over again that eventful hour when full upon his young life, so packed with ambition and power, there burst the binding vision of the living, suffering Lord. He is telling us how that vision affected his life. How it so moved him that he turned once and forever away from the old life, with its social and political advantages, with its educational and religious distinction and prestige, from the things that had been highest and best to him, the things in which he had most heartily gloried. He is telling us how, thrilled by that vision of his Lord, he turned away from these things which had been gain to him, and counted them loss for Christ. He goes on to tell us of the long friendship, "with its many love passages," and growing more intimate and tender each year, which began that day on the road to Damascus. On account of that friendship he had suffered the loss of all things. It had involved his life in weariness and homelessness. It had covered his hands with roughness, his face with furrows, his back with scars. For

twenty-five years it had chained him to almost perpetual exile. And the secret of all this self-abandonment, this rejoicing in trial, this eager pressing into the regions beyond, is uncovered when, in a burst of unusual confidence, the apostle takes us into the inner chamber of his soul, where he lived alone with his Lord, and declares humbly: "I have done all this—I have suffered the loss of all these things, and do count them but refuse, that I may win Christ, that I may win him and know him, and the power of his resurrection, and the fellowship of his suffering. Being made conformable unto his death!" There is nothing deeper in Paul's life than that! There is nothing deeper in any life! To journey out unceasingly into the darkness after the perishing souls of men, to brave danger, to welcome hardships, to covet the martyr's crown—and all this that Christ may be fully known and won—that, believe me, is the truest incarnation of the spirit of Jesus Christ. It marks the very limit of soul-growth. It perfectly hides the life with Christ in God! And the divine goodness nowhere shines more gloriously resplendent than when it is remembered that the same Christ who tasted death for every man offers, also, to every man—to men high and low, to princes and peasants, to apostles and obscure disciples—the opportunity to walk with him the sorrowful way, bearing his cross, sharing the humiliation and anguish of his death. For the word of the old Jesuit missionary, who tramped the wilderness and labored among savage Indians when this land was new, is a true word; talking one day to his companions he spoke to them of a vision he had just had, the vision of a luminous cross, luring him on into the wilderness among the tribes not yet evangelized. And when his brother missionaries asked him: "How large was that cross?" he answered: "It was large enough to crucify us all!"

(CONCLUDED NEXT WEEK.)

The Christian Use of the Tithe System

By G. L. Wharton

II. The Practice of the Tithe System.

Having considered at some length the "Tithe Principle," I now invite attention to the practice of the system. This is its best argument, because experience is the final test. I believe the results of the tithe system justify all that is claimed for the principle. The tithe principle has been tried. It is a success. I doubt whether it has always had a wise presentation by its advocates, but there is no mistaking the argument of practice. It only asks a fair trial to convince any one of its blessings. In a practical, business age, like the present, this ought to suffice. Experience not only gives the most trustworthy knowledge, but it meets the highest and truest demands of the religious nature. In other departments of life this is the end of all controversy. If a principle proves true in practice the case is closed. If it fails to work, however plausible and beautiful the theory may be, it is set aside. It was concerning the tithe God said, and still says, "Prove me now herewith." It is the new covenant principle: "Prove all things: hold fast that which is good." That which proves by experience to be good ought to have with good people, and all who seek good, an acceptation on the ground of merit.

The tithe system at its best is not a "cure all." It claims to work well in its department. It is an essential in connection with other essentials. The way Malachi and Jesus teach the tithe may illustrate Old and New Testament usage. The tithes and offerings of Malachi occur as one of seven great items. Israel had not only robbed God of tithes and offerings, but the prophet names out six other great sins. He thus shows the place of this system and gives it an importance well worthy our attention. Jesus mentions "justice, mercy and faith," and says they are weightier matters than tithing, but he is careful to show that the detail of tithing, even "mint, anise and cummin," must not be neglected. It is not everything, but it is *one thing*, and that a necessity. A man may, under certain conditions, so tithe that, like the Pharisee, he may be cursed with the "Woe unto you" of Jesus. This paper deals not with the Pharisaical, Jewish, Mohammedan, Buddhistic, Mormon, Seventh Day Adventist, heathen or Doweyite practice of tithing, but with the *Christian* practice of tithing.

It is granted that a miser and a covetous man, whether in or out of the church, will never read such an article as this. It is also granted that there are some good Christians who may not need to read it, for they already give much more than the tithe. Many, however, who think they are giving a tenth of their net income will find they are giving less, when they try it. This is not a good thing to guess on. There are many who do need a proper start towards discharging the debt they owe to God, to themselves, to the church and to a lost world.

1. The practice of Christians in the past history of the church. By many it is held that the Christians of apostolic times and the first century generally tithed. There is some good ground for this belief. While there is no scripture to prove this, it is a fact that the Jewish and Gentile Christians were perfectly familiar with the tithe principle. The basis of the tithe being God's ownership of all things, this might be expected to show itself practically among Christians.

We know the early church fathers taught that Christians should tithe. The best and most famous preachers of the second and third centuries preached this duty. Eight of the great councils of the church prior to the fifteenth century ordered tithes to be paid by all the Christians. The Reformation had strong advocates for tithing in Luther and Calvin. I refer to this merely to show that the tithe has been used by good Christians in all the past centuries of the church. Among Christians it has the dignity of age and the proof of practicability. In every age, "The doer shall be blessed in his deeds."

2. The present evidence of Individual Experience. "If any man willeth to do his will, he shall know of the teaching." It is not difficult now to find hundreds and thousands in many walks of life who have tried and are trying the tithe system. They can be inquired of. I want to give the testimony of a few of the many Christians whom I have met in the last twelve months. Their testimony was not given me for publication and hence names and places are omitted.

(1) A gentleman of moderate means showed me his tithing book for 17 years, commencing when he had a small salary. He says this system has made him to be able to give thousands of dollars when otherwise he would have felt he could give only hundreds.

(2) A widow lady said she had been tithing for many years, with a satisfaction and blessing, spiritually, she never found in giving the usual way.

(3) A well-known and successful preacher testifies that he never knew what hilarious giving meant till he laid by one-tenth for the Lord's work.

(4) A rich man told me he had tithed since a boy, and that he now lived and made money for the pleasure of giving. He dispenses liberally and largely beyond his tithe.

(5) A well-to-do druggist said he commenced business with almost nothing. From the beginning he tithed, and has found it a great spiritual blessing.

(6) A young man started business in a peanut stand. At the same time he entered into partnership with the Lord. He is wealthy now and gives much more than the tenth.

(7) One brother said that the taking out of one-tenth for the Lord gave him a very real sense of the nearness of God.

(8) A preacher who was in debt said he never got started to paying his debts till he commenced tithing.

And so on, I could give pages from poor and rich men and women, busi-

ness men, preachers, professors, college presidents, manufacturers, farmers, traders, students, missionaries, secretaries, clerks, lawyers, physicians, school teachers, etc., and from one and all there has come a unanimous testimony in favor of the practice of the tithe system. I should think, from one cause or another, there would have been failure with some. I have met several persons in my life who have said that they had tried faith, repentance and baptism, and it did no good and they had to quit. Their exceptional cases did not make me think any the less of true faith, repentance and baptism. I have found one unbroken testimony concerning the practice of the tithe. A business man in Chicago has, since 1876, sent out pamphlets to thousands of ministers and millions of laymen in which was printed the following statement: "My belief is that God blesses, in temporal and spiritual things, those who honor him by setting aside a stated portion of their income for his service. I have never known one exception. Have you?" This is an appeal to experience, than which there is no higher evidence in business affairs.

From these individual experiences, a few things are worthy of marked notice:

1. With scarcely an exception, the blessings received from tithing have been both temporal and spiritual.

2. Those who have commenced with laying by the tithe have, in ninety-nine cases out of every hundred, given more.

3. Only those who are in earnest and desire to see the kingdom of God advance in the world, are tithing.

3. The evidence of church experience. By this I mean that the church, through its officers, recognizes and encourages tithing in some form. This is done in different ways.

One way is for the officers of the church to adopt the tithe system as one of the methods of financing the church, furnishing envelopes and keeping a separate list of those who choose to adopt this method, each member distributing his tithe as he may think best.

Another way is for the tither to bring the whole tithe and place it in the weekly offering and leave the distribution of it to the officers of the church, according to a previously announced and explained proportion. This way has been tried with remarkable results. I give some well authenticated cases.

(1) A downtown Methodist church in Cincinnati, Ohio, began tithing nine years ago with eight tithing members. Then the church numbered about 300. Now it has about 600, with 127 tithers. These bring their entire tenth in a white envelope, without name or amount written, and deposit it in the Sunday offering. Others contribute in manila envelopes, or without any envelopes, as they choose. The result has been marvelous. The church has steadily increased each year numerically, financially and spiritually. In the printed report of the church last year, there is this statement: "The past year has been the best in the history of our church, and by bringing in the Lord's tithe we have the first place in the Cincinnati conference in missionary contributions." They gave more for benevolences than the other fourteen Methodist churches in the city. The pastor says that he has never had to devote five minutes to the consideration of the finances of the church during the six years of his pastorate. His time, instead of being occupied with his officials in planning suppers and lectures, concerts, soliciting donations or selling tickets, has been wholly given up to the spiritual work of the church. All merchandise has been swept out and the place of prayer and praise restored. They have no subscriptions, pledges, collectors, fairs, festivals, concerts, socials, jugs, mugs, boxes, barrels, birthdays, eggs, buttons or chromos to finance the church. They do not need them. Their tithe system suffices.

(2) In the Memorial Presbyterian church, Indianapolis, Ind., seven members began to tithe in 1901 by bringing the whole tithe into the storehouse, which is the church. By the end of the year they had 27 tithers and now they have 75 in a membership of 600. The result last year was that without any of the modern scheming to raise money they laid on the plates at the regular Sunday offerings the sum of $6,700! The pastor says, "It is purely a religious movement, based on the Bible and common sense, and is accorded the respect of the community."

(3) In a similar way the Shelbyville, Ind., Methodist church tithes; 42 members out of 781 tithe. In 1901 they commenced with six tithers. This church gave—

	1900.	1901.	1902.	1903.
For missions.....$	700	$1,224	$1,840	$2,115
All benevolences	1,914	2,471	4,857	5,874

Her contributions now equal two of the best M. E. churches in Indiana. All due to tithing. For the past year her local expenses were $3,100, and her missions and benevolences were $5,800!

(4) East Dallas, Tex., Christian church numbers 165. It is less than one year old. All the officers—the pastor, superintendent of the Sunday-school, the president of the C. E., the C. W. B. M. auxiliary and the ladies' aid are all tithers—32 in all, of whom 12 are men, 11 women, and 9 boys and girls. They support their own church and pay their pastor a good salary. Besides this they gave $100 in March for foreign missions in April they gave $300 for benevolences and in June $140 for children's day!

(5) The pastor of the Oklahoma City Christian church led 310 members out of a membership of 600 to tithe their net income for one month, and the handsome sum of $850 was realized.

Fourteen Presbyterian churches in Chicago are trying this system. Many others in the United States are trying the same. Why should the whole tithe be brought into the church? may be asked.

(1) Because by this means each department of work gets its due proportion. Very few citizens of the United States can tell what proportion of their taxes should be given to the various departments of the government. So only the wide awake ministers and a few lawyers are well enough acquainted with the various church enterprises to make a fair distribution of their tithes and offerings. A distribution committee of the best officers of the church will soon become experts in this business so that no work will fail to receive its proper share.

(2) Because it honors the church. "It exalts the church and not the individual, the Lord and not his steward" "The church is the body of Christ," and to give through the church honors him who is the head. To give in our own name cultivates pride and ostentation in giving. If we want the community and the world to respect the church, let the members trust and respect it by sinking self and individuality in its service.

How to Begin.

There are enough persons in every church ready for this system to begin the work in some form.

(1) It should begin with the preacher and officers. All leaders in church work should be asked to study the tithe system. I have yet to meet an official body in any church that is not glad to learn of this system and how to work it.

(2) It must begin with education. A series of sermons was preached by the pastor in one case. Tracts are helpful. "What we owe and how to pay it" made me a tither 24 years ago. In one of the most successful tithing churches a lawyer teaches a class on tithing monthly.

(3) Give time and attention. If the official board will spend half as much time studying and working the tithe system as they spend wrangling and worrying over deficits and schemes to raise the money to meet them, they will have no deficits in local expenses and their missionary treasuries will be full. If the pastor will spend half the time teaching the congregation the way of the Lord in tithing that he now spends in begging for money and launching doubtful schemes and announcing ice cream socials, bazaars, fairs and plays to get money for the church, he will have more time for his sermon and more money for his church.

(4) It should be commenced and carried on in the spirit of prayer. It is not a subscription paper for a special cause. It is rather a practical consecration service. Many who do not accept the tithe system will be blessed, and above all be loving. You can afford to labor, wait and rejoice in the Lord.

(TO BE CONTINUED.)

As Seen from the Dome

By F. D. Power

From this distance the St. Louis anniversaries seem great indeed. In a thousand pulpits on Sunday the story was told, and the echoes of the great convention were heard from the Atlantic to the Pacific and from the lakes to the gulf. Not the preachers only, but the people and the press give the message to hundreds of thousands. Twenty members of the Vermont avenue church alone sat in the great communion and shared in all the festivities of the holy convocation, and other churches at the Capital were well represented. Our home people heard with eager ears and throbbing hearts the recital of the pilgrims, and our city papers gave large notice to the story, and in many a prayer-meeting and Sunday-school and church service throughout the year the convention will be remembered. That was a striking incident told of a Sunday carousal by ungodly and profane men in the first building on the site of St. Louis, many years ago, when in a barroom they mockingly travestied the Lord's supper and swore that Jesus Christ should never cross the Mississippi; and here 12,000 believers, belonging to a single religious body, and in a single assembly, are gathered to commemorate the sufferings and death of the risen, triumphant, all-conquering Lord. The twenty thousand Disciples that went up to Jerusalem received a blessing and gave a testimony that eternity alone can measure.

The spirit of the convention was beautiful. It was harmonious throughout. Courtesy, kindness, brotherliness, devotion to the cause, reverent and prayerful attention characterized the people. All the attractions of the World's Fair, or of the great city, could not shake their loyalty to the supreme purpose that brought them on so great a pilgrimage. To the close, in the midst of the glories of the Exposition itself, they assembled for the last service in Festival Hall, where the attendance taxed the great auditorium to the utmost and was a surprise to the World's Fair management. The relation of prayer to missions was emphasized over and over, and the Holy Spirit's presence in the great assemblies and his fruits in the people were every way manifest. That the Disciples are growing in all graces is one of the happiest things made evident in the St. Louis convention.

The addresses in these missionary meetings were unusual. From start to finish they showed most careful and conscientious preparation and were worthy of the great occasion. Many rose to a noble spiritual eloquence seldom heard in any assembly. The great international C. E. conventions have set a pace for such speeches, and able men have been called from all the religious bodies to give their best service, but the convention at St. Louis would compare most favorably with any of those feasts of oratory and spiritual uplift it has been my privilege to attend. The speakers were at their best. Such leading parts were taken by W. C. Payne, Mrs. J. E. McDaniel, C. C. Smith, H. G. Wilkinson, Mrs. J. E. Lynn and Mrs. Ida W. Harrison before the Woman's Society; R. H. Miller, George Darsie, A. C. Smither and Vernon Stauffer before the Foreign Society; and H. A. Denton, H. D. Smith, Carey E. Morgan, George H. Combs, J. H. O. Smith, W. F. Richardson, E. L. Powell, Z. T. Sweeney, S. Lloyd Darsie, E. V. Zollars, Mrs. H. M. Meier, Burris A. Jenkins, W. J. Russell and Harry G. Hill before the various sessions of the Home Society. Some of the older convention speakers surpassed themselves and many of the younger men were a revelation to their audiences. In the symposia and introduction to missionaries some of the brightest, breeziest and best words were spoken. Often a three or five minute speech requires greater genius than a sermon or a long address, and the man who does it well deserves to be remembered. A number of these groups of brief addresses enlivened the convention, as on The Christian Endeavor Society our Source of Supply, Evangelism and Christian Education and the presentation of the missionaries of the different boards. Many of the reports also were eloquently presented. In some instances the time limit was not observed. An improvement might be made in future programs in this respect. If there must be two or more set addresses at a session, twenty-five or thirty minutes would seem enough for each, and a strict ruling on the part of the presiding officer would be appreciated. On the whole, the great gathering in St. Louis, however, listened without impatience to every address and applauded generously every good sentiment. Perhaps no talk while we were on the mountain top created so much enthusiasm as that of Dr. G. H. Ball, of the Free Baptists. It won the hearts of the hearers, touching as it did the heart of the plea of our people.

The music of the convention was a happy feature. If at times the speeches were poorly heard in the great Coliseum, the choir of trained voices always commanded attention. The leader, W. Daviess Pittman, deserved his loving cup and roses. It was well done. Heaven seemed nearer as they lifted us on the wings of praise. Then the soloists, Mrs. Princess Long, Mrs. J. E. Powell and Mrs. J. M. Philputt, delighted everyone with the sweet gospel they so richly proclaimed. In most of the hymns the vast congregation could join, and the great billows of harmony rolled through the auditorium. The old familiar songs seemed to possess new beauty and soul-lifting power when rendered by the voices of thousands, and when combined with the mammoth organ in Festival Hall, the largest instrument of the kind in the world, with pipes thirty-two feet in length, they were indeed sublime.

And what shall be said of the fellowship of the convention? A distinguished preacher of another communion, who has had the privilege of speaking in a number of our pulpits, said to me recently: "Tell me why it is you people are so friendly and social. I never see such cordial and fraternal fellowship in other churches. How do you do it?" "Well," I replied, "we encourage our people to greet each other. They are taught to respect the house of worship, but not hold it in awe. Children should feel at home in their Father's house." What a happy family reunion was that at St. Louis! If you could, in imagination, enlarge the face of the patriarch of Pittsburg—"Sunny Jim"—to indefinite proportions you have a composite picture of the convention. It was enough, had we no more, to feel the thrill of sympathy and support which comes from touching elbows with a great multitude standing with you for the same blessed cause, and when many of these are fellow laborers in the gospel whom we have long heard of and loved, but never seen in the flesh, and many others, friends of other years, from whom we have been long separated, there is great joy in such a coming together from the ends of the earth. It is tantalizing to meet for just a moment when you would say so much, but it is far better than never to see each other's faces. One of my classmates at Old Bethany, whom I have not met since 1871, Will S. Errett, of Carbondale, Ill., I could only grasp by the hand at the great communion service. And so in countless instances. In the great assembly of the first born there will be time to sit down before the throne and rest and recount the joys and the triumphs of this holy service. This, however, is a gracious foretaste of that endless and perfect fellowship.

What now? With even greater enthusiasm we must take up the work and go forward. We count not ourselves to have apprehended. 'For by their fruits ye shall know them.' And the test of all churches, as of all orthodoxies, and all doctrines, and all usages, and all governments, is this: what are their effects on the generations of men?" Let us see the effects of the great communion service, of the eloquent exhortations, of the stirring reports, of the splendid enthusiasm in the steady, day-by-day and week-by-week and month-by-month service of our great brotherhood between this and the next August meeting at the Golden Gate.

Our Country for Christ

By George H. Combs

(CONCLUDED.)

Take the problem of the inequality of wealth distribution. A comparatively few people own the bulk of our national wealth. As a nation, we are rich, but we are troubled with a poor circulation. We have wealth to spare, but we have a bad case of congestion. Herein is danger. It isn't safe in a canoe to have all the heavyweights sit on one side. Something must be done to improve the circulation, to relieve the congestion, to trim the canoe, but what? Remedy the matter by legislation? Make everybody equal through law? As well attempt with a grasshopper net to beat down into an unchanging evenness the waves of the sea. But one solution is possible—the Christianization of wealth. And that is a work sorely needed. We have been so busy with the submerged tenth that we have forgotten our obligation to the submerging rich. We need a "mission" to rich people. For do but Christianize these, not merely fill up their heads with theological rubbish, but get the love of Christ into their hearts, and your problem disappears. For when you get love *into* a man's heart, you get money *out of* his pocket, and your problem of inequality passes into the passion of brotherliness.

Come to that other great perplexing problem, the race problem. This, too, is a national problem. One time we thought it a question for a section, but when mob lawlessness flames out in the north as well as in the south, and we hear the screams of negroes dying at the stake in Kansas, in Illinois, in Ohio, as well as in Georgia and in Mississippi, we are made aware that this is no time for sectional recriminations, and that a national problem scorches into our consciences. What to do! Four solutions have been proposed.

1. Annihilation. Wipe out the problem. Brandish the pitchfork, shoot the negroes. This is revolting.

2. Deportation. Send him away. This is Utopian and impracticable.

3. Political equality. Lift him to our political level. Knit his life into the life of the state. This has been tried and the failure is monumental. There are few thinkers anywhere today who do not hold the fourteenth amendment as a colossal blunder. The negro, as a race, should not be given the privilege of suffrage, just as thousands of whites should not be given the privilege of suffrage, not because he is black but because he is ignorant. We meant well, but we acted ill.

4. Social equality. This, too, is well meaning, but both fatuous and dangerous, for to all students of history comes home the unblinkable truth that social equality means racial amalgamation. They who sit down together on the plane of social equality will stand up together before the marriage altar. And this final and inevitable evolution nobody wants and nobody will have. No snow of Caucasus is to be dissolved in an African sun.

There is another and the only way. Christianize this race; give it not a mere blend of dogma and hysteria, but a vital faith fruitful of Christian conduct, and you have reached if not a final, at least a proximate solution, and the ultimate solution may be left to take care of itself. Missions to Africa? Yes, more and better and to Africa at our doors.

"America for Christ," because here is a *prepared* "foreign" missionary field. Providentially, as we believe, several hundred thousands from the Orient are in our midst. These are without knowledge of Christ. My contention is that these Chinese, these Japanese, these Arabians, these East Indians, are more easily reached than their countrymen in their home land. And for two reasons. First they are more impressionable, more open, more receptive to new truths than those they have left behind. That they are more progressive, is shown by the fact that they are here. That they are more open to new impressions goes without the saying. Their adoption of western clothes is in itself significant. The Chinaman's queue and wooden shoes are the outward and visible signs of an inward and invisible provincialism, and when he cuts off the one and kicks off the other, he declares not only his bodily but his mental emancipation. He is marching toward freedom. Is it not easier to reach him than his satisfied countryman weighed down by the prejudices and ignorance of thousands of years? It is my humble conviction that we could more effectually serve the Lord Christ in China by evangelizing the celestials in Chicago and San Francisco and New York, than in Canton and Peking.

Not only are these open to new truth, but our evangelism here is strengthened by the might of demonstration. Here is Christianity not only in doctrine but in life. We may not say "hear" but "see." Here are the fruits of our religion. Here is the stupendous miracle of individual and race transformations. But the opportunity goes farther. Not only may these be reached more easily than others, but through these you touch that great outlying world of heathenism. These newcomers have not cut loose from their old homes, and through them as intermediaries you reach their kinsmen and their people.

In our own home, for example, we have a descendant of the yellow-haired Vikings named Huldah. Huldah presides in the kitchen. Transplanted, she is yet in closest touch with the old Norse land. Letters, papers, money, she is ever sending back home. Huldah and her life constitute the real "living links" between the old and the new. What we may pour into this girl's heart and life she gives out in turn to far-away Sweden. Now, as is Huldah so is the erstwhile fruit seller from Benares, barber from Yokohama, coolie from Hongkong. Convert these men from the Orient and you convert nations. Sow gospel truths upon this prepared soil at our very doors and the seeds are borne to far-off fields and spring up to glorious harvests.

"Our country for Christ" that the *world* may be for Christ. From De Toqueville until now great publicists and statesmen have predicted the dominance of this republic. In philosophic words set to pomp of music, we have been told that "westward the course of empire takes its way," and that here between the two great seas, it is to have its highest seat. Here is building a throne nobler than that which graced the Ægean, the Orontes or the Tiber. Here is the ultimate empire. We have drunk in these high predictions and see everywhere the earnest of this prophecy-fulfillment. These great rivers, these stately mountains, these fertile plains, this magnificent material civilization, this composite and cosmic people with the blood of conquest in its veins, all, to our imagining, spell victory, dominance. Nothing seems to be surer than that as a nation we shall count for more and more in our influence upon European thought and life, and that in the new world of the Orient just opening up, ours shall be epochal words and deeds. We cannot doubt that at least in contiguous territory our borders shall yet expand, and that sooner or later our national banner shall be waving yonder northward over the city upon which Wolfe's exultant eyes looked down, southward over the city of the Montezumas. Commercially we are bound to dominate the world. Politically we are to be its leaven. Ethically we are to be a determining force. There is no question of our future dominance, but that which should give us pause is the *nature* of this dominance. A force—but shall it be a force of the devil or of God? We are told that we have become a world power. Ah, that is a great matter, but it is not the greatest. The churches are not asking, are we to be a world-power, but, are we to be a heaven-power, a Christ-power, having as a throne the throne of universal charity, holding as a scepter the scepter of righteousness, wearing as a crown the crown of him who struggles, a power with might more resistless than the might of the moon, though the seas leap skyward at its command, than might of sun, though its blasts

ring further than furthest star, yet a power instinct with kindness, pulsing with sympathy, making for mercy and peace, a power that is but another name for a God incarnate in a nation's life. Such a power our country may be if only we do our duty. Evangelize America and you determine the destinies of three continents. Christianize our country and we have Christianized the world.

My brethren, if these things be true—and who shall stand against them?—we are thrown back upon that stupendous, staggering question: *Shall* it be evangelized? Impelled by the highest incentives that ever appealed to the human heart, by that great commission whose imperatives break upon our ears like the crash of a thousand trumpets, by the solemn alternatives and unsparing condemnations of the faithless, dread and ominous as the thunders in the sky, impelled by *every* motive that ever sent men's feet along the path of duty; shall we falter, or go forward? God *wills* that we go forward. And as in that other crusade, Europe, aroused from the sleep of a thousand years, went forth to danger, to death, thrilled by the cry, "On, on to the Holy Sepulcher; it is God's will, it is God's will," so in these latter days, may the church of Christ, awakened from its lethargy, throwing off its weight of sloth and dream, thrilled by that same cry, "It is God's will, it is God's will," go forth as an army with banners to ceaseless victories for our King. Now is the call of duty. Now is the day of battle.

"He is sounding forth a trumpet that shall never know retreat;
He is sifting out the souls of men before his judgment-seat.
Be swift my soul to answer, be jubilant my feet,
For God is marching on."

Lloyd Baxendale

By G. P. Rutledge

Author of "Pledge In Sermon."

CHAPTER VI.

AT CHURCH.

It was the last Sunday in June.

The pastor, according to his custom, was expected to preach his last sermon, prior to the two months' vacation, which he was wont to say "gave his people a much needed rest!"

As the worshipers made their way to church, they little dreamed that the service would terminate a long and honored pastorate. There had been a hailstorm the night before, and the day, though clear, was exceptionally cool for the time of year. The Saturday papers had heralded the information that "the Rev. Lloyd Baxendale would define his position upon the doctrines of his church." Consequently, at the appointed hour, Poplar Square was alive with people. After every available space had been taken, hundreds were turned away. The oldest citizens said it was the largest gathering in the history of the church—save that of "Father" Randolph's funeral, which was a public occasion of unparalleled interest in both the religious and business life of the city.

When Mr. Baxendale entered the pulpit, he was pale and careworn. Even Mr. Steele was touched to the extent of sympathy for the minister. The preliminary services were conducted by the assistant pastor—a young man, fresh from the seminary, who, embarrassed by the tremendousness and solemnity of the occasion, spoke with a tremulous voice and at times almost broke down.

"Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded" (1 Peter 2:6).

The preacher announced his text and, without explanatory remarks, entered with his customary earnestness into the discussion of his theme. The following is an excerpt of the sermon as it appeared in the Monday morning Register. With his usual precaution, Mr. Baxendale had the reporter submit the copy to him, and it was published with his approval.

"Denominationalism is both unnecessary and unscriptural and therefore wrong. The Master prayed that his people might be one as he and the father were one, that the world might believe on him. The so-called Christian unity, which is said to exist, very inadequately hints at the union existing between our heavenly Father and his Son, and therefore does not answer the prayer recorded in the 17th chapter of John.

"Paul rebuked the divisions that obtained in the church at Corinth.

"The apostles recognized churches as congregations of believers, but never as denominations.

"When the early Christians evangelized Jerusalem, Judea, Samaria, and ultimately the ever widening territory of their operations, they all proclaimed the same things. We read that they 'went everywhere, preaching the word.'

"The Acts of Apostles contains nothing that indicates a division, anywhere, upon the doctrines of the church. Neither do the epistles to the churches.

"When emphasizing the truth of Peter's confession, 'Thou art the Christ, the Son of the living God,' Jesus said, 'Upon this rock I will build my church.' He referred to the church universal, and said nothing about churches.

"The denominationalism of the present day is a product of the Reformation—an error of Protestantism. Its fruit—bitter in the extreme—is sectarianism.

"Who will say that the more than one hundred and forty denominations are preaching the same gospel? In doctrine, which is teaching—and the divine injunction is, 'Go teach all nations'—some of the largest and most influential denominations are as far apart as the poles!

"Money, by untold thousands, has been and is yet being wasted in producing, revising and maintaining the various conflicting doctrines; while the lost world—confused by this modern Tower of Babel, from which it is declared the way of salvation must be learned, and disgusted by what is seen and heard—moves on in unbelief and misery. The following verses do not overdraw the situation:

"'Like wandering sheep o'er mountains cold,
Since all have gone astray;
To life and peace within the fold,
How may I know the way?

"'Bewildered oft with doubt and care,
To God I fain would go;
While many cry, "Lo here! Lo there!"
The truth, how may I know?'

"What minister has not been confronted by a dying soul, whose only reason for not accepting Christ is the failure to see the harmony, good-will and concerted effort, professed by church people?

"The two burning questions of the hour among our foreign missionaries are: 'How to induce the people of Christian countries to refrain from shipping rum to pagan countries,' and, 'How to reconcile denominational differences in the minds of the heathen.' If, because it hinders Christian work, the distribution of intoxicants upon the mission fields is sinful, denominationalism is also sinful, for it likewise retards the progress of the gospel.

"If the Saviour should come, I do not believe he could recognize his church. Instead of having one head and one body, as in the beginning, it has many bodies—all of them out of harmony with one another and with the head!

"Furthermore, if he should come and find his bride wearing other names than his own, would he be pleased? It is said that 'there is nothing in a name.' But what bishop, pastor or layman would be content to have his wife wear another man's name? When the inspired writers sought an object with which to express the tender relations that exist between Christ and his church, the marriage altar was selected. And as an apostolic illustration, none of its salient features can be eliminated or ignored.

"Aside from scriptural argument, why should the church wear any other name than Christ's? I have asked the ablest advocates of denominational-

ism this question, but as yet I have not had one to answer it.

"If we expect the world to receive our message, we must all preach the same gospel; and before this can be done our denominational names must be sacrificed, and our creeds—all of which are of human origin—must be abandoned. The New Testament is alone authoritative. It is the last will of our Lord and, therefore, binding. All the documents that preceded it, and likewise all that have been written since it was executed, are illegal. It recognizes only one church, which is composed of all Christian people. Its one eternal creed, which needs no revision and will supplant all others, is 'Christ, the Son of God.' The epistles to the churches or congregations constitute the only authorized discipline.

"I shall probably not live to see it, but I know the prayer of our Lord will be answered by the union of his people upon 'the faith once delivered to the saints.'"

At the conclusion of the sermon the minister read the following message, to the painful surprise of his audience:

PROVIDENCE, R. I. JUNE, ——.

To the Poplar Square Church:

BRETHREN: Whereas, it has been authoritatively reported to me that in your midst there exists dissatisfaction concerning some of my utterances from the pulpit, I have deemed it proper to deliver the discourse to which you have just listened, that my views regarding the church and its doctrines might be clear to all.

I also feel that those in authority should have an opportunity to take whatever action the situation, in their judgment, demands.

I, therefore, hereby tender my resignation as pastor to take effect immediately. This resignation is to be acted upon by the officers of the church only, and their decision will be mine. Should it be accepted, I shall wish you well and pray for the success of your work. If retained as your pastor, I shall consider the action a license to preach the gospel as I see it, regardless of denominational ruling or public comment.

May the Lord guide and bless you.

LLOYD BAXENDALE.

Placing the manuscript upon the desk, the preacher pronounced the benediction and retired to his study. The great congregation stood with bowed heads for several minutes and then passed out—some crying, others arguing, and all feeling that a great calamity had befallen the church and its pastor.

Mr. Randolph left by a side door and hurried home, forgetting his wife and daughter, who remained in their pews until the church was nearly empty.

"What did you think of it?" asked the elder Cunningham of Mr. Steele, as the two met just opposite the Randolph pew.

"Rank heresy," was the reply.

"I agree with you. It is fortunate that we are on the board," said Mr. Cunningham.

When Mrs. Randolph and Alma reached home Mr. Randolph was lying on a divan in the sitting room. Seeing he was in deep distress and knowing that a conversation at this time would only intensify it, they left him undisturbed.

Closing the door of her room, Alma fell across the bed and gave vent to her feelings in a flood of tears, that had hitherto been restrained.

"Mr. Baxendale preached the truth," she sobbed, "and why should they call it heresy? Oh, God, don't let them accept his resignation."

(TO BE CONTINUED.)

The Emergency of State Missions.

By J. A. Pine.

State missions must come to the front among the churches of Christ for the following reasons:

1. Because the general board cannot hope to touch more than the border of the work that in each state is calling loudly for immediate attention.

2. Because now is the fulness of time when the Disciples of Christ should preach the gospel in *every* community. Everywhere the door is wide open. Everywhere is a beckoning hand. From everywhere comes the "Macedonian cry."

3. Because in every state there are great stretches of territory where the New Testament gospel is never preached; where hundreds and thousands of men and women are hungering and thirsting for the "old paths," and where thousands are dying without hope.

4. Because the state churches are close enough to each other and the new fields, and their interests are so much in common, that there may be inspired among them a greater confidence and a spirit of emulation; the sense of Christian fellowship and responsibility may be deepened so that much more good will be done than if it is left to the general board to do all.

5. Because the demonstration of what can be done by co-operation in the home field is an education as to what may be done in the same manner in far-off fields.

6. Because the brotherhood will give more to local work, when rightly presented, than to the general work, with the idea that part of it will come back to the local field.

7. Because the state boards can keep in closer touch with the fields and give personal direction and counsel in a way that the general board cannot hope to do.

8. Because it is emphatically the Master's command, "Both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

The emergency of state missions calls loudly for the following:

1. The adoption of new methods on the part of the state management in many cases. The state board must send out true and tried men to *plant churches*, not to "hold meetings." Study the life of Paul and see that this is the apostolic plan. Let us be apostolic in this also.

2. More that is distinctly missionary work by the state evangelist. He must go into new fields, not to the old established churches that are able to look after their own interests. Much valuable time and talent, and money, also, are wasted in trying to regenerate churches that have little or no conception of the larger needs, or any desire to do greater things. I verily believe the quickest and best way to rejuvenate an old, decadent church is to plant a new live one in an adjoining neighborhood.

3. For missionaries who are employed with the express understanding that they are to go into the neediest unoccupied fields and stay there three or four months, if necessary, hold evangelistic meetings, do pastoral work, organize and train the new church, build a church house, raise the pastor's salary, and secure the right man, if possible, to take up the work when he leaves it. *This* is the crying need to-day in state missions. It is much better than to try to "make a record" of the greatest number of baptisms. The kingdom of Christ will spread with magical swiftness when our state missionary work is committed emphatically to this plan. The evangelist cannot do such work unless the state board binds itself to stand at his back financially and morally.

The writer can testify from experience that this method will never fail to plant a live missionary church. It will be the best advertisement of the work among those whom we wish to reach with the gospel. It will meet with the highest favor with the business sense of our brethren, and secure three or four times as much money for the work. It will inspire the local community to do its best. It will establish a strong feeling of confidence and fellowship between the churches and the new fields, and reveal to both a community of interest in the larger work, a thing to be devoutly prayed for and very precious in the sight of God. Lastly, this method will succeed everywhere.

4. We need scarcely to say, perhaps, to some, that a fourth great emergency is the proclamation of the elements of the gospel, the first principles of our salvation and the foundation of faith and the New Testament church. We must preach what Paul preached. The man who preaches his philosophy, or his higher criticism, or clings to his "fables" has no business to be a missionary evangelist.

5. Lastly, for a much wider proclamation of the New Testament basis of union and the presentation of the united New Testament church of Christ, in the light of the present popular spirit and movement toward consolidation

Dayton, Wash.

State-Wide Missions.

By B. S. Denny.

From the first, it has been difficult for our brethren to unite in a plan of co-operative work that would obtain results worthy of a great people with a divine plea. The fact that the narrowness of denominational ecclesiasticism literally drove us to become a separate people, has inclined us to the extreme of narrowing all organized work down to the local congregation.

Counties have been organized and, in some cases accomplished good results but, from the fact that the chief promoters were preachers, and the success of the work depended upon the men behind it, the removal of the preacher to other fields of labor would too often permit the co-operative work to break down, and all would be lost. Independent district organized work has again and again been attempted but has been subject to the same weakness that breaks down the county work. These conditions have prevailed ever since we have been a people representing the cause of New Testament Christianity. Good results have obtained, but they have been trivial when compared with the great need and the possibility of our great plea.

How we shall use our forces in co-operative work so as to bring about the best possible results to the local congregation, the county, district and state, and yet enjoy our divine right of freedom in Christ, is the great problem before us. The large number of pastorless churches is appalling; I presume that 20 per cent will not miss the mark far. That, together with the open doors in needy and unoccupied fields about us, is sufficient evidence of the need of co-operative work. Bishop Galloway recently said: "The wonderful growth of Methodism has heretofore been a cavalry dash for new outposts. These conquered fields must now be garrisoned."

If that is true of Methodism, it is doubly true of the Disciples of Christ. If we are to hold our own and to move forward we must be active in county, district and state. Thus linked together we can the better keep alive the local congregation and move forward in the great work whereunto we are called. Independent district work and independent county co-operative organized work has been tested for many years and has not been satisfactory, as a system. Let us organize our counties and organize them well, linking with it every congregation in the county. Link the county with the district, which should be well organized, and then link these all together in your state organization. A part of the state board of managers should be elected at the state convention and a part of them at the district conventions, thus giving each part of the state a representative on the board. The district should be auxiliary to the state and the county should be auxiliary to the district. Missionary work should be supervised jointly by the state and auxiliary boards, and it may be just as well to have all money pass through the one treasury.

Special local missionary work should be encouraged by the congregations and counties but the linking together should not be broken. There can be no breaking down, because with your united strength a corresponding secretary can be employed who can devote his entire time to the co-operative work.

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The Key to the Nation.

As Port Arthur is the key to the situation in the far east just now, so New York state is the strategic point for the Disciples of Christ in the conquest of America for New Testament principles. Here we have the people, here we have the great commercial industries, here we have the financial center for all America. Eight million people at the very gateway to the nation are as unacquainted with our plea as the inhabitants of the most remote district in America. We have fifty churches in all and one Disciple of Christ to each eight hundred of the population. Courtesy meets us everywhere. We have not a single "non-co-operating" church in the state. Make New York the Gibraltar of our faith and you have won America. For the Disciples of Christ to neglect it would be to commit a great strategic blunder.

Stephen J. Corey, Cor. Sec.
Rochester, N. Y.

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"WHACKS"

And What They Mean.

When Old Mother Nature gives you a "whack" remember "there's a reason" so try and say "thank you," then set about finding what you have done to demand the rebuke, and try and get back into line, for that's the happy place after all.

Curious how many highly organized people fail to appreciate and heed the first little, gentle "whacks" of the good old Dame, but go right along with the habit, whatever it may be, that causes her disapproval. Whiskey, Tobacco, Coffee, Tea or other unnatural treatment of the body, until serious illness sets in or some chronic disease.

Some people seem to get on very well with those things for awhile, and Mother Mature apparently cares but little what they do.

Perhaps she has no particular plans for them and thinks it little use to waste time in their training.

There are people, however, who seem to be selected by Nature to "do things." The old Mother expects them to carry out some department of her great work. A portion of these selected ones oft and again seek to stimulate and then deaden the tool (the body) by some one or more of the drugs—Whiskey, Tobacco, Coffee, Tea, Morphine, etc.

You know all of these throw down the same class of alkaloids in Chemical analysis. They stimulate and then depress. They take from man or woman the power to do his or her best work.

After these people have drugged for a time, they get a hint, or mild "whack" to remind them that they have work to do, a mission to perform, and should be about the business, but are loafing along the wayside and become unfitted for the fame and fortune that waits for them if they but stick to the course and keep the body clear of obstructions so it can carry out the behests of the mind.

Sickness is a call to "come up higher." These hints come in various forms. It may be stomach trouble or bowels, heart, eyes, kidneys or general nervous prostration. You may depend upon it when a "whack" comes it's a warning to quit some abuse and do the right and fair thing with the body.

Perhaps it is coffee drinking that offends. That is one of the greatest causes of human disorder among Americans.

Now, then, if Mother Nature is gentle with you and only gives light, little "whacks" at first to attract attention, don't abuse her consideration, or she will soon hit you harder, sure.

And you may also be sure she will hit you very, very hard if you insist on following the way you have been going.

It seems hard work to give up a habit, and we try all sorts of plans to charge our ill feelings to some other cause than the real one.

Coffee drinkers when ill will attribute the trouble to bad food, malaria, overwork and what not, but they keep on being sick and gradually getting worse until they are finally forced to quit entirely, even the "only one cup a day." Then they begin to get better, and unless they have gone long enough to set up some fixed organic disease, they generally get entirely well.

It is easy to quit coffee at once and for all, by having well made Postum, with its rich, deep, seal brown color which comes to the beautiful golden brown when good cream is added, and the crisp snap of good, mild Java is there if the Postum has been boiled long enough to bring it out.

It pays to be well and happy, for good old Mother Nature then sends us her blessings of many and various kinds and helps us to gain fame and fortune.

Strip off the handicaps, leave out the deadening habits, heed Mother Nature's hints, quit being a loser and become a winner. She will help you sure if you cut out the things that keep you back.

"There's a reason" and a profound one.

Look in each package for a copy of the famous little book, "The Road to Wellville."

Our Budget

—Remember state mission day, the first Sunday in November, which will be Nov. 6.

—There is great need now that the churches in the various states should all drop into line and give our state missions such a boom as they have never had. Let whatever missionary enthusiasm may have been engendered by our recent convention find its first and its most natural manifestation in the wide observance of state mission day.

—J. V. Updike is evangelizing at Weatherford, Okla.

—W. McFarland has closed his work at Granite City, Ill., but will continue at Alton.

—O. P. Spiegel reports one of the best meetings in his life at Talladega, Ala., which resulted in a new church.

—Robert B. Chapman has been asked to remain for the fourth year at North Eaton, O. All departments of the work are prospering there.

—"We are recovering from the effects of the great flood, and are hopeful of better things for Christ and the church." So writes Brother Hill from Roswell, N. M.

—A sister in Missouri made a gift last week to the Foreign Christian Missionary Society on the annuity plan. This is her second gift. She is delighted with the plan.

—The address of J. A. Lytle, whom we announced last week as ready to make engagements for fall and winter meetings, is 910 West Green street, Urbana, Ill.

—Will F. Lintt and Frank E. Janes have united forces for evangelistic work. They begin at North Bend, Nebraska, Nov. 6. Fremont will be their headquarters.

—W. M. Mundell has resigned work at Central Union, feeling justified in seeking a new field, as that church does not co-operate with any of our missionary boards.

—On account of sickness in Owenton, Ky., where Wm. Clark ministers, the meeting which was to have been conducted by Mark Collis, has been deferred two weeks.

—The friends of J. N. Crutcher, at Moberly, Mo., gathered at his home the other evening, and presented him with a handsome gold watch and chain as a token of their esteem.

—We received the following telegram from Fulton, Mo.: "Oct. 31. Meeting ten days old; 99 additions; we continue.

"W. T. AND A. K. BROOKS."

—Pledges for the state Sunday-school work should be sent to W. A. Moore, Mexico, Mo., and for the Christian orphans' home to Geo. W. Snively, 903 Aubert Ave., St. Louis, Mo.

—Bro. James Sharrath, Mercer, Mo., writes us that he has received several letters from worthy and able ministers whom he can recommend to churches for settled or evangelistic work.

—"Kansas Methodism will aim for $100,000 for missions," is the bold headline in one of our Methodist exchanges. Such a high mark as that ought to provoke us to increased liberality.

—The Bible college at Columbia is rapidly approaching completion, and will be one of the handsomest buildings, with its commanding position facing the university campus, in this educational center.

—A son of Brother Gentry, who formerly was pastor at Columbia, united with the church there on last Lord's day. The young man has recently determined to give himself to the ministry, and will take special work in the Bible college.

—Prof. John Joyce can be secured to conduct music in a few meetings. Address him, Station D, Columbus, Ohio.

—E. E. Moorman took up the work at Danville, Ind., Nov. 1. During the last six months his church at Summitville has made considerable improvements in its building at a cost of about $2,000. C. E. Underwood will take up this work.

—"I can furnish my booklet on 'Proportionate and Systematic Giving; or Financing the Kingdom,' in any quantities desired at the following prices: 5 cents each postpaid, or 50 cents a dozen, or $3 per 100 not prepaid.

Bellaire, O. "SUMNER T. MARTIN."

—W. E. Rambo was compelled to leave the convention early on account of the sickness of his wife. This was a great source of regret to Brother Rambo. We are glad to learn that Sister Rambo is now very much better. They will spend some time at Des Moines.

—The Christian church at Riverside, Cal., was dedicated on Oct. 1. Altogether the property is valued at about $20,000 as it stands. Geo. Ringo is the pastor, and we hope to give further particulars in an early number of the CHRISTIAN-EVANGELIST.

—F. W. Mutchley has closed his work at Urbana, Iowa, where he has been for nearly four years. The church at Prairie Creek presented him and his wife with a purse of money and the masons gave him a farewell banquet. Brother Mutchley's new charge is at Bayard, Iowa.

—The church at Pomona, Cal., has adopted Dr. C. L. Pickett, of Laoag, Province of Luzon, P. I., as their missionary, and will in the future provide his support. This makes another living link church in the Foreign Society. R. P. Shepherd is the wide-awake pastor.

—The church at Warren, Ohio, gave to missions during the past year $2,285 supporting living link missionaries in the Foreign, American, and Ohio societies. Most of the offerings came when the church was in charge of Miss Mary A. Johnson, Bro. J. E. Lynn's assistant pastor.

—The Christian Worker, Pittsburg, is in favor of the doubling process. It says: "Double? Shout it in the ears of every Disciple until it becomes a nightmare from which there shall be no escape until the doubling is done. Double? Keep 1909 in view. Pittsburg wants to break all records, even the 21,000 at St. Louis."

—Reports at second annual supper and congregational meeting of the church at Prairie Depot, O., showed that during the two years' pastorate of H. C. Saum there were fifty-five added to the church; all departments are doing good work; the $360 given each year for missions, is one-fourth of whole amount given. The pastor remains.

—B. S. Ferrall has just had the first convert at the mission point connected with the Buffalo church. Ex-president J. A. Beattie has just delivered an address before the union Sunday-school teachers' meeting on "Conscious and Unconscious Religion." It was so satisfactory that he will be asked to speak again on some phase of the work.

—A brother writes: "When we want politics, we go to the secular press." But, brother, don't you get a very one-sided, partisan kind of politics in that way? Wouldn't you prefer an independent statement of facts from a paper which has no party interests to serve, but seeks only the good of the people and of our common country? There are, of course, people who prefer political falsehoods that favor their party to political truths that do not help their party interests; but we do not believe that kind of people subscribe for the CHRISTIAN-EVANGELIST.

—Ashley Johnson, president of the School of Evangelists, Kimberlin Heights, Tenn., writes, "We have a few vacancies for the winter term, beginning Dec. 13. I ask the reader to put me in communication with young men without means, who desire to preach." No doubt there are many such men who would be profited by this information. Pass it on.

—Clarence Yeuell, of Shelbina, Mo., was recently called to Loraine, Ill., to conduct the funeral of Mrs. Reece, a lady of nearly one hundred years of age. During his absence, W. S. Cash, of Bowling Green, Mo., filled Brother Yeuell's appointment at Shamrock. to the great satisfaction of all. Brother Cash is a young preacher who should have all his time employed.

—At the Union avenue church last Lord's day morning four boys from ten to fourteen years of age came forward to confess Christ. Bro. J. M. Philputt mentioned the strange coincidence that he had dreamed, the night before, that four came forward to make confession, but that they were *men* in his dream. "But these," said he, "are men in embryo." They were children from our orphans' home.

—"I am longing for a great revival among us to spread through all our churches." That is the way revivals begin, brother, in just such longing as that. You are already revived, and others will soon share your longing, for whoever longs for a revival prays for it, and he who truly prays for a revival works for it and interests others. We look for a revival in that church at least, and hope it may prove contagious.

—We give the right of way this week to some articles on that subject to the exclusion of other matter that can better wait. The response which the churches in the several states shall make in this state missionary offering will be the first practical proof of the power of our great national convention. Let us set the pace for an advance movement along all lines of our missionary, educational and benevolent work.

—Bros. B. L. Smith, George B. Ranshaw and W. J. Wright, who were in the city attending the home missionary rally, occupied six pulpits on Lord's day. The report from Hammett Place says that George Ranshaw, of the Home Society, spoke there in the evening and delighted and benefited his hearers. Though his address was a long one, it did not go over ground that was familiar, so he held the attention of the audience to the last.

—W. F. Richardson, pastor of the First Christian church, Kansas City, is assisting I. J. Spencer of the Central church, Lexington, Ky., in a meeting. The church leaflet of the latter church says that Brother Richardson's preaching in the Central church meeting "is feeding the church, as well as warning and admonishing those who are not Christians. He preaches the simple gospel earnestly and impressively, and those who hear are feeling its power." A reception to Brother Richardson upon his arrival was carried out by the men's club, assisted by the ministers' aid society, and other auxiliary organizations of the church.

—We have just received the painful intelligence through Bro. J. W. Butler, president of the bank at Fall River, Kan., and formerly of Abingdon college, of the death of his only son, Seldon H. Butler, who was cashier of the same bank. The deceased was the only child of his aged parents, on whom they had expected to lean in their declining years. He was known to the editor of this paper in his boyhood and young manhood, and was an exemplary Christian, a dutiful son, and a business man of integrity, who had the confidence of all who knew him. Further notice will be given in our next issue. We tender our sincere sympathy to Brother and Sister Butler in their great bereavement.

—We have received the announcement of the marriage of Miss Georgia Hill, daughter of Mr. and Mrs. Ben A. Hill, of California, Mo., to Mr. Earl Craig McIntire, in California, Mo., Oct. 18, and extend our hearty congratulations to all concerned. They will be "at home" after Nov. 15, Fulton, Mo.

In a letter from Bro. G. P. Rutledge, pastor of the Third Christian church, Philadelphia, he sends the following item concerning his work:

"My work, in the Third church, starts off better than ever before in my seven years' ministry with it. The audiences are large and additions constant. Last week, we installed our new pipe organ—it cost $2,150, and is a fine instrument for the money. Sunday, Oct. 30, I will deliver the anniversary sermon before the Odd Fellows of Philadelphia, in their new chapel at Seventeenth and Tioga streets."

—Prof. Chas. B. Newcomer, late of Drury College, Springfield, Mo., is now at the American School of Archæology at Athens, Greece, from which place he sends us greetings under date of Oct. 3. He writes: "There is much need of missionary work here. But it is very difficult. The Greek church and the government forbid the selling of the Bible in the vulgar tongue to their members. There is one small Protestant native congregation here and one at the Piræus."

—The Christian Worker, Pittsburg, pays its respects to the National Rip-Saw, which has come into some prominence among us for the reason of Bro. F. G. Tyrrell's temporary connection with it. Brother Tyrrell had the good sense to withdraw from it when he saw the real character of the paper. The following is from Editor Warren, of The Worker, and will meet with the approval of our readers:

Rip-sawing is contrary to the spirit of the Nazarene and hence of true Christianity. Not the earthquake or the cyclone but the still small voice is the type of the Master's methods. He likened his kingdom's growth to the persuasive leaven. It was to be a quiet but potential influence. The gospel is having its greatest power to-day where consecrated hearts are with devotion and patience trying to lead men and women away from their follies into lives of self-denying love. Rip-sawing is only a mark of impatience—an unwillingness to labor and wait.

—"I have just read with much interest and profit the first installment of 'The Christian Use of the Tithe System,' by Bro. G. L. Wharton, in the Oct. 13 CHRISTIAN-EVANGELIST, and I want to suggest that this be put in tract form immediately while the interest is kept up by the articles now appearing in the CHRISTIAN-EVANGELIST. This ought to be circulated by the thousand. I have been looking for an article on this subject from the Christian standpoint, and your choice was a wise one when you selected Brother Wharton. I believe a general adoption of the plan by our people would result in the taking of God into our business as nothing else would and besides raise us as a people to a spiritual height never before attained. I hope to see the article in tract form and widely circulated.

"J. H. GALLOWAY."

Hastings, Neb., Oct. 17, 1904.

We had in view the making of a valuable tract on this important subject when we invited Brother Wharton to write the articles referred to above. We had heard Brother Wharton deliver a masterful address on this subject and we knew he was competent in every way to deal with the question. Our own mind has undergone a change on this subject from a recent fresh investigation, and from the wide observation of our present financial methods. We are convinced that great good will come to our cause by the adoption of the principle of the tithing, or the giving of one-tenth of our income as the minimum standard of our giving.

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Ministerial Exchange.

Churches within 150 miles of Hiram college desiring student preachers, or seeking to locate ministerial graduates, are requested to address the Hiram College Ministerial Association, Hiram, O.

A good physician desiring a location may write to J. M. Bovel, Moyier, Ill. Member of the Christian church is preferred.

"Minnesota needs a few preachers who can work for $500 to $750—good fields." Write with credentials to J. H. Bicknell, 707 Phoenix Bldg., Minneapolis, Minn.

Churches desiring an evangelist and singer, write Jas. S. Beem and wife, Miltonvale, Kan., who have held a number of successful meetings.

Churches wanting a preacher of ability and a successful pastor may address, W. H. Applegate, Box 230, Camp Point, Ill.

Any churches in Texas, Indian Territory, or Oklahoma, in need of an educated preacher, not afraid of work, may address, Pastor, L. Box 22, Llano, Texas. Good references.

"I would like to correspond with a preacher who owns a horse and buggy and desires to locate with a church that can pay a moderate salary." Address J. W. Larimore, L. Box 13, Loami, Ill.

"We want an evangelist to hold a meeting right away." Address F. M. McHale, pastor, Herington, Kan.

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"November Day" in Indiana.

That a great forward movement is now on in Indiana is conceded by all who attended the fall series of district conventions and are in touch with the tide of missionary life throbbing in the body of Christ—the church in the state. The motto is "state missions to the front." Many preachers and churches are seconding this enthusiasm by their orders for state literature, their preparations for "November day" and their encouraging words to the corresponding secretary and state board. Many others are forgetting, or overlooking, or procrastinating it. Some are unequally yoking up state missions with lesser enterprises and then allowing state work to "take what is left." State mission work makes missionary churches, which soon yield—some 30, some 60, some 100 fold to worldwide missions. Send all orders for supplies and all remittances to J. O. Rose, state corresponding secretary, 413 Majestic Bldg., Indianapolis, Ind.

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Missouri Bible-school Notes.

The great convention is over. Now for work. Consider every one near you not in a Bible-school a candidate for membership in your school.

Don't forget the children in your revival meetings. Save an old person and you save a soul, but save a child and you save a soul plus a life.

Your board has extended a call to one of Missouri's most successful preachers to become associated with us in this great work. We hope soon to report his acceptance.

Your secretary lately closed a meeting with King Hill church, St. Joseph. There were ninety additions. So many have commented favorably because he is holding meetings that the board has asked him to assist in several others. We want to hold one in southeast Missouri—in that great, growing section in which the Disciples are teaching but one in thirty-eight of the population; one in a needy mission field, and one with a congregation able to pay his full salary. Who wants him? Address me at Mexico, but headquarters are "in the saddle," as soldiers say.

Have you forgotten to send one-half your allowance for this year's work? Our field men are in mission fields. Help us keep them there.

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Church Finances.

Will any of the CHRISTIAN-EVANGELIST readers, who have had experience with any of the various budget systems of church finance, kindly advise the writer either through the columns of the CHRISTIAN-EVANGELIST or otherwise as to the general working plan, methods of apportionment and successfulness of the system as compared with other systems?

Thanking the brethren in advance for any information,

Very truly,

H. D. GA NUNG.

142 Lincoln Ave., Syracuse, N. Y.

❁ ❁

Dedication at New Boston, Ill.

It is only a little more than two years since the church at New Boston was organized. Previous to that time there were but two members of the Christian church living there. Now they have an organization, a good preacher—Bro. John G. Quinlan—and a church property worth $4,000. On Lord's day, Oct. 16, I dedicated it to Almighty God. More money was raised than was necessary to pay all debts, and there was general rejoicing. Their pastor, Brother Quinlan, is the right man in the right place, and is doing hard and very successful work.

L. L. CARPENTER.

Wabash, Ind.

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Changes.

W. F. Henson, Lathrop, to Pleasant Hill, Mo.
W. F. Reynolds, Athens, to Bartlett, Texas.
E. J. Williams, Bunker Hill, to Coultersville, Ill.
G. F. Crites, Perry, to Barnesville, Ohio.
H. C. Varner, Morland, Kan., to Caldwell, Idaho.

Sunday-School.

November 13, 1904.

JOASH REPAIRS THE TEMPLE.

—2 Kings 12:4-15.

(Memory verses 9-12.)

GOLDEN TEXT.—We will not forsake the house of our God.—Neh. 10:39.

Joash, the young king who perpetuated the line of David when all of his brothers and kinsmen had been killed, began a reform under the guidance of the priest Jehoiada. In fact it was a wave of reform which swept away the evil administration which preceded him, brought Joash out of the retirement in which he had been preserved, and made him king at the age of seven under the tutelage of the wise old priest.

Joash was thus committed in advance to a program of reform. The first element of this program was of course the destruction of the altars and images of Baal. This had already been accomplished for him before he was fairly made king (2 Kings 11:18). It did not, however, involve the destruction of the high places and rural sanctuaries at which, though forbidden by the Deuteronomic law, the people offered sacrifices to Jehovah.

Still, Joash had respect for the temple worship and showed it by the efforts which he made to have the temple restored and repaired. The work was done with "the money that it cometh into any man's heart to bring into the house of Jehovah." The Lord's work must always be carried on, in the main, by free will offerings, and when a man is truly interested in the ongoing of the kingdom of God it will generally "come into his heart" to give of his means for that purpose.

Christians may learn something from the Hebrews in regard to the sanctity of the house of God. We neither have nor ought to have any superstitious reverence for the mere house in which we worship, but we may well have a wholesome respect for it as a place of holy associations, a spot hallowed by the preaching of the word and by the prayers of the saints. It should be honored by decorous and reverent conduct on the part of those who come to worship. It should be guarded by the exclusion from it of anything which would tend to establish associations or suggestions which are widely at variance from the thought of worship. Respect should be shown for it by building it as beautifully, furnishing it as tastefully and keeping it as carefully as resources will permit. We need not fear that we will become over superstitious about it. The tendency of our time is in the other direction. Let us, like Joash, restore the house of God and respect it.

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Midweek Prayer-Meeting.

November 9, 1904.

DEVOTION TO PRINCIPLE.

"Blessed are they that keep justice, and he that doeth righteousness at all times."—Psa. 106:3. (Read Dan. 1:8-16; 6:10-23.)

It is not enough, according to the Bible standard, to be just occasionally; we must "keep justice." It must be a perpetual trait of our character. Nor is it enough that we do righteousness under favorable circumstances, and when it costs us nothing to do so; we must do righteousness "at all times." This is only saying that God expects his people to do right, not for expediency's sake, nor convenience' sake, nor yet because it is the best policy, but for the sake of principle. The real testing of the character comes when the doing of the right involves a sacrifice of one's means, or popularity, or ease.

Some Examples of Fidelity. When Daniel found himself a member of the king's household in Babylon, he "purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank" (Dan. 1:8). This was the beginning of Daniel's rise in influence and power and of his growing favor with God and men (Dan. 1:9). There were other and severer tests of Daniel's devotion to principle to follow this. But this victory prepared him for other and greater ones. In his refusal to accept the king's gifts and rewards for the interpretation of his dream (Dan. 5:17), and in his disregard of the king's decree, that every one making petition to any god or man within thirty days, save to the king himself, should be cast into the den of lions, and continuing his praying as heretofore (Dan. 6:10), he displayed the highest type of courage, namely, that which is born of faith in God and in his overruling providence.

Other Examples. History, both sacred and profane, is full of examples of devotion to principle. Joseph, and Moses, and the prophets, and Paul, and Peter, and John, and the martyrs of the early church, and Luther, and all the reformers since his day, are examples of devotion to principle, which God rewards with his highest favor and blessing.

Fidelity in Smaller Matters. We are too apt to associate fidelity to principle with great events and important crises in our lives. But there is opportunity every day for the display of this virtue. Fidelity to daily tasks, little sacrifices for the sake of others, faithfulness in discharging our obligations to the church, and to the state, and to our home—these are the tests that come to us daily. If we are unfaithful in these smaller duties, we are not to be trusted in larger ones. There is no virtue, perhaps, that needs to be more earnestly cultivated and strenuously practiced in the church to-day than that of fidelity—one of the fruits of the Spirit—the lack of which is causing so much apostasy and backsliding among professed Christians.

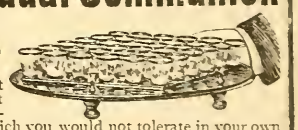
Prayer: Our Father in heaven, who hast given us the highest and only perfect example of constant and unremitting devotion to principle, in the person of Thy Son, Jesus Christ, who was faithful unto death, grant, we beseech Thee, that we may have grace to be faithful to our duties under all the trying circumstances that may arise, that we may at last overcome the evil which is within and without, and share in the glory of Thy presence forever. For Christ's sake. Amen.

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Christian Endeavor.

By H. A. Denton.

November 13.

OUR PARTNERSHIP AND FELLOWSHIP. —1 Cor. 12:28-31; 13:1-13.

For the Leader.

We come this evening to study the subject of partnership and fellowship. The object of the lesson committee in giving us this topic was, no doubt, that we might have an opportunity to place strong emphasis upon harmony. There should be the most perfect concord in the work of the church. This is not always realized. There is often friction between individuals in the same fellowship. There is, also, strife and rivalry between different organizations in the same local church. This should not be. We are in a partnership which will run on through the years smoothly if we will but apply the divine rule given in one of our scriptures this evening. Let us profit by the opportunity we have to study so good a subject as this to-night.

For the Members.

1. There are different departments of the local church. The writer in First Corinthians speaks of the several gifts in the general church of Christ. Now, there is no place for a rivalry following this. For these different departments, and these several workers, are partners. It is to the interest of every man that every other worker in the church do the most possible, for the growth and advancement of the common cause is the desired object set before every heart. Our partnership, then, will destroy all the petty jealousies and envyings in the church. And in doing this, it will be a blessing of untold moment to the followers of the lowly Master. For nothing destroys happiness, eats away the vitality of the Christian, and works more surely for the utter destruction of our better part in Jesus, than ecclesiastical jealousy.

2. The fellowship of the church is a thing imperfectly understood. And in this failure to grasp so great a subject we are large losers. Why should we not get all there is in a full conception of the fellowship? It had as well be said in the beginning that fellowship, as used in the New Testament, nearly always, if not quite, means money. It means sharing. It presupposes the same interest in the common cause, and thus cuts off the entrance of the selfishness that arrays one interest of the cause, and one fellow for whom Christ died, against any one, or all, of the rest. Then the fellowship presupposes an interest in the cause of Christ and in the welfare of the brethren, an interest that takes first place over every other thing. Can I see the cause suffer while I have anything with which to help it? Can I see one of the least of the followers of the Master in want while I have that which would relieve his want?

3. The basis of a partnership that works like this, and of a fellowship that thus unselfishly ministers, is love. Indeed, we can do deeds of charity after the fashion of some without ever touching the real spirit of fellowship. This is beautifully and forcefully set forth by the apostle Paul in the reading from the thirteenth chapter of First Corinthians: "Though I speak with the tongues of men and angels, and have not love . . . And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." Is it not, then, worth all things else to possess the love of Jesus Christ? When we read the statement, "The love of Christ constraineth us," we are prepared to understand what the apostle meant. We have a clew to the endurance, the suffering, the sacrifices, of those whose names are written in the roll of the Christian martyrs.

Quiet Hour Thought.

Am I trusting the dear Master for the gift of his love that I may enter into the joys of the divine partnership and fellowship?

DAILY READINGS.

M.	One fold.	John 10:16.
T.	One body.	Rom. 12:4,5.
W.	One in Christ.	Gal. 3:26-28.
T.	One temple.	Eph. 7:15-22.
F.	One faith and baptism.	Eph. 4:4-6.
S.	Christ all.	Col. 3:11-15.
S.	Our partnership and fellowship.	1 Cor. 12:28-31; 13:1-13.

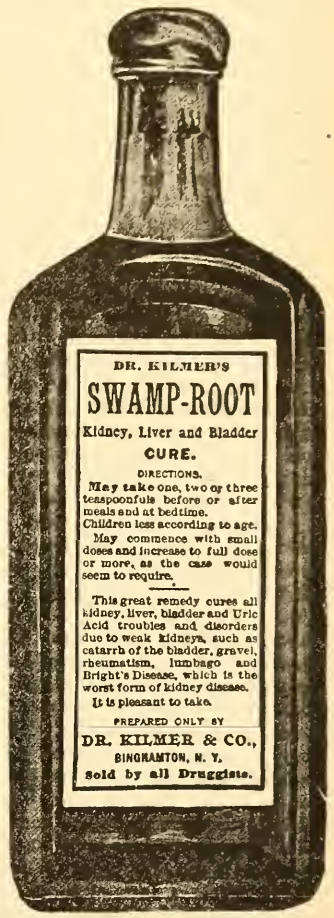
ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU Every Reader of The Christian-Evangelist May Have a Sample Bottle Sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.



(Swamp-Root is pleasant to take.)

Didn't Know I Had Kidney Trouble

I had tried so many remedies without their having benefited me that I was about discouraged, but in a few days after taking your wonderful Swamp-Root I began to feel better.

I was out of health and run down generally, had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be, and I began taking Swamp-Root, as above stated. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system. It has cured me, making me strong and better in every way, and I cheerfully recommend it to all sufferers.

Gratefully yours,
MRS. A. L. WALKER, 21 McDaniel St., Atlanta, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering and *fatal results are sure to follow.* Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; make your head ache and back ache, cause indigestion, stomach and liver trouble, you get a sallow, yellow complexion, make you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect helper and gentle aid to the kidneys that is known to medical science.

How to Find Out

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

SPECIAL NOTE.—So successful is Swamp-Root in promptly curing even the most distressing cases, that to Prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle.

In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST.

Swamp-Root is pleasant to take and you can purchase the regular fifty-cent and one dollar size bottles at the drug-stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Notice to Indiana Preachers.

Preachers desiring clergy railroad rates for 1905 whose names are not in the year book for 1904, or who have changed residence or address since December, 1903, notify T. J. Legg, field secretary, 1402 Pleasant St., Indianapolis, at once, regardless of any previous correspondence or notice of change. Do it to-day. Don't wait an hour. T. J. LEGG.

More Reports from the State Secretaries

Southern California and Arizona.

"Giant oaks from little acorns grow," and strong congregations from small churches come, when faithfully nourished by pastoral care. This is the strength and glory of our work in southern California. Our policy is to lay hands on a feeble band of the Lord's Disciples in some growing community and help them to maintain a pastor for all of his time. This support is continued until the church can walk alone. Five of the points assisted last year are now entirely self-supporting and two or three more will be added to the list by the first of January. Careful oversight is given to these mission churches that they may be trained up in the way they should go and "they will not depart from it all the days of their life." An evangelizing board elected at the annual convention has "the care" of all these churches. The conditions prevailing here make possible and practical this kind of superintendency. Our population is condensed within a few counties in easy access of Los Angeles. The preachers and other representatives of our churches have a regular monthly meeting in this city. This affords opportunity for our evangelizing board to keep acquainted with the conditions and needs of all the churches. The churches graduating from this kind of training make our very strongest congregations. They are trained in all departments of modern church work and unfailingly have a part in all our missionary activities. In the four years of my association with this work the following strong churches have developed and become self-sustaining under this wise policy: Glendora, Long Beach, E. Eighth Street, Los Angeles, Magnolia avenue, Los Angeles, Redlands, San Bernardino, Santa Barbara, Santa Paula and Whittier. We now have 15 mission points and expect to open this year at least five more on soil virgin to "our plea." Our work has suffered considerably from lack of funds. I know of one community where we had a good building and might have had the whole valley for our cause. But we have been compelled literally to spike our guns and abandon the field. The doors of the house have been closed, the flock is scattered and the building sold. Why? From a lack of funds to enable the board to carry on the work.

Again, our work has been hindered not a little from lack of co-operation on the part of a few individuals and churches. There is an eternal, infernal independency among us which magnifies a mole hill into a mountain of ecclesiasticism. But co-operation, as well as wisdom, is justified of her children.

We are in need of two or three good evangelists to labor among us for a time. But we are far from the source of supplies and our resources are limited. If some strong eastern church wants a territory to occupy for Christ by supporting a living link evangelist, I shall be glad to correspond with them concerning the most fruitful field in the world.

GRANT K. LEWIS, Sec.

Long Beach, Cal.

Indian Territory.

Our work has developed in seven years from a beginning "like unto a grain of mustard seed" into a tree with wide spreading branches. It was fully organized at the Tishomingo convention, just closed. A constitution was adopted, comprising the best features of the constitutions of the American Christian Missionary Society and several of the states where we are most successful. This constitution provides for a president for the convention, a board of directors of nine members and an executive committee of seven members. In the future the corresponding secretary will receive all moneys, giving a receipt for each remittance, and turn the same over to the treasurer, I. B. Martin, of Holdenville, taking his receipt. The treasurer is placed under bond and is instructed to pay out the funds only when authorized to do so by vouchers signed by the chairman of the executive committee, and the corresponding secretary, W. T. McConnell, of Holdenville, will audit the books of both the corresponding secretary and the treasurer.

For the present we will hold one annual and two district conventions. We have adopted red and white as our colors, signifying our redemption from sin by the blood of Jesus Christ. Our permanent motto is to be: In things revealed unity, in things not revealed liberty, in all things charity.

The first Lord's day in November was adopted as the special missionary day for Indian Territory missions. I give a condensed synopsis of the results of the past seven and a half months. We have in these few months visited and assisted in one way or another more than sixty churches and missions. Two men have been employed all the time, and ten for a part of the time. These men have added five hundred and fifty-seven to our missions in a little more than seven months. We have organized five churches, planned for five new church buildings, distributed seven thousand six hundred letters, postal cards, circulars and tracts, located fourteen preachers and raised from all sources $4,456. In the above we do not include the work done by the living link evangelist of the Chickasaw nation. These results have sent a thrill of satisfaction and encouragement through the brotherhood. We are securing some excellent preachers for our pulpits. We need clean, energetic, self-sacrificing men, sound in the faith and filled with hope and the Spirit of God. Others need not apply. We have had men in this field who were the first to ask for help from our board and the last to co-operate with the board. We have had men who, while living off of our mission funds, showed themselves enemies to, or out of sympathy with, our co-operation. We ask that in the future every preacher and every member will co-operate with us in protecting our work against such men. Nothing has hindered our work so much, perhaps, in this territory as disreputable preachers. There is far more danger in this country of being devoured by wolves in sheep's clothing than of being scalped by Indians. We are thankful to know that conditions are improving in this regard. There was probably never a cleaner, humbler nor a more self-sacrificing class of preachers congregated than was in attendance upon the Tishomingo convention. The past has had its triumphs, the present is glorious, the future is big with promise.

S. R. HAWKINS, Cor. Sec.

Oklahoma.

Primitive Christianity is considerably in the lead in Oklahoma. This territory is an open door for the plea of the Disciples. The church at Oklahoma City is well pleased with their new pastor, Brother Mooie. Clay T. Runyan is the efficient minister at Norman and University town. He has a packed house at every service.

F. D. Wharton, pastor at Newkirk, is in Colorado in search of health for his wife. In appreciation of their labors his congregation is continuing his salary just the same as when he was present.——Brother Scott Anderson has closed his summer engagement with the Oklahoma City church and is now ready for protracted meeting work.——Having to be away from home on a recent Lord's day, the Methodist preacher at the morning service preached to my congregation and his own in the Methodist church, and in the evening he took his congregation to the Christian church and preached. I am to do the same for him soon.

The church at Purcell, I. T., is now without a preacher. This is a splendid congregation and a good field.——J. R. McEntire, who has labored so faithfully as a living link evangelist, has decided to locate as pastor. We hope that some of our Oklahoma congregations will secure him and keep him in this field, for we are in need of many more men like him.

J. A. TABOR.

Ponca City, Okla.

The Work in a Big City.

To begin with, I must acknowledge indebtedness to A. Larrabee, superintendent of Chicago city missions, for the facts embodied in this article. Brother Larrabee was at the beginning of our present organized missionary work, and has been directly interested in organizing fourteen of the churches and missions, all of which are alive and active at this moment.

To get an idea of what is being done in tabulated results the year ending July 31, shows the following: Receipts from all sources, $5,155.65. Of this amount, $2,140.70 came from the American Christian Missionary Society, and $1,500 from the Illinois C. W. B. M. Disbursements, $5,075.15, of which $2,007.75 went to pay salary supplement, and $1,066.16 missionary service. It is by supplementing pastors' salaries that eight of these churches are under the care and supervision of good men. There are in all eleven churches receiving aid from the city mission board.

During the year two churches have been organized, one at the western limits of the city known as the West End, and the other at Logan Square. Nine evangelistic meetings were held, with a total service of 187 days, 214 sermons, with 153 additions. The whole number of accessions resulting from our organized work was 229. Evanston and Garfield boulevard have purchased property valued respectively at $7,000 and $5,000. Eight of our mission churches are now serviceably housed. Taking into account that our present organized work is but ten years old, this is a good showing.

The problem of mission work in Chicago is staggering. The great body of our people are close up against the city. There are over 800 churches in Illinois. The population of Chicago approximately equals that of the state, in which there are but 25 organized churches, 15 of these being in the mission class. There are five unorganized mission points. This represents but 30 in all. We have taken the country with ease, and are rapidly growing. Can we not move on the city and also take it for Christ?

The work is prosperous as never before. Not many new churches are being planted, but those already in the field are being strengthened. And in addition to our mission churches Chicago has some of the strong and aggressive churches of the brotherhood—Englewood, which has just gone into a new $30,000 house; Jackson boulevard, Monroe street, Metropolitan, First and Hyde Park. Three of the above churches, Englewood, Jackson boulevard and Metropolitan, together with the Cook county Endeavor union, have organized for living link work. This means the placing of our mission work on a still more solid basis.

So much of the work hitherto has lacked the element of certainty which the living link idea is now prepared to give. Our preaching force is growing into greater strength and permanency, and in all the outlook is hopeful. The taking of the cities is the burden that should lie heavily upon the conscience of the church during this present century. They must be conquered. ROBERT L. WILSON.

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The Greatest Need of Iowa Missions.

The name "Iowa" in the Indian language means "Beautiful Country." It certainly is one of the fairest jewels in "Columbia's crown." Ninety-nine per cent of her soil is arable. The land is well drained, good water is abundant everywhere and it is one of the healthiest places in the world. The population is largely made up of people from northern Illinois, Indiana, Ohio and the New England states and they are among the most intelligent and enterprising people to be found anywhere. These people know but little or nothing of the New Testament church as presented by our brethren. Fifteen counties that are rated as being among the best in the state have no church of our brethren. Thirty-three county seats and 104 towns with a population of 1,000 or more have no church of our people. These towns present to us rich harvests in fields hitherto untouched by our plea. In addition to the new fields that await the sickle we have about 100 weak churches, many of which are in promising fields that are suffering for work that can only be done by the aid of our state missionary society.

Again, among the many thousand Germans in the state we have not one church, nor have we one among the Swedes, Norwegians or Danes.

Our brethren need to know of the great door of opportunity that is before us and to feel that our God will hold us to account if we fail in the discharge of our duty. If new territory is to be entered or weak congregations strengthened, it must largely be done through the agencies of the Iowa Christian convention.

We need a missionary conscience that will not permit a preacher to let a year pass without pressing the claims of state missions upon his people, a conscience that will place every church in the state, no matter how small, in the list of contributing churches, a conscience that will see to it that the offering for state missions is made second to no other missionary enterprise. Then, and not until then, will state missions be brought up to where it belongs. This year is our Iowa jubilee year and we hope to double our missionary work of the I. C. C.

Some Facts About Iowa and the I. C. C. Work.

Population of Iowa in 1900	2,231,000
Number of members in the state (estimated)	56,500
One member to every (40) of the population	
Number of congregations in the state including about twenty that are not active	485
Number of church buildings	451
Number of pastorless churches, about	116
Churches with closed doors	16
Number of preachers in the state	325
Number of ministers actively engaged in the ministry	267
Our first state missionary society was organized in	1855
Churches organized by the I. C. C. now in existence	174
Men employed by the I. C. C. last year	36
Churches assisted by I. C. C. evangelists and missionaries last year	67
Number of persons baptized by evangelists and missionaries last year	785
Number of other additions by evangelists and missionaries last year	453
Total additions by I. C. C. forces	1,238
Money passed through I. C. C. treasury last year for I. C. C. work	$5,251.78
Amount raised by missionaries on field for self support	9,310.00
Amount paid in pastor's salary (estimated)	199,250.00
Amount paid on debts, new churches and parsonages (estimated)	142,800.00
Total amount raised for all purposes in Iowa last year	$356,611.78

Our jubilee convention will be held in Des Moines, June, 1905.

Condition of the Work by Districts.

Northeast District—57 congregations, 55 houses, 16 pastorless, two without houses, three closed doors.

Northwest District—82 congregations, 77 houses, five without houses, 27 pastorless, four closed doors.

Central District—86 congregations, 77 church buildings, nine without houses, three closed doors, 11 pastorless.

Southeast District—145 congregations, 137 church buildings, eight without houses, 38 pastorless, four closed doors.

Southwest District—105 congregations 98 houses, seven without houses, two closed doors, 24 pastorless.

Help the I. C. C. and you will help build up the broken walls and open the closed doors. The time for the offering is the first Sunday in November and every Sunday after that until the offering is taken. B. S. DENNY.

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Kentucky.

When one of our national secretaries can truthfully make the statement that there is not a state in the union where some appropriation is not made it is about time for us to "come to ourselves" and make our state organizations what they ought to be. It is a good thing that our papers are issuing special numbers in the interest of state missions and this ought to bring good results for this basic work.

(1) We are developing a better balance in our missionary giving. The churches that have taken the advance step in foreign work, becoming living link churches, feel that they ought to do the same thing for state work. Four of our Kentucky churches did this last year. Assurance is already given that others will be in this list.

(2) We have advanced in the way of enjoying a fuller knowledge of the needs of our field. A little while ago the majority of our people thought that mission work in this state meant a little money sent to the mountains. As destitute as many sections of that region are, there are whole counties in the other sections of our territory with less representation of our plea than can be found in any section of the eastern part of our state. Many of these open doors of opportunity promise and yield larger and more permanent results than our efforts among the highlanders of the south.

(3) We are growing into a better appreciation of the ripeness of our harvest field. We are coming to understand that nowhere on God's footstool will a Kentucky dollar invested in missionary work yield as large results as on Kentucky soil. We are progressing in the knowledge that if we would contribute as we ought to our growth in the great west and grow as we ought in sending men to the uttermost parts of the earth, we must continue to build up the waste places of our own field.

(4) We are coming to a fuller knowledge of conditions. We are not impatient if we do not establish a congregation able to care for itself at once. Our people did not murmur at the long siege required to establish the cause at Ashland. For fourteen years we gave more or less money to help this work. However, it was worth while. A self-sustaining congregation, employing its own minister, with a good house of worship and a preacher's home, stands as a monument to the wisdom of pitching your tent to stay until victory is won.

There are some features that are not so encouraging:

(1) One of our sources of weakness is the absence of located preachers with groups of congregations. A man lives in one county and probably preaches for four churches in

What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver and excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate people who are tired of pills, cathartics and so called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

probably four other counties. It seems almost impossible to get many groups of two, three or four congregations to agree to employ the same man and locate him at a point convenient to all. The solution of this problem would mean much for the growth of the churches in systematic support of our efforts to evangelize the waste places.

(2) Many of our congregations do not help every year to send the gospel to the needy fields of our state. A new house to be built, an old one to be repaired, an accumulated debt to pay for current expenses, the presence of internal strife, many things that need not be named constitute a cause for turning a deaf ear to all our calls for help. A careless preacher, or a timid one, will put the matter off and off until nothing is done. A protracted meeting near the time of the offering causes it to be deferred to a more convenient season, and that never comes with many of them. Other offerings are taken, a great increase made in the offering, and state missions must to the rear. Even the congregations built up and helped for years by the state board will forget the hand that helped them. We need to have a conscience on state missions, one that will not let us rest until we have done as least decently by this important work.

(3) A puzzling problem and a fruitful source of failure in our eastern Kentucky work is how to get and keep the men we need in such fields. Young men and older ones will go to any part of the earth at the same salary, rather than locate there. Even the men who are natives and educated are unwilling to stay. Eastern Kentucky can never have the message of New Testament Christianity until we can find and keep the men we need there.

(4) The meagre attendance at the majority of our district conventions has been a notably discouraging feature during the past year. If our people will attend these meetings and make them representative gatherings of the territory in which they are held, it is certain that they can be made the means of increasing the interest in every department of our work, and state missions will be blessed with the rest.

Sulphur, Ky. H. W. ELLIOTT, Sec.

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Washington.

For us the present conditions of Washington mean opportunity. Washington is the keystone of the Pacific arch, the empire state of the northwest, the gateway to the Orient, the future home of many millions of people. Puget Sound is the last Mediterranean in the circle of the globe and the seat of future power. I envy my great-grandsons who will live a hundred years hence. We are from everywhere, but mostly from the Mississippi valley. A town in eastern Washington has 624 people; 51 of them came from New York, 41 from Illinois, 39 from Missouri, 38 from Ohio, 36 from Oregon, 35 from Indiana, 34 from Iowa, and on down, with 38 states and 22 foreign countries represented; 493 are from other states, 21 are natives of Washington and 110 from foreign countries. The many have come from the states in which the churches of Christ are numerous. Many of them who come are our brethren or are acquainted with our work.

"The rudiments of empire here
Are plastic yet and warm,
The chaos of a mighty world
Is rounding into form."

Brethren of Washington, this is our hour for timely service in the cause of New Testament Christianity. Our greatest need is co-operation in earnest, prayerful missionary work. We are able to do much if we are only willing. God has been good to us and has blessed many of our people with material wealth. He richly blessed the spiritual work of our pioneers.

There are now 82 churches with 8,600 members. There are thousands of scattered brethren. There are 82 Bible-schools with 6,400 members. We have 39 Endeavor societies with 1,100 young people at work. The many unorganized groups of Disciples make Washington a splendid mission field. Many of these groups are asking for preachers. Most of our 82 churches are weak and need help. The cheapest way to help them is to send an evangelist to rally the forces and locate preachers. Fortunately the cheapest way, in this case, is usually the surest and best. We are in pressing need of a large offering on Nov. 6 from the churches to enable us to send evangelists to the needy fields. The value of co-operation is shown by our last year's record. The statistics June, 1904, read:

Churches,	81,	members,	8,538,	gains,	2,025
B. S.	81	"	6,300,	"	921
C. E. S.	39	"	1,096	"	361
Scattered Disciples, estimated			1,500		
Added by state evangelists			450		
Raised for state work.....					$1,682.09
" for other work by state evan..					4,467.50

Organized by state evangelists, two churches, one Bible-school and one Endeavor society. There were 16 protracted meetings held and one church house built. In the Palouse district ten meetings were held, 270 were added to the membership and $1,800 was raised. In all the state nine preachers were located by the help of the evangelists.

Last year L. F. Stephens and wife and the writer were state evangelists and J. N. McConnell was evangelist for the Palouse district. Brother McConnell continues; A. C. Vail is state evangelist and is doing good work. L. F. Stephens and wife go east as general evangelists. We heartily commend them to the churches. The writer has located with the church at Fremont Station, Seattle. We expect to fill the place of Brother Stephens soon.

These results of last year's work do not look large, but if each of the 10,000 Disciples of Illinois had done as much they would have given for state missions $41,000 instead of $11,000 and added 8,640 members instead of 1,315, organized 24 churches instead of eight, and raised $53,000 for other work instead of $7,000. I use Illinois for a comparison first because it is a representative state in the midst of the land of our strength, and second it is my native state and I want the brethren to know that the boys are watching.

Dear brethren of Washington, we plead with you to entrust us with a large offering on Nov. 6, and we will render a good account of our stewardship. J. M. MORRIS, Cor. Sec.

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Some of Your Neighbors

will probably be quick to take advantage of the offer which is being made by the Vernal Remedy Company, of Le Roy, N. Y., to send free of charge to every reader of the CHRISTIAN-EVANGELIST who writes for it, a trial bottle of Vernal Palmettona (Palmetto Berry Wine), the household remedy that is attracting the attention of physicians and the public at large, for the reason that it is the best specific known for the quick and permanent cure of all diseases of the stomach, liver, bowels, and urinary organs. The proprietors want everyone to try the remedy before investing any money, so that all can convince themselves that it is the greatest restorative and tonic in the world. Better send to-day and check your disease at once, for if you wait a week or two it may be too late. Only one dose a day is necessary.



Christian Colonies ...IN... California

Good Homes for Good People

Full bearing orchards in best part of Central California sold in ten-acre lots. Bank will loan three-fourths of purchase price at 6 per cent, if desired. Each lot will support a family, giving a net income of $1,000 to $3,000 per year. Pleasant work in fruit, Peaches, Pears, Prunes, Table Grapes, Oranges, etc. Very best of soil, water, fuel, climate, roads, schools, society and Christian churches. Over 200 families already in correspondence.

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NEWS FROM MANY FIELDS

Des Moines Notes.

We are pleased to have all our interests in Des Moines overshadowed by Drake University, which, as usual, has opened the year with a nice increase over any previous year. The Bible department shares in the general increase, and a notable feature is a larger number than usual of men of considerable experience in the ministry. The department will be made more useful to the churches by an organization among its members to secure a better distribution of their services and prevent irregularities. The School of Pastoral Helpers, brought here from Cincinnati, is now called the Christian Workers' school; its scope has been enlarged and the course extended to two years. A training school for singing evangelists is being added, and with the well known ability and standing in that line of the new principal, Prof. Sherman Kirk, this is expected to be attractive and useful.

Prof. O. B. Clark, who came from Eureka to the chair of history, is making a fine impression. We also have Prof. J. D. Dasenbrock, from the Omaha high school, as teacher of German. Such men are valuable, not only in the school, but in the church.

The new $20,000 law building not only gives a new impetus to that department but is very useful for other classes and relieves the pressure for room. The board has created the office of chaplain, and, as a matter of course, C. S. Medbury fills it. A fine safety valve has also been provided. Oct. 8 witnessed the dedication, with the help of the governor of the state and the president of the state university, of "Drake stadium," which will be one of the finest athletic fields in the country, covering six acres in a natural amphitheatre. The students are very proud of it, though defeated in the initial game.

The Central church has passed its forty-fourth anniversary and the nineteenth of the pastorate of H. O. Breeden, who is now the senior pastor of the city. They raised $17,396 during the year, canceling the debt on their $100,000 property and paying $2,500 to missions. The church has suffered greatly in the removal of its strongest supporters and has had no special evangelistic effort recently, but has held its own in numbers and now, with activity in all departments, has arrangements for an aggressive campaign.

The University church is greatly impressed with its rare fortune in securing such a pastor as C. S. Medbury, and Brother Medbury is profoundly impressed with the greatness and richness of his field. It would be difficult to tell which impression grows most as the weeks go by, acquaintance ripens and resources on each side develop. Brother Medbury declines to take a vacation, except two weeks to fill a previous engagement. There were 41 additions in July and August and no letting down of the work, except a remarkably small falling off in audiences. Now the influx of choice spirits, young and old, is adding a wonderful impetus in all lines. A chorus choir of about 100, under the direction of Dean Howard, of the Drake conservatory of music, is bringing the church and school into more vital touch, the large house is taxed to its full capacity and large things are to be done this year.

W. E. Rambo and family, of India, are here to spend their year's furlough. The brethren have taken pleasure in helping to furnish a house for their stay and hope to have other such opportunities.

T. J. Dow has just passed his third anniversary with the East Side church. While on his vacation at his Minnesota farm the brethren spent $700 in beautifying the house, holding services in the Advent church, for which they were only allowed to pay the janitor. Brother Dow reports four additions since his return and much more substantial work than three years ago.

L. F. McCray and wife have laid themselves on the altar at Valley Junction and, with a faith like Abraham's, spent the vacation season conducting World's Fair parties and an eating house at the state fair and clearing up $1,200 of the debt on their fine new church. They have much the best equipment in the town and are now preparing for a campaign to build up the church. They are as well qualified for that work as the other, and will be heard from.

Park avenue, near Fort Des Moines, the new army post, in addition to a very steady and healthy growth, has recently closed a meeting with 35 accessions. Brother Boggess has demonstrated that he can not only hustle for church sites in Oklahoma, but, with the assistance of his wife, can look after a church.

Last winter J. E. Cresmer, a young man just entering the Bible department, who had done no preaching, took up the work at Ninth and Shaw, which was entirely broken down by all sorts of trouble, the last of which was the great flood; there were 15 or 20 disheartened members, 12 to 15 in the Sunday-school, and the house and everything else dilapidated. He has held two meetings in which there were 54 additions; they now have 115 members, 60 by baptism; have papered, painted, etc., to the amount of $200, bought a $60 organ, all of which is now paid for, and are now installing a $150 heating plant; have a chorus of 30 voices, 90 in the Sunday-school, and he is preaching to full houses.

Highland Park has secured the services of M. Lee Sorey, from Kansas, who is here for work in the university, and is in good shape, with its remodeled house and no debt, to attend to that important college community.

R. T. Maxey continues with Grant Park. Has had 29 additions since he began, Feb. 1. The house has been repaired and painted, a new organ put in and the debt reduced to less than $100 and consigned to the ladies' aid society, which, of course, settles it. They have also discontinued the support of the mission board, making the fifth self-supporting church in the city.

J. A. Wilson, a young business man of the Central church, was found nailing siding on the Chesterfield church building. He and other faithful ones have brought this up from a forlorn hope, doubling the Sunday-school, building up a good Christian Endeavor society, securing preaching most of the time, improving the inside of the house $150 worth, with no debt, and are now undertaking as much more on the outside.

The South Side mission alone is still feeling the effect of the floods, losing its house and nearly all its members, but its light has not gone out. We have, besides these, three Sunday-schools and room for more.

S. C. Slayton.

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State Mission Notes.

It has never seemed to us as though so much depended upon any state collection before as upon the one which begins next Sunday. We have been so very anxious to make this year the best of all, to do more real, actual work in planting and fostering the cause of Christ in Missouri than ever before; the plans have been made, the forces are ready, we await only the action of the churches during the month of November. We are hoping and praying that the word which will come to us will be the call of this great brotherhood to a greatly enlarged service in the cause we love.

Let it be understood that the offering *begins* the first Lord's day in next month, next Sunday; but if it is not eminently satisfactory at the first effort, don't stop, make a house to house canvass, make it an *individual* matter, get a contribution from every member of the church. *No church in Missouri has performed its duty until it has not only taken the offering, but has taken the very largest one it is possible to raise.*

Great things depend on the leaders of the congregation. It is absolutely impossible for us to get a great offering for state work, or any other interest of the church, with an indifferent preacher in charge; it may not always be possible for a wide awake, fully enlisted minister to win in the face of an indifferent eldership and congregation. Some few such cases are found, but certainly with the indifferent preacher in charge we always fail. *No preacher has a right to be in charge of a congregation in any state who is not loyal to every effort to win that state for Christ.* He is not only disloyal to the church, but disloyal to Jesus, who has set us the task of winning this entire world to himself. Ten chances to one the very church for which he is preaching owes its existence to the state work, which he utterly ignores.

The word that comes to us is an encouraging one. We have done all we can; the Christian-Evangelist has given us as fine a state mission number as we ever had, for which we are very thankful. The Home Missionary and The Message have been full of state mission arguments and news. Letters have been sent to church and preacher in every part of the state, and cheering words have come from many quarters. The issue is now with the churches. We lay it upon your hearts, we ask, we plead for a great offering. Yours in his name,

Kansas City, Mo. T. A. Abbott.

Now is the Time to Visit Hot Springs Arkansas, via the Iron Mountain Route.

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Northern California.

John C. Rhodes has accepted the Marysville work and began Oct. 16 as a missionary under the state board. We are glad to see him re-enter the ministry and especially glad to see him take hold of Marysville. This is a very difficult field but at the same time a very important one. W. W. Pew, our state missionary, has been putting in some good work there and the people speak very highly of him and his excellent wife.

D. W. Honn, another state missionary, is at Garberville, a small inland town in Humboldt county, in a meeting that starts off with much promise.

We begin to feel that we now have two evangelists in the field, that the brotherhood need not be ashamed of.

L. E. Scott, late from Colorado, and for two years before with the Central church of St. Paul, has been secured to take the work at the Tenth avenue mission in San Francisco, to succeed Geo. Greenwell, resigned. We hope to see the completion of that house by Dec. 1.

The Twenty-fourth street chapel is nearing completion.

The time for state mission day draws on apace and we have assurances that it will be pretty generally observed by our churches. I am speaking every night in the interest of state day. J. P. DARGITZ, Cor. Sec.

63 Flood Bldg., San Francisco.

From Texas Christian University.

All departments of the university are moving along nicely. The buildings are about full, and a large number of boys are boarding at private boarding houses near the college. The splendid industrial laundry is now in full operation, and furnishes employment for a number of boys and girls who are thus enabled to work their way through school who otherwise could not be here. It is the hope of President Zollars to greatly enlarge the industrial department in the near future. He has resumed his lecture work in behalf of the industrial department. Many churches have expressed their desire for these lectures, and dates will be made as soon as possible.

The College of the Bible has greatly increased this year. Bros. A. H. Smith and T. H. Motherson, of Dunedin, New Zealand, who have both been in the ministry several years, have come to America to better prepare themselves for their work in their country. They are both exceptionally bright young men, and we are glad indeed to have them with us.

Theo. Edwards, of Melbourne, Australia, has entered upon his second year in the College of the Bible; he will finish in two more years. He will then return to his native country.

Charles A. Thorp, of Kentucky university, has also entered the Bible department.

Elster M. Hail, a prominent young preacher of Kansas, formerly of Drake university, will receive his bachelor degree here this year.

J. T. McKissick, who took his master degree here last year, has left for Kentucky university to study a year under Brother McGarvey. WM. M. LEMAY.

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Christian University.

The brethren of Missouri, Kansas, Iowa and Illinois are rejoicing over the new turn in the affairs of this grand old institution. Three years ago, it was common talk that the school would go into other hands, as the friends of this great factor in the growth of the Christian church in Missouri and the surrounding states, had done all they could, and in the face of what seemed insurmountable difficulties, so that many did not believe the doors of Christian university would ever again be opened under the oversight of the Christian church. When the disastrous fire came and destroyed the building, even the strongest friends in and about Canton were averse to further efforts. But there was one, President Carl Johann, who never once thought of "laying down his arms" and now there is one of the most modern school buildings of its dimensions in the west situated on the old site, with one of the nicest chapels imaginable. The cost is not being considered in putting in the apparatus in the various departments. Granitoid walks are being laid in lieu of the board walks of the past. The present faculty has been taken from other institutions because of their efficiency in their respective departments, and not one student teacher is among the number this year, something that can not be said even of the state university. This $50,000 property has an indebtedness of $9,500 in $500 notes carried by Canton people. Three of the $500 friends have donated their notes and some of the others are even now contemplating doing so, which will surely guarantee the immediate success of this old-time friend of Christ and Christian education. The school opened with an enrollment 55 per cent larger than that of one year ago, and every week has added thereto. Sixty young men are in the school preparing themselves for the ministry, and the Missouri brotherhood owe much, if not all, to President Carl Johann. H. F. DAVIS.

An Earnest Invitation.

Will anybody say we have given too much for foreign missions on children's day? Of course not. Can anybody give any reason why our boys and girls—our Sunday-schools—should give less on boys' and girls' rally day for home and state missions, for the salvation of our own country, than for foreigners in foreign lands? We think not. Were not the exercises sent out by the Foreign Board, for use on children's day, excellent ones? Everybody admits it. Are not those for boys' and girls' rally day sent out by the Home Board equally as fine? Well, yes. Is not your school richer spiritually, and in a better financial condition, because you did observe children's day? Of course it is. Would not the observance of boys' and girls' rally day place it in better condition still? Try it. Those who tried it last year agree that it did. Now that we are back home, and many in school, can not we do still better on boys' and girls' rally day? I think we can. Let every school send to B. L. Smith for supplies, at once, if you have not already. Then you will not need to hurry so much in preparation. Let the house be decorated with the American flag, with sheaves and flowers and fruits. Let it be a great day religiously and patriotically. Let it be a day for God and home and native land. Let no school in the land fail to observe the day. And let us make the offering for the day equal, if not excel, anything we have ever done for any cause. Half the money raised will be spent in our own state; all of it in our own country. God help the boys and girls to do something for America.

T. J. LEGG.

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Central Illinois Notes.

The work at Litchfield moves encouragingly. We have just had 219 at Sunday-school—the largest attendance in our history. The auditorium would not seat our congregations either morning or evening. Home and foreign missionary interest is good.

Jasper Windbigler, one of our most eloquent preachers and the most gifted man in prayer I ever knew, is doing excellent work at Girard. His collection for Church Extension was $43, the largest in the history of that church.

Brother Ford, of Evansville, Ind., has very recently assisted Brother Slater in a meeting at Atwater, Ill. At last accounts 24 had been added and the meeting was still in progress.

Brother Kerns has been in a meeting at Shaw's Point, near Barrett.

E. O. Sharpe, backed by the district board, is planning to plant churches in several strategic points in this district. Lawrence and Edward Wright have been engaged for one of the meetings.

The south Illinois conference of the M. E. church has been in session at this place. A resolution was adopted without discussion or dissent, recommending to the general conference that all districts be limited to smaller delegations, so as to make the general conference less bulky and more wieldy.

How long can we afford to continue the present plan of holding a great national mass convention, unwieldy in its proportions, every year? Would not once in five years be often enough for such a gathering?

Litchfield, Ill. M. S. JOHNSON.

California Information.

California is a big state; large of area, rich in natural wealth, tremendous in its scenic features and with a future full of great promise. Every American is more or less interested in knowing about this wonderful commonwealth. A forty page folder with more than half a hundred beautiful illustrations and a complete map of the state in colors has been issued by the Chicago & North-Western Railway. It contains in condensed and interesting form, a mass of information on various subjects of interest, including a list of hotels at California tourist points, with their rates, capacity, etc. Sent to any address on receipt of four cents in stamps. W. B. Kniskern, P. T. M., Chicago, Ill.

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Twelve Thousand from Many Nations.

By W. B. Palmore.

(An editorial in the St. Louis Christian Advocate.)

Charles H. Spurgeon twenty-four years ago invited the thousands of delegates of all denominations, from all parts of the world, who were attending the Centennial celebration of the Robert Raikes, or modern Sunday-school movement, to a communion service in his great Tabernacle in London. The thrilling and overwhelming scene was one never to be forgotten by the multitude of foreigners attending, especially by our close communion friends from America. Few American Baptists who heard it will ever forget one sentence of the masterful address delivered by Mr. Spurgeon on that occasion. With clear, deliberate and tremendous emphasis, he said: "Can my right arm say to my left arm, I will have no communion with thee? No, it cannot, unless it is severed from the body!"

When twelve thousand people last Sunday afternoon took of the communion or sacrament of the Lord's supper in the Coliseum of St. Louis, the number was not only twice as large as that gathered in the great Baptist tabernacle in London twenty-four years ago, but was doubtless the lagest number that ever sat together at the Lord's table at one time and place in all the history of the world.

It was the great climax of the International missionary convention of the Christian church, the members of which are generally known as the Disciples of Christ. The perfect harmony and quiet, smooth success of the occasion was largely the result of the fine spirit, voice, presence and superior sagacity of the chairman of the hour,

Rev. Doctor James H. Garrison,

Editor of the CHRISTIAN-EVANGELIST, one of the most influential papers published west of the Mississippi river. In his brief, impressive address before the one hundred forty and four elders and deacons took their places about the communion tables, he said:

"My friends, we have now arrived at the supreme moment in this solemn hour. We are now about to enter into the holy of holies. We have come here this afternoon for a fresh vision of God. Our hearts hunger for that vision, and we are to seek for it in the face of Jesus Christ. We are able to see it in that supreme manifestation of his love upon the cross.

"I suppose, so far as I know, that this is the largest company of believers assembled to remember the Lord's death ever gathered together in one place, under one roof, in the history of the whole world. Yet I would have us forget for the moment the company, the large number, and let each soul stand naked before God in this supreme hour of self examination and communion.

"It is reported that at an early day in St. Louis, when the city was only a village, an individual one night in a saloon in a drunken revel, declared that Jesus Christ should never be allowed to cross the Mississippi. I remembered that incident when I looked upon this wonderful scene before me, here on the banks of the Mississippi, in this one company of men and women, who I dare say would give their lives for the cause of Jesus Christ. [Cries of "Amen!"] He has crossed the Mississippi and is moving on his triumphant way to the conquest of the whole earth. Let us, then, with deep searchings of the heart, make this hour a consecration hour in which we pledge anew ourselves to our divine Lord. And if each heart will make that new covenant, this occasion will introduce a new era in the religious element here represented, and new tides of life and influence will go out to all the churches and unto all the world."

Strangers, unacquainted with the big-hearted, broad catholicity of the chairman, were somewhat surprised when the editor of a southern Methodist paper was called on to lead in a prayer of consecration of the elements, but we were not so much surprised as we were long years ago in the great Spurgeon Baptist church in London when we were invited to offer a similar prayer. We count it among the good fortunes of life to have known and loved two such men as Spurgeon and Garrison. The latter wore the blue and fought us with heroic and Spartan courage during the civil war, but now we are both wearing the gray, and Garrison is grayer than we are!

One thousand picked voices, four hundred male and six hundred female, from various countries of the globe, led the music, which was like the roll of a great ocean. At the close of the communion, when the vast multitude, with bowed head and subdued voice, sang as consecration hymns, "Nearer, My God, to Thee" and "I'll Go Where You Want Me to Go, Dear Lord," the effect was overwhelming in its pathos and touching tenderness. The artistic arrangement of the choir in ascending tiers of seats, with the six hundred ladies in the center arrayed in white, was suggestive of what we may some day see and hear when we drink the fruit of the vine anew with our risen Lord in our Father's house.

Their Aged Heroes.

"There seems but one thing sacred enough for us to do following this communion service," said Dr. Garrison. "It has been the custom to close and crown this service with a free will offering for the aged and infirm ministers who are not here to-day. I will ask you to remember these venerable servants of Christ, as they sit at home, many of them unprovided for in support, save what comes to them from your generosity."

The collection was rapidly taken. Baskets and plates were piled high with gifts ranging from a penny to $10 bills, and checks of larger denominations. When at last all was brought forward and poured together no effort was made to count it, but the simple announcement was made that twelve quarts of money had been secured.

The 144 plates on which the bread was distributed were used in taking this collection. The ringing fall of the coin into these plates in every direction was quite musical to the ears of those who fully realize the need of the aged ministers in all denominations. The offering was manifestly a liberal one, showing that in this church, as well as in southern Methodism, there is an awakening conscience on the question of a better and more liberal support of the faithful old battle-scarred heroes who laid the foundations of and made our present heritage possible. Shame on the man or woman who shirks, dodges or delays in such a sacred and imperative call to duty.

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THE Ladies' Aid Society have homes for World's Fair visitors, 50 cts. to 75 cts. for lodging; one mile from Fair grounds. Write Mrs. G. A. Hoffmann, Maplewood, St. Louis, Mo.

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CHRISTIAN PUBLISHING COMPANY, St. Louis, Mo.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

CALIFORNIA.

Ukiah, Oct. 12.—We raised three and one-half times our apportionment for Church Extension. Our Christian Endeavor society gave liberally to Porto Rico and Damoh orphanage work, and our Bible-school is wide awake.—OTHA WILKISON.

ILLINOIS.

Granite City, Oct. 24.—I have preached three sermons recently at Alton, with eight additions—four confessions and three restored; seven Sunday evening, Oct. 23. Everything is developing very satisfactorily toward the planting of the New Testament church in Alton.—M. MCFARLAND.

Jacksonville, Oct. 23.—Grand meetings to-day—five confessions. Returned delegates from the St. Louis convention are full of Christian zeal and enthusiasm.—WALLACE BROCKMAN.

Bellflower, Ill., Oct. 24.—Two received by letter yesterday, making a total of 60 additions in the nine months I have been with this church.—J. D. WILLIAMS, minister.

Augusta, Oct. 21.—Before leaving Mt. Sterling I baptized three; one Baptist joined last Sunday.—N. E. COREY.

Lanark, Oct. 21.—One by letter and two by baptism at regular services. This makes 42 additions since Nov. 1, 1903.—B. L. WRAY, pastor.

Savanna, Oct. 21.—Harold E. Monser is the evangelist here now, J. Fred Jones being called away. We are quite hopeful of a church being organized within the next month. —GUY B. WILLIAMSON AND WIFE, singers.

Marion, Oct. 14.—I preached at Johnston City yesterday and baptized five; work here is moving along nicely.—W. W. WEEDON.

Flora, Oct. 14.—One addition last Lord's day.—ROLLIN C. OGBURN.

INDIANA.

Fort Wayne, Oct. 24.—Our meeting, in which we are assisted by Singing Evangelist J. Walter Wilson, starts favorably. Six additions the first day. One of our elders, Brother McMakin, has been holding a meeting for our country church at Aboite Center with more than a score of confessions. At Jefferson street church we have been having additions nearly every week during the summer and fall. —E. W. ALLEN.

Wallace, Oct. 18.—I am in a meeting here with 20 confessions. Meeting continues.—W. T. MCLAIN.

Martinsville, Oct. 25.—Our meeting of three weeks has closed. Direct results, 35 additions, and a splendid feeling in the members.—M. W. YOCOM.

Elwood, Oct. 25.—One has confessed Christ, and a husband and wife have been received by statement. Last Sunday another young lady confessed her faith in Jesus. Our audiences are good and the outlook is bright. I am delivering some sermons on industrial problems Sunday evenings.—L. C. HOWE.

Wheatfield, Oct. 25.—Elder R. M. Marshall preached at Sherburnville, Ill., with two confessions. There is a good outlook for a revival. John Smith, one of the old settlers, has done much for the church at that place.—CHARLES E. RODEFER.

Marion, Oct. 25.—The work at Swayzee is moving nicely; six added since last report—five by baptism and one by letter. We expect to begin a meeting there about Nov. 20.—W. A. MCKOWN.

Hopedale, Oct. 18.—Have just closed fine institutes in Elm Grove, Maple Grove, Washington Chapel and Hopedale; Lowell, next week. Great interest will be at Rushville early in November—wish you great success in your work.—W. H. WAGGONER.

IOWA.

Lone Tree, Oct. 24.—Twenty additions to date. Can make another date for meeting about middle of November or first of December. —A. LYLE DE JARNETTE.

Charles City, Oct. 24.—Five added here by letter yesterday, some of them not having been in church work for ten years. A Christian Endeavor society of 10 members was organized last night.—G. A. HESS.

Stanhope, Oct. 22.—We closed a tent meeting at McKinney school yard which resulted in 57 additions—44 confessions, 13 from other sources. We plan for a great work the coming year. Our work was accomplished with home forces.—W. C. COLE.

Milton, Oct. 15.—The protracted meetings which started ten days ago, will continue for some time to come. The church is well filled every night and all the ministers of the city have, on different occasions, manifested their interest by being present, and taking part in the exercises. The local paper says that W. H. Van Deusen, the resident pastor of the church, is conducting the revival and handles his themes in a masterly way. Business men are closing at 8 o'clock in order to give their clerks an opportunity to attend.

KANSAS.

Topeka, Oct. 24.—We closed our Delavan meeting with 56 added—29 baptisms: Eight Methodists, two Baptists, two Lutherans, one United Brethren, one Congregationalist, the rest by letter and restoration. A good Sunday-school and Christian Endeavor were organized. J. W. Bacon proved a great helper.—C. C. ATWOOD.

Lawrence, Oct. 24.—One confession yesterday at the North Lawrence church—a prominent young man. The pastor has organized a Christian Endeavor society with 20 charter members. We commence a meeting Sunday, Nov. 13, N. A. Stull, evangelist, doing the preaching. W. T. Clarkson, formerly of Stockton, is the pastor here.—C.

Toronto, Oct. 22.—I closed a two weeks' meeting at Greenwood school house, last Wednesday night, and organized a congregation of the church of Christ, with 39 members. I baptized 24—nine Methodist and two United Brethren. I did the singing, preaching, public praying and baptizing. We only had three or four song books and they belonged to the Methodists. The Methodist preacher came to see us on last Lord's day, and found that his people had every one taken a stand for Christ and salvation as taught in the New Testament scriptures. This is only a sample of what can be done in many places. I went without promise of remuneration but was well paid for my work. Help the state work and so enable men to go into such places. John P. Gustin, formerly of Wyaconda, Mo., lives there, and conducts a Sunday-school. Our success was largely due to his help.—GEO. H. NICOL.

MINNESOTA.

Rochester, Oct. 24.—At the close of a sermon on "The Childhood of Christ" a young man united with us. In the evening I preached on "Christian Education," with a view of creating interest that we might organize a Bible study class. We started with 29 members. The class will meet every Friday night.—G. WASHINGTON WISE, pastor.

MISSOURI.

Mountain Grove, Oct. 14.—I closed a meeting at the Champion schoolhouse, in Douglas county. I preached 14 sermons and had nine confessions, 10 from the New Lights, two reclaimed and 16 by statement. We organized a congregation, also a Y. P. S. C. E. The opposition was strong, yet the most intelligent and influential people responded to the gospel call. I begin another meeting at Omer, Oct. 17.—E. W. YOCUM.

Marceline, Oct. 23.—Our recent meeting at Clarence closed with 26 additions—13 by obedience. This congregation is composed of the very best citizens of Clarence. They greatly feel the need of a larger house of worship and are looking in that direction.—A. MUNYON, evangelist.

Kansas City, Oct. 23.—Just closed one of the best meetings at Amoret the church has had for several years. The whole church was aroused from its lethargy and 17 were added: 11 confessions, six by letter and statement.—W. A. NICKELL.

St. Louis, Oct. 10.—Had two additions at my regular appointment at Antioch, Monroe county, yesterday.—W. H. KERN.

St. Louis, Oct. 3.—Closed a little meeting yesterday at Shaws Point, Ill., with six additions.—W. H. KERN.

Kirksville, Oct. 15.—Five additions in the past two weeks.—G. W. THOMPSON.

Freeman, Oct. 24.—Our 14 days' meeting closed with an immense interest and 19 additions. Brother Sharp is the pastor. I go next to Phoenix, Ariz.—D. D. BOYLE, evangelist.

Butler, Oct. 24.—We had four additions by letter last Lord's day. The church here is enjoying a goodly share of prosperity. We have had 49 additions since April without any meeting and have arranged to have Bro. J. T. Ogle, of Paris, Tex., with us in a meeting in January.—H. JAS. CROCKETT.

Memphis, Oct. 10.—A 20 days' meeting and 31 additions—23 by obedience, 18 men and boys.—M. J. NICOSON.

Golden City, Oct. 24.—Three additions—two confessions and one from the M. E. church. Two other additions since last report.—STACEY S. PHILLIPS.

Skidmore, Oct. 14.—During the year 33 additions, mostly by confession. Bright prospects for more.—W. A. HAYNES.

Gallatin, Oct. 24.—Three additions thus far this month—two by statement, one by letter. Our Endeavor Society, recently organized, has now a membership of 32 and is in a prosperous condition. The Junior society, recently organized, has 20 members. Bro. J. T. Craig, of Poplar Bluff, is to assist us in a meeting here beginning Nov. 10. We are making preparations for a big meeting.—C. W. COMSTOCK.

Platte City, Oct. 24.—Mitchell and McVay closed a three weeks' meeting here last week with 24 additions—17 confessions, one from the Presbyterians, two reclaimed and four by letter. This was a great meeting, considering the fact that the field had been pretty thoroughly gleaned, there having been 200 additions here since October, 1902. Clarence D. Mitchell goes next to Lock Haven, Penn.—LOUIS S. CUPP, pastor.

NEBRASKA.

Red Cloud, Oct. 24.—Three added yesterday by confession of faith.—EDGAR C. DAVIS.

Salem, Oct. 24.—"Honor to whom honor is due." D. H. Yontzy, pastor at Plattsmouth, had a part in the meeting held there. He is a tireless worker. His Christian life and personal work led many to the new life. He was not, like some, jealous of the success of others, but my success was his joy. We have divided the city into districts, a superintendent over each, to see that each new member attends church and pledges to its support financially,

a general superintendent over all. Thus we hope and expect to hold the new members. We had special meetings to instruct the new converts. Our meeting starts here with many turned away.—W. L. Harris, evangelist.

Plattsmouth, Oct. 20.—Yesterday was a red letter day with the church of Christ at Plattsmouth. Evangelist W. L. Harris, who has been with us in a five weeks' meeting, preached his farewell sermon last evening to an audience that filled the house to overflowing. The success of these meetings has been exceptional, and when they began none of the members would have been willing to believe that such a success were possible in Plattsmouth. There were 106 additions. The evangelist showed his supreme faith in God by his first instruction to the church, which was to get the baptistry in readiness, and by saying that he would not preach another sermon until it was attended to. There were confessions on the first Lord's day of the meetings, and at every service, with the exception of one, there were those who responded to the gospel invitation. Among the number who united with the church was Mrs. Mae Morgan, the leader of song during the meetings, who is one of the teachers in our city schools. Mrs. Morgan was formerly a Methodist. An ex-Catholic priest was also converted to the church of Christ and expects, after a thorough study of the gospel, to preach the word of God. Brother Harris is an evangelist in the fullest sense of the term. He does not use his gifts for any other purpose than to glorify God. His next meeting will be held at Salem, Neb.—D. A. Yontzy.

OKLAHOMA.

Alene, Oct. 24.—At Ashley I organized a Berean society with 40 members. Recently I organized societies at Deep Creek, at Webb and at Vice, all in Oklahoma Territory.—Thos. J. Easterwood.

Norman, Oct. 24.—Our work is growing. The greatest need is a new church. The present building is inadequate to the needs. We have packed houses every Sunday and one of the largest and best young people's societies in Oklahoma. They gave a reception just recently for the students of the university. Over 300 were present; 6 additions since last report. We intend to hold a meeting with home forces before the holidays.—Clay T. Runyon, minister.

OHIO.

Cincinnati, Oct. 13.—Nine added since Sept. 1.—Howard Cramblett.

Brunswick, Oct. 24.—We closed our revival at Bellflower, Ill., with 47 added in two weeks. Meeting here one week old; 16 added by confession, among them a man and wife, 73 years old.—J. Bennett, evangelist.

Raymond, Oct. 19.—The old Mill Creek church is regaining confidence in itself. The house is full each night. We are in the second week, with 14 added to date; 9 last night, and every promise of a great meeting.—I. H. Durfee, evangelist.

OREGON.

The Dalles, Oct. 19.—The Dalles church has held a jubilee meeting for the purpose of burning the church mortgage, which has been a burden to this mission church for twelve years. We are planning great things for the future. One added by baptism last Lord's day from the Christian Scientists.—F. Elmo Robinson, pastor.

TEXAS.

Corsicana, Oct. 24. — Six additions last night—four baptisms and two by letter. Sanders and Douthit begin with us Friday night.—J. F. Quisenberry.

❁ ❁

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is Borden's Peerless Brand Evaporated Cream. It has a delightful, natural flavor and is superior to the richest raw cream, with the added insurance of being sterile. Always carried by soldiers, sailors, hunters, campers and explorers. It has become a household necessity.

People's Forum.

Origin of Foreign Missionary Society.

Noticing in a recent issue what was said about the origin of the Foreign Christian Missionary Society, there is one other name that deserves most honorable mention in that connection. I refer to the loved and lamented Joseph King, of Allegheny City, Pa.

In his annual address to the Foreign Society at Cincinnati, Oct. 23, 1879, President Isaac Errett, said:

"It is now four years since the general convention last assembled in this city. Perhaps the brightest feature of that anniversary was the new interest kindled in behalf of foreign missions. Convictions and anxieties which some of us had long cherished, then and there found utterance, and met with such an approval as to lead to the incipient steps toward the formation of a Foreign Missionary Society. The vigorous address of Joseph King, and the special meetings for prayer and conference which followed its delivery, were not transient in their influence. During the succeeding year, it was determined by a few, who had long waited in vain to see something attempted in this line, to rally as many as were of one mind on this subject, and make a beginning, however small, to send the gospel to other countries."

In a notice of Joseph King's decease by George Darsie in the Christian-Evangelist, he said:

"But it seems to me that in nothing are we, as a religious body, more indebted to him than for what he did to awaken among us *a zeal for foreign missions*."

How mightily he moved on the conscience of our people by his noble address on this subject before the General Convention at Cincinnati in 1874, all who heard him and all who afterwards read the address in the Christian Quarterly, will readily bear witness. The thrilling appeal, he made for the immediate inauguration of the foreign work, bore prompt and splendid fruit. Our Foreign Society was organized the following year.

To these statements nothing need be added to show that this saintly man has an honored place among the leading spirits who had to do with the origin of the present Foreign Christian Missionary Society. Justitia.

❁

That Leaven in the Lord's Supper.

Thanks to the persistent efforts of the W. C. T. U. and some "cranks" we have worked the leaven out of the cup in the Lord's supper and the drunkard's cup, with its saloon stuff, is seldom seen any more on the Lord's table. What a travesty it was to have the pure, cleansing blood of Jesus misrepresented by the fiery, poisonous stuff.

Thanks also to Bro. C. M. Keene, of Michigan, for his strictures on the leavened bread used in the Lord's supper at our communion service at the convention at Detroit last year.

Our St. Louis people knew better, and under Bro. W. H. McClain's wise management we had unleavened bread, this time.

It was a pity to get into this beautiful communion service the leaven of Catholicism and sectarianism by introducing a "Doctor" or two in it. How much more beautiful and simple and how much more in keeping with New Testament Christianity and our great mission to restore pure New Testament Christianity it would have been if our Brother Garrison had said "Brother" instead of "Doctor" when introducing the two good men who gave thanks for the bread and the cup.

WHAT THE MINISTER SAYS

Is Most Convincing.

"I thought I would write you what Pyramid Pile Cure has done for me. I had a most aggravated case of bleeding piles; indeed I dreaded when I had to go to stool. One fifty cent box cured me. I feel like a new man. I have recommended it to others as being the most wonderful remedy known. It is indeed a great blessing to suffering humanity. You are at liberty to use this for all it is worth, and I hope it may do good." Rev. W. E. Carr, 355 No. Holbrook St., Danville, Va.

Clergymen (like all professional men who lead sedentary lives) are especially addicted to piles, in various forms, and are continually on the lookout for a remedy which will give relief, with little or no idea of obtaining a cure.

Recognizing this fact, Rev. Mr. Carr consents to the use of his name in order that other sufferers may know there is a cure called Pyramid Pile Cure, which is sold by druggists everywhere for the low price of fifty cents a package, and which will bring about for every one afflicted with piles, the same beneficial results as in his own case. Be careful to accept no substitutes, and remember that there is no remedy "just as good."

A little book describing the causes and cure of piles is published by Pyramid Drug Co., Marshall, Mich., and will be sent free for the asking. All sufferers are advised to write for it, as it contains valuable information on the subject of piles.

This ugly, unscriptural thing must thrust itself upon us even here at the Lord's table, and men must be trying to compliment one another by the use of these fulsome, high sounding titles even in this sacred presence.

It looks like a kind of a mutual puff society. You call me doctor and I will call you doctor. One good turn deserves another. The man who doctors another is pleased to have the other doctor him. Is the Lord pleased with this, and is the cause of New Testament Christianity advanced?

Will not good brethren be persuaded to discontinue this? E. L. Frazier.

[We are truly sorry if the use of the term "Doctor" marred the enjoyment of the great communion service for our brother. So little did the brother presiding think of "complimenting" those whom he thus designated, that he is wholly unconscious of having used the term, though we accept the truth of Brother Frazier's statement. Our opinion is that the matter is too infinitesimally small to be spoken of in connection with so great an occasion when all human distinctions were lost sight of in the sublime tragedy of the cross.—Editor.]

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With the Children

The Green Witch.

CHAPTER XXVI.—Continued.

His friendship with Flora was sweet and sacred. She confided in him her secrets and her successes. She was popular in those circles which the little Kansan city had scraped together of the wise, the rich and the influential and then had termed "exclusive." She was a young lady, now, and there were suitors for her hand. She told George about them. One was handsome, one was a brilliant young lawyer, one was rich. She described the box parties, the boat rides upon the *Marie de Cygne* and he listened as one outside of that life, but glad for her sake. But she couldn't care for any one—in that way. "I believe I have no heart," she said. "George, I shall never marry!"

He looked into her face at these words, and saw a mist in the blue eyes as they looked into his own, and her form and face reminded him, as of old, of a beautiful flower, too delicate and exquisite for the rough winds of the world. They sat in Forest Park not far from the graceful little river, and the shade from the great elm darkened her hair of golden threads. Something stirred in his heart—a memory, a feeling of his youth—and a light came into his eyes. It was not the strong daylight of love, but the early twilight of admiration and of tender liking. But it faded away, and his heart cried out, "Oh, my mother!" The words were spoken too deep in his soul for her to hear.

"Yes, Flora," he said earnestly, "you will marry some day, I know—some good man whom you can trust."

"George," she said timidly, "I have never met any one in all these years whom I can trust as I have always trusted you."

"Learn to trust some one, Flora, that is best. Oh, believe in people, no matter how it may end! It is a terrible thing not to believe in people."

"And I suppose you will marry, too?" she said with her old directness.

"No, no! That is not for me. I am just a man of business—a man of the store. I care for nothing else except trying to make money and to make my mother happy."

"And I?" she said, with a blush which quickly died away.

"You have so many to make you happy," he returned. "And when you are married, you will let me visit you,—you'll take pity on the lonely old bachelor, perhaps, and give him a Sunday dinner, now and then. You know there is no hope for me since Spot has married my old sweetheart, Linnie Greer. But I assure you I don't regret her. No, I shall never marry."

"Nor I!" cried Flora emphatically. "I don't care for any of them—I can't *care* for them!"

"Why, Flora—dear friend!" cried George, for the tears were in her eyes.

"It is hearing you talk about being lonely and—and an old bachelor," said Flora, catching her breath and trying to laugh. "And that Sunday dinner was so horribly realistic—why did you add that touch?"

"And we will always be such true friends, "said George irrelevantly. "How glad I am that you came into my life!"

"Are you truly, George? *How* glad? But of course, *that* glad—like what you said. Shall it be the lawyer or the rich man?"

"Which do you like better?"

"George, do you remember that picture taken of me when I was three years old? I showed it to you as we sat in the parlor one night when you thought you saw—"

"It *was* my mother looking through the window," said George, and the smile left his stern lips.

"Well," said Flora speaking hurriedly, "you remember you built up a little story on that picture; you imagined the little girl grown into a woman and—and you—don't you remember?"

"I never once imagined it was your picture," said George.

"No—but—don't you remember? And she always believed in you—and you waited for her—and—that?"

"In the story," said George gravely, "I became a great man, famous for my learning and skill, and for my good deeds. I shall never be the hero of that story; I shall never be more than what you see me now. After all, it is what satisfies most men. I make a good living, my time is occupied, my position is assured—and I have you for my friend."

"It is so strange," murmured Flora, "how the story of one's childhood turns out—so strange, so sad! Do you not think it sad, George?"

"I never think of that," said the other resolutely. "What must be done I do without thinking of results or emotions."

She rose and took his arm and they strolled under the trees toward the park-gate. "Flora," he said presently, "I told you I would never marry."

"And I said—" began Flora.

"But you will," he interrupted, "you will! I have nothing to offer a woman that could give her happiness. I have a name which has never been—which has always been respected; I have earned a little money—a home; but what are these? I am not the man I hoped to be. The failure is my own fault, I suppose—"

"You are worth all the others," cried Flora impulsively.

"It is not what a man is, but what he hopes to be, that gives him his true value," said George. "And I have no hopes of a to-be. Those hopes are—are dead. And it's dismal to think of the dead, so let's take a row under the bridges and forget it all. And as I row you shall tell me of the handsome man, the brilliant man, and the rich man."

So he led her to a skiff and presently they were floating under the bridges. But Flora said nothing of the handsome man, nor of the brilliant lawyer, nor of him who was rich. Her eyes looked far away, wistful, deeply blue. And George found no words. So on they went in silence, slipping between the shores till the city was left behind. And when the fragrant breath of the country was upon their faces, and green slopes and shady trees seemed to whisper of childhood, Flora bent toward him impulsively and let her hand fall upon his arm as it worked at the oar. "George," she said gently, "are you sure—*sure*?"

George looked at her, and his eyes seemed to see her from an immense distance. "Yes, Flora."

"Let us go home, now," said Flora; "the air is growing chill."

He turned the boat about and the current was against them. Just as life's current was against George Clayton. He thought of that, and a little bitter smile crossed his face. And Flora, who was watching him, did not understand. "George," she said timidly, "did you want to go on? I would have gone on with you as far as you pleased—if it was your wish. I thought you did not care about it."

"You are so different," he said abruptly. "I mean from the girl I used to know. So different in some ways, I mean. In caring whether I wish it or not, for instance. Once you would not have cared. And you are no longer ashamed of our friendship. Look, look, Flora—there, standing on the bridge! The rich man! What will he think?"

Flora cast a fleeting glance at her suitor who was watching them, then with a wonderful light of exquisite beauty and gentleness in her eyes, she bent forward again, and touched his arm. For she cared not at all for that rich man. "Yes, I am different, George. Ashamed of you? No, ashamed of the foolish Flora who let her foolish pride stand between her and you."

"What has made the change in you, Flora?"

"Sorrow, the kind of sorrow that one cannot help, that one feels so hopeless and powerless under."

"I know what you mean," George exclaimed, catching his breath, then bending to the oars.

"I know," said Flora presently, "that it has made me better."

"I do not understand," said George, shaking his head slowly. For he knew sorrow had not made him better.

In November, Flora was invited by a Chicago aunt to spend the season in the city. She left Ottawa, and George found his life much lonelier. There was no one to tell him of the bright world, no fair face to turn toward him with sweet confidences. But instead of seeking new friends, he avoided the opportunities of forming new associations. After Mr. Halway's death, a curious sympathy existed between him and Flora's mother. He visited her at least once a week, and though they were utterly unlike in interests and disposition, she found in him a relief from worldly pleasures. They were strange visits. He enjoyed sitting in her presence almost without speaking a word, while she told him long stories of her past life which he little heeded. Her voice and face brought back to him something that was gone, and sometimes when she read to him the last letter from Flora, he seemed to feel the child's lips fluttering upon his cheek. The Flora of his youth—the Flora he might have loved if—if his mother had died! "Why doesn't George write to me?" Flora asked once—only once. But George was too busy.

(To be continued.)

The Advance Society.

I am always proud of our Honor Lists. They show what the Advance Society is accomplishing. I wonder if you realize what we are doing. I mean you who never get on our Honor List—you who simply read this page, then go on about your business—not about other people's, I hope! Every time you see an Honor List, it tells you that there are some who are determined to make the most out of themselves—people not willing to sit down with a story in their hands and ignore history and poetry. I hope you will not skip the names of those on our Honor List. For 12 weeks they have not missed one day reading a verse in the Bible. Every week for 12 weeks they have read 30 lines of good poetry and five pages of history (not their text book) and have memorized a quotation from a standard author. They have kept an account of work done in a note book, and have reported to me. But that isn't all; 12 weeks make a quarter, some of those in our list have kept many quarters in succession. Their minds are growing with their bodies. Some have such large strong bodies, but their minds are runts. You know what runts are; will you let your mind be one? Come and join the Advance Society, and belong to the great work we are accomplishing for ourselves and for others. Suppose you do forget to keep a rule; no harm will be done, but just trying will help you. If you read only five pages of history, it will do you a little good. Do you find history and poetry "dry"? That's a sign you ought to read them. You know there are some medicines which, if they make you sick, prove that you need them. Here is our new Honor List: T. Grace Hord, Grayson, Mo. (Forgot to tell which quarter); Jean Chambers, Richwood, Ky. (9th quarter); Nannie D. Chambers (23d); Ada Miller, Sprague, Mo. (7th); Ethel L. Harbers, Nebo, Ill. (4th, 5th and 6th); Ethel L. Gleim, Arlington, Ia.; Lois Ely, Joplin, Mo. (what quarter?); M. J. O'Dell, Lebanon, Mo. (8th).

Ethel L. Harpole: "Although you have not heard from me for a long time, I am still alive and enjoying 'The Green Witch.' I have kept the rules three quarters since sending in a report. What do you think of such neglect? But it is better late than never." (That's just what I was going to say.) Piedmont, Mo.: "Enclosed, find 10 cents for Charlie. I truly wish it were many times more; I am praying for the Av. S. orphan. I am deeply interested in the society." (By the way, I asked my readers each to send a dime for our orphan, and if you believe me, this one from Piedmont is the only ten-cent piece that answered the call! Children, I don't want to worry you about sending money, and I don't want you to send a cent, if you don't want to. Grown people, ditto. But if you've forgotten about it, wake up!) Mrs. S. M. Gibbins, Letah, Wash.: "My sympathy is enlisted in behalf of little Charlie. I once had a darling brother by that name who was made a cripple by the cruel ravages of the civil war. I thank God for the work of the Av. S. I inclose 50 cents for Charlie. It is a meager sum—"(It's splendid, I think! We are not expecting great sums from any one person—there are so many good causes that need our money—the C. W. B. M. and missionary societies, Home and Foreign—all we ask is that each send something for the Av. S. orphan—that is, if he WANTS to send it, but we don't want a cent with a grumble. I'd rather have 10 cents with a prayer than a dollar with a grumble. Yes I would, sure enough; I believe God would bless it more than he would the dollar. I'm in earnest! Of course I know everybody could spare something for our little crippled helpless one—they needn't tell *me* they have so much to give to, they can't give to the Av. S. orphan, because I know how I am, myself. The whole secret of being able to give consists in whether or not you WANT to give. Speaking of the Home Missionary Society, do you know I wrote the cantata, words and music, which the Sunday-schools are going to act out, on the Sunday before Thanksgiving? Well, I did, and it's pretty nice. If you want a copy, write to Benj. L. Smith, Y. M. C. A. Building, Cincinnati, Ohio, and he will send you a copy for nothing. Send for one and see what kind of music I can write!) Mrs. F. A. Potts, Chattanooga (who was on our Honor List for 13th quarter): "The old superstition that 13 is an unlucky number seemed to be true this 13th quarter, for I failed twice before it was finished on account of the long illness and death of my father. I think 'Green Witch' an improvement on your other stories. I inclose $1.00 for our second orphan. I am glad our first no longer needs our help. Regards to all the Av. S. members and my sympathy to all who fail while trying to keep the rules."

Harry Cash, Hood River, Ore., is reading "Maurine" by Ella W. Wilcox for his poetry. By the way, if you haven't read it, and if you find poetry slow, try "Maurine," it's a novel told in verse. May Rice, Harrisonville, Mo.: "I wonder if any one has belonged to the Av. S. as long, and has tried as hard as I, and yet have been on the Honor List so seldom? I joined Nov., 1898, and have been on the List three times. Once when I had kept the rules six weeks I went to spend the night with my Sunday-school teacher and forgot my Bible. (It's a wonder it didn't remind you, when you saw that teacher getting out her Bible! I suspect that teacher ought to join the Av. S.!) "I began again, and forgot on the first day of the 10th week. Would the verses the preacher read count, or will I have to be in the 4th quarter again?" (Just this once, we will count in the preacher. Preachers come in handy once in a while, after all, don't they!) "I wonder what became of Av. S. day in St. Louis? I was there the week of June 23rd, and didn't see a single blue and gold ribbon. I forgot mine—left it at home. Perhaps the rest did. I enjoyed the Fair so much. I visited the Orphan Home and asked for Charlie, but they said he was in the country." (Yes, he was right here at my house, then.) "Most of the orphans were at church. A girl about 13 showed me the building. When I asked about Charlie, she said, 'He is a nice boy. We all like him.' I wonder why we can't have two pages of the CHRISTIAN-EVANGELIST for our Av. S. letters?" (Well, I'm sending enough for two pages this week; I don't know whether they'll print it all at one dose or not. We'll just try them and see. As I explained, I was at the Fair in August—wish I could have met you. Wonder if anybody else was there that month?) Beulah Shortridge, Glenwood, Ind., asks if we can read biography instead of history. Yes—biography is the best kind of history for interest and a knowledge of real life. Flossie Davis, Des Moines, Ia.: "I've failed and just could have cried. I was working for 'Adnah.' I was on my 10th week of my 3rd quarter when I forgot my quotation. I had everything else, and had gone up to the Capitol to read my history—I have so much trouble to read the history"—(then that's what you need. Don't give up!) "I'm glad little Joe has his nice home. I'm going to the drug store to get some ice cream soda after awhile." (I hope you didn't forget it, like your quotation.) "Our Christian Endeavor is supporting an orphan, and a druggist made arrangements with us to sell tickets for him and get part of the proceeds." (I see; then the oftener you go and have ice cream soda, the better it will be for the druggist! It is certainly a novel and fascinating plan, to get an orphan through on ice cream soda.) "On Sunday in June one of the baby classes, that is, the children about 7 or 8, I suppose, anyway it is the second size" (Well, now, what *did* they do?) "raised $29 for missions. There were 90 in the class. Well, I must quit and get ready to go to the drug store." (I'd think the best way to get ready would be not to eat anything for about 10 hours.) Harriet McCausland, Coffeyville, Kan.: "Mamma and I keep our quarters together. Papa reads the history to us when he's home, but he is so often away he can't keep up the Av. S. He really reads more than either of us, but as it isn't regularly, it doesn't count. The pages of our history are so large we could hardly read more than five pages. I was pleased with Charlie's picture. He must be very good, if he can be



happy after suffering so much. I like the 'Green Witch,' but I didn't like to leave George tied up to that tree till the next Saturday!"

Here is a letter from Iberia, Mo., with no name signed, but we ought to be able to trace it by the contents; it contains a report for 4th quarter, and says: "I am sorry to say I had the measles and couldn't read my history or poetry for three weeks. But I have given the measles the hearty good-by, now. I stayed with my aunt, Miss Cornelia Spearman, this summer. I have four brothers and three sisters. Brother Zebadee graduated from the Academy, June 9. Sister Martha graduated last year and Brother George two years ago." (Now it's your time, isn't it?) "All of them are teachers. I hope some time we can hear from Little Joe." (Yes, we have news of him. He came to visit the Orphan Home not long ago—the very Home in St. Louis which took him in when he came there — a stranger, without parents or anyone who knew him, a year ago. He was bright and active, glad to see his old friends, but devoted to the family which has given him a home. The little fellow had a regular reception. Are we not proud that we had something to do in supporting him and in finding him friends?) Julia Murdock, of Platte City, Mo.: "I thought from the first I would send something for the orphan—was afraid you would get the amount raised before I could get in my mite—50 cents."

Willis Robert Dollar, Kist, Ore.: (What a strange name for a town! I wonder who got kist?) "I inclose $2.15 for Charlie. As he is just my age, I won't call him '*Little* Charlie.' My brother Earle sends one dollar and my little brother and sister 15 cents. I send the other dollar. When you come out here this fall we will cut a bee tree and go salmon hunting, if you don't fall into the creek." (And if I don't get stung to death. All right, when I come, have your ax ready.) "We have a cat which I think is equal to Felix. He is nearly 14 years old and is as fat as a roll of butter. He takes two squirrels for his breakfast every morning and likes mice as well as a Chinaman. I enjoy the 'Green Witch' very much." (If long life depends upon the quantity of food given a cat for his breakfast, Felix is clearly beat, and as far as any contest in longevity is concerned, might just as well go off and die now. In fact, Felix gets his own meals and waits on himself, mainly. He has never kept a servant or housekeeper since he came to live with us. Still, I think it develops his character and makes more of a man of him to throw him on his own resources and make him work for his mice.)

Now, young people, and old people, too, I have a new matter to speak of, and that's of the Advance Society missionary. This is the first time I've spoken of her because this is the very beginning of our missionary work. From the first, people have sent me money, saying, give it to the orphan, or if he doesn't need it, spend it as you think best. Hitherto I've just credited the money to the orphan, but I've been thinking; our society has no right to be called the Advance Society if we simply stand still and don't advance. We began by simply taking our own brains under training. A tremendous stride was made when we undertook to support an orphan. Now I want to plunge forward by helping a missionary—not a missionary that is aided by an organization, but simply a young girl who is relying upon those who may hear of her, for her support. At this date, I have enough money to keep our orphan for several months, and the extra amount of $8.12 which might be spent for the orphan, or may be spent for any good purpose—it was left with me to decide that. Well, I've decided to put that $8.12 in a missionary fund. Now, I have never seen Drusie Reubelt Malott, whose home is 725 East Gray, Louisville, Ky. We became acquainted this way: I wrote for the story page of the Louisville Courier-Journal, and so did she—printed letters, you know, not *just* like the Av. S. letters, but sociable and friendly stuff. I got up a society on that page, and become its treasurer while she was the secretary. So I've known her for years, that way, and have known people who knew her. For about a year she has been dropping hints about becoming a missionary. The desire seemed to grow upon her and to urge her from her home and from her family which loves her devotedly. She has a sister still living there, whom they call "Sunshine." One day last July—it was Tuesday—Drusie was praying about the matter. She had decided to go to China, but she didn't know how to go. She was without means, and she couldn't decide about calling on the Missionary Board to send her. While she was praying, a letter came telling her that a band of missionaries were assembling at 111 S. Figueroa street, Los Angeles, Cal; that she would have to come at once if she wanted to go out with them. They were of no denomination, no sect — they would go to China simply as Christians, after spending some months in being instructed in Chinese language and customs. For expenses, they had no Board behind them—they must go in faith. Well, Drusie looked on that letter as an answer to her prayer. The next day she called her Bible class together, though it was Wednesday, and told them. They raised enough money to buy her ticket to Chicago—no more, no less. "From the world's point of view," she writes me, "it was a reckless thing to go to a strange city without money, but I believe God called me, and I obeyed. A woman on the train gave me some money and another offered me her home as long as I should be in Chicago. When I reached the station at Chicago, one of the band was there to meet me. Two other homes were offered me. For four weeks I acted as secretary for the band—the busiest weeks of my life. I spoke 15 times at churches and Endeavor societies, missions and open air meetings. The first two weeks the Lord sent enough money for me to buy my outfit and my ticket to Los Angeles. It is wonderful. Every one is so good to me! Twenty-one of us left Chicago together. The trip across the country — the mountain scenery, the canyons—it was grand. We came through in perfect safety, while to the north and south and behind us were washouts and wrecks. Every morning and evening on the train we had services. When the train stopped for lunch we got off and had open air meetings, sometimes before immense crowds of Mexicans and Indians. And so we have come to California—sunshine, flowers, fruits! We students of the mission band do our own work, including cookery and laundry. We expect about 50 in all before we set out from Seattle for China. There are some of all denominations, but in China, denominationalism is given up, and everything is for Jesus and salvation. God has wonderfully united us in one common purpose. While far from home and loved ones—when far from our native land—pray for us. Pray for *me!*" This is the girl (she was born Sept. 9, 1882) whom I have decided to select for our Av. S. missionary. There is no regular supply of money for her, from any source. She goes in perfect faith to that heathen land, believing God will provide. Have you such faith? Do you think works should go with faith? Surely she is working, is proving her faith, and it is for us who stay at home to help with our means. You understand I believe in helping missionary boards and missionary societies and missionaries who are already in the field. I'm not opposing anybody or anything—I simply want to take this girl under our protection, and feel that the Av. S. has a missionary of its own. Give as much as you please to other good works, but spare a little for our missionary and for our orphan—if you want to. And if you don't feel that it is a privilege, don't help. Of course we have very little for our missionary—but every penny counts. When you send money, state whether it is for the orphan, or for the missionary, or if you are leaving its expenditure to my judgment. Speaking of judgment reminds me of chickens. Mary B. Bland and Ruth Bland, of Gower, Mo., were given some chickens last spring to raise, and now they've raised them and sold them, and each sends a quarter for our orphan.

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Vol. XLI. No. 45. November 10, 1904. $1.50 A Year

AUTUMN DAYS.

SWEET autumn days, I love thy sunny hours,
The balmy air, the breeze that brings no showers,
The hazy sky that casts a glamour o'er
The glimmering landscape. Now, the fields that wore
But yesterday a raiment fresh and green,
In tattered robes of russet-brown are seen,
Or streaked and mottled with a dozen shades
That change anon, as summer beauty fades.

But beauty is not all in spring's bright prime,
Nor in the fullness of the summertime.
The various tints that deck the autumn leaves,
The mystic colors that the Season weaves
Into the robes and carpets of the earth,
Are rarer far than those that had their birth
Beneath the skies of spring or summer, when
There's naught but green from mountain side to glen.

Fair Autumn, trysting time of Nature's moods,
The season when a hallowed spirit broods
O'er field and forest, creeping into marts
Where people throng, and mellowing their hearts;
Oh, haste thee not, but linger while you may,
To warm our hearts while loitering on your way;
For soon, full soon, will come the airs that bite,
The stormy winds, the frosts that chill the night!

—*Walter S. Whitacre.*

Mount Vernon, Ill.

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For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

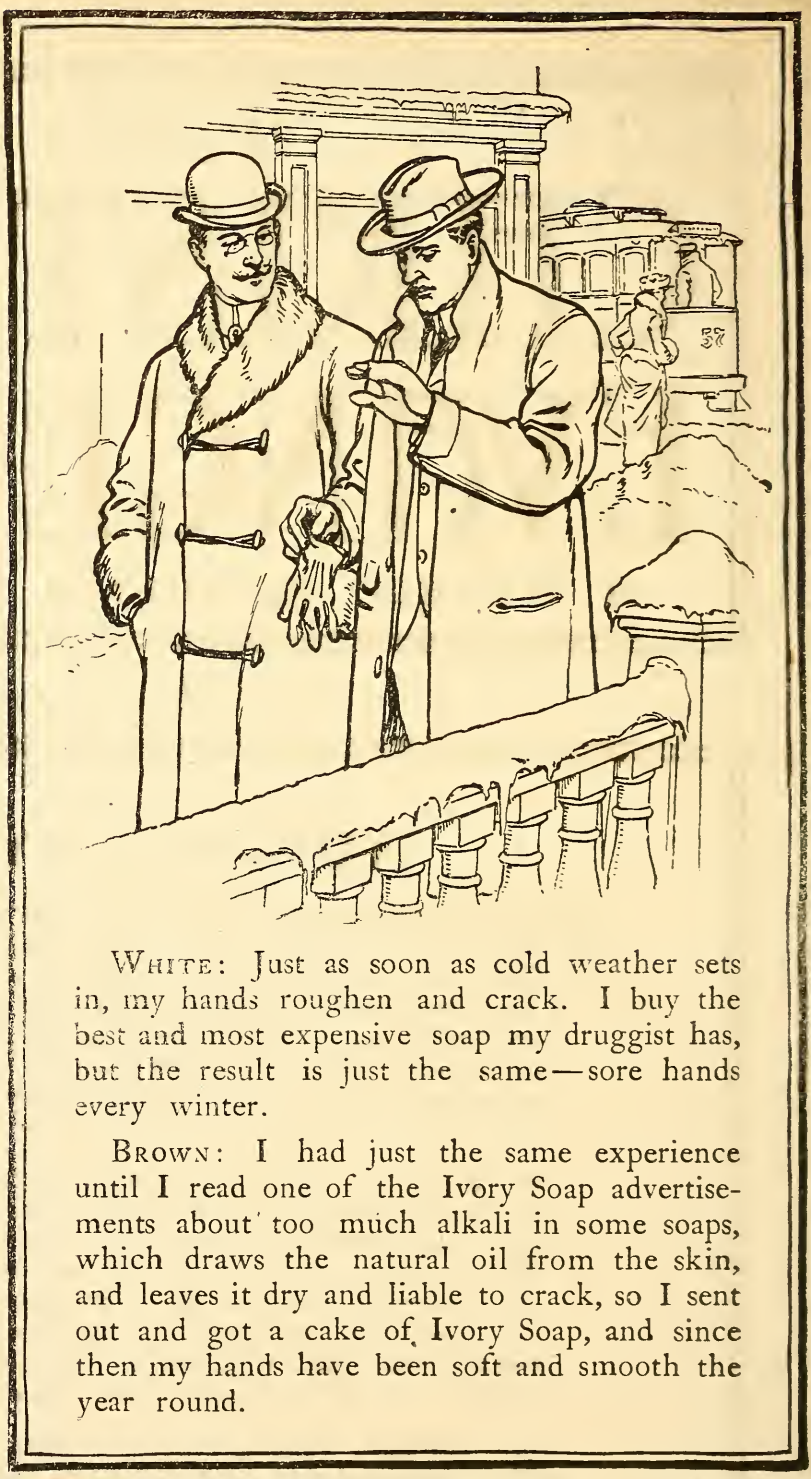
For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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WHITE: Just as soon as cold weather sets in, my hands roughen and crack. I buy the best and most expensive soap my druggist has, but the result is just the same—sore hands every winter.

BROWN: I had just the same experience until I read one of the Ivory Soap advertisements about too much alkali in some soaps, which draws the natural oil from the skin, and leaves it dry and liable to crack, so I sent out and got a cake of Ivory Soap, and since then my hands have been soft and smooth the year round.

Van X: "Why are you going into the soap business?"

De Q: "To clean up some money, of course."—*Detroit Free Press.*

"De man dat devotes hisse'f to faultfindin'," said Uncle Eben, "turns out many a fine job o' work dat doesn't give satisfaction to nobody."—*Washington Star.*

Judge: "Did I understand you to say that the parties used high words?"

Witness: "Their voices were pitched rather high, but the words they used were extremely low."—*Cincinnati Inquirer.*

Dinwit: "Say, our backbones are like serial stories, aren't they?"

Thinwit: "Prove it."

Dinwit: "Continued in our necks."—*Harvard Lampoon.*

"Ah, professor," exclaimed the conceited young man, "I wish I knew as much as you do."

"You would know more than I," replied the crusty old professor, "if you only knew as much as you think you know."—*Philadelphia Ledger.*

"I hear you want to sell your dog, Pat. They tell me has a pedigree."

"Sure, an' Oi niver noticed it, sor. Anyhow, he's nothin' but a puppy yit, an' Oi'm thinkin' as how he'll be afther outgrowin' it, sor."—*Glasgow Evening Times.*

"Judging from the appearance of that bright thing up there," remarked the young trout, "I conclude it's a nice fly."

"My child," cautioned the wise mother trout, "don't jump at your conclusions, or it will be your finish."—*Philadelphia Press.*

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

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Current Events.

The Result of the Election.

On Tuesday of this week Mr. ——— was elected President of the United States. That is all we can say about it at the time of writing. But before this paper comes into the hands of its readers, every one of them will know more than we know now about the outcome of the election. A weekly journal has its advantages but its limitations as a purveyor of news are never more apparent than when a paper whose last forms close Tuesday morning undertakes, or is tempted to undertake, to report the result of a Tuesday election. However, we are prepared to say even now that Mr. ——— was elected to the presidency, and while we cannot, at this writing, mention his name, we can say enough about him to indicate that he will make a worthy president. He believes in maintaining the present currency system and in pursuing such governmental policies as will safeguard the country's legitimate business not only from disturbance but—what is equally important—from the apprehension of disturbance through rash or sudden changes of policy. He believes in building the Panama canal. He has expressed himself in favor of tariff revision. He believes in giving liberal pensions to disabled veterans. He does not propose to cut loose from the Philippines but will continue to administer affairs there substantially as the present administration has done. He is in favor of curbing the trusts, breaking up unlawful combinations of capital and preventing piratical corporations from sheltering behind a pretext of legality. He is an honest man and believes in honesty and efficiency in the public service. Knowing these facts about the successful candidate we look forward to his administration with no anticipation of either disaster or disgrace, although we are unable at this hour to say with certainty whether his initials are T. R. or A. B. P.

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"Cortelyou and Corruption."

The New York World sounds an alliterative warning against "Cortelyou and Corruption." This is in repetition of the assertions which have been made by various Democratic leaders and speakers that Mr. Cortelyou has, with the president's knowledge and consent, been using the information which he gathered as secretary of commerce and labor to coerce corporations into contributing to the Republican campaign fund, and that, as a further inducement to liberality, they have been promised immunity from prosecution under the anti-trust laws. If this charge is true, it points to the dirtiest piece of work in this rather exceptionally clean campaign. If it is false, the charge is itself the most inexcusable piece of dirty politics that has been played this year. Judge Parker has lent his voice to the promulgation of the charge and unquestionably he believes it. But he has offered to the public no more convincing testimony than the unsupported statement of a man speaking about a matter concerning which his information must of necessity be secondhand. As no witnesses are cited by name in support of the charge, and no details are given, the allegation classes itself with the anonymous letter type of attack. The repetition of the charge, however, by a man of Judge Parker's character and position gives it a standing which it does not intrinsically merit.

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Mr. Roosevelt's Denial.

Perhaps it cannot be said to be beneath the dignity of one candidate to deny a charge which the other considers it not beneath his dignity to make, even if the former happens to be at present the President of the United States. Mr. Roosevelt has issued a very positive denial of the charges above referred to. His letter may be interesting reading even after the election, for if the charges are true the matter is even more important after the campaign than before. The letter is, in part, as follows:

"White House, Washington, November 4, 1904.

"Certain slanderous accusations as to Mr. Cortelyou and myself have been repeated time and again by Mr. Parker, the candidate of his party for the office of President. He neither has produced nor can produce any proof of their truth; yet he has not withdrawn them; and as his position gives them wide currency, I speak now, lest the silence of self-respect be misunderstood.

"Mr. Parker's charges are to the effect that the President of the United States and Mr. Cortelyou, formerly Mr. Cleveland's executive clerk, then Mr. McKinley's and my secretary, then Secretary of Commere and Labor, and now chairman of the Republican national committee, have been in a conspiracy to blackmail corporations, Mr. Cortelyou using his knowledge gained while he was Secretary of the Department of Commerce and Labor to extort money from the corporations, and I, the President, having appointed him for this special purpose.

"The gravamen of these charges lies in the assertion that the corporations have been blackmailed into contributing, and in the implication, which in one or two of Mr. Parker's speeches has taken the form practically of an assertion, that they have been promised certain immunities or favors or have been assured that they would receive some kind of improper consideration in view of these contributions.

"Mr. Parker's accusations against Mr. Cortelyou and me are monstrous. If true, they would brand both of us forever with infamy; and, inasmuch as they are false, heavy must be the condemnation of the man making them.

"I chose Mr. Cortelyou as chairman of the national committee after having failed successively to persuade Mr. Elihu Root, Mr. Murray Crane and Mr. Cornelius M. Bliss to accept the position. I chose him with extreme reluctance, because I could ill spare him from the Cabinet. But I felt that he possessed the high integrity which I demanded in the man who was to manage my campaign.

"I am content that Mr. Parker and I should be judged by the public on the characters of the two men whom we chose to manage our campaigns; he by the character of his nominee, Mr. Thomas Taggart, and I by the character of Mr. Cortelyou.

"The assertion that Mr. Cortelyou had any knowledge, gained while in any official position, whereby he was enabled to secure and did secure any contributions from any corporation is a falsehood. The assertion that there has been any blackmail, direct or indirect, by Mr. Cortelyou or by me is also a falsehood.

"The assertion that there has been made in my behalf, by Mr. Cortelyou, or by anybody else, any pledge or promise, or that there has been any understanding as to future immunities or benefits in recognition of any contribution from any source, is a wicked falsehood.

"The statements made by Mr. Parker are unqualifiedly and atrociously false.

"THEODORE ROOSEVELT."

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The Real Motive.

This denial seems to be sufficiently explicit and emphatic. One of three things is certain: Either Mr. Roosevelt has lied, or Mr. Parker has lied, or Mr. Parker has been very grossly deceived by his own allies. As a fourth point and partial possibility, it might be said that Mr. Roosevelt has been deceived and is not well informed in regard to Mr. Cortelyou's operations. But this is not likely; and besides, the President himself is charged, by very clear implication, with complicity in the evil deeds of his campaign manager. Perhaps it will be most charitable to both candidates if we can apply Kipling's words to Mr. Parker:

"He was led by evil counsellors;
The Lord shall deal with them.'

The sincerity of Mr. Parker's belief of the charges which he has made, and the genuineness of his horror at such misdeeds, will appear the more clearly now that the campaign is over, especially if Mr. Roosevelt is elected. He must in all decency either withdraw the charge or else take some steps to prevent that miscarriage of justice with respect to the corporations which he must be anticipating. If, having made such charges, which, if true, would be a fair ground for impeachment, he lets the whole matter drop as soon as the election is over, it will be quite evident that the President's alleged malfeasance in office interested him only as campaign material for use in bettering his own chances of election. In the long run, the episode will contribute something to our knowledge of Mr. Roosevelt's character—or of Mr. Parker's.

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Standard Oil Replies.

A good many people have been saying things about the Standard Oil Company for several years past. Some of the things said have not been altogether complimentary, but the company's principle has been to make no reply to any accusation. Miss Ida Tarbell is therefore to be especially congratulated upon having drawn an answer to some of the statements in her history of Standard Oil. Miss Tarbell has been saying, among other things, that there is a large group of financial interests, representing many lines of industry, all controlled by the Standard Oil Company. Now this is not the worst thing that has ever been said about that great corporation, but it happens to be the one thing that has been singled out for denial. The company has issued an official statement asserting that neither the Standard Oil Company nor any of its constituent companies is now or has been interested "in any business not directly related with and necessary to the petroleum trade." Now, what is the use of saying things like that? In the first place a large number of industries might be considered as related to the petroleum trade—banks, for instance, and trust companies and railroads and steamship lines and gas and water companies and a good many others. Moreover, it is notorious that Mr. Rockefeller and Mr. H. H. Rogers and the others who are known as "the Standard Oil crowd" in the stock market have industrial enemies, and it might perhaps be considered that any line of business which they might enter in the course of making war on these enemies is, in a fashion, related to the petroleum trade and even necessary to it. In fact, it is impossible for a corporation to control all of one industry without having a hand in many others. In the second place, it may be quite true that the Standard Oil Company as such owns no stock in any other industry, yet if its chief stockholders are interested in these industries, Miss Tarbell's charges are substantially correct. The reply is doubtless literally true; but it is meaningless. In spite of denials, the public still understands that Standard Oil is the only original Octopus.

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Alliances.

Defensive and offensive alliances are a doubtful blessing. The possible clash between Great Britain and Russia afforded a doubly serious prospect because of the further hostilities which it would have brought on. The terms of the Franco-Russian alliance, like those of the Anglo-Japanese understanding, provide that either power shall go to the aid of its ally if attacked by two enemies. In a war between Russia and Japan, neither England nor France had reason to take an active part. But if, by any chance, such as this North Sea blunder, Russia had become involved in war with Great Britian simultaneously with its war with Japan, France would have been compelled to come to her aid. It is a quarrel in which France has no interest and whatever part she might have been forced to take in the hostilities would have been without the backing of public opinion, and there is nothing like an unpopular war for creating cabinet crises and bringing about changes in the government. From this whole chain of embarrassments France has been saved by a happy turn of events. A turn the other way might have involved all Europe in one general conflict.

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Another Victory for Peace.

The agreement between England and Russia to refer the serious difficulty arising out of the firing of the Russian Baltic fleet on the English trawlers, to the Hague commission for settlement, is a distinct victory in the interest of peace. Every misunderstanding between nations which is referred to this court for adjustment gives a new impetus to this method of settling national differences. It is especially important, however, when two of the mightiest nations on the earth, should, instead of going to war, refer the whole question as to facts and the fixing of the blame, to disinterested parties for calm and judicial investigation and decision. This is so signal a triumph of reason and of righteousness over the "jingo" element that it will remain one of the permanent milestones on the way to international amity and universal peace. Coincident with this great event, it will be noted that treaties of peace are being arranged between the different nations, by which they bind themselves to refer any future differences which may arise, and which they cannot amicably adjust, to arbitration for final settlement. These steps in the direction of peace and to prevent war are among the most important events of our time.

To the Executive Committee of the Business Men's Association of the Christian Church.

Shortly after the Detroit convention, one year ago, your committee requested me to take up a line of work in connection with the business men's movement that it was hoped would get more of our Christian business men more energetically interested in church work and to attend the next general convention at St. Louis.

It seemed to them that the great amount of superior business acumen planted in the heads of thousands of men whose names grace the rolls of our churches, and whose hearts wish well for the Master's cause, was not being drawn on to the extent that it ought to be, either for the general church work or for the individual church work, and especially so in the latter.

It may have been all for the best that the apostolic band had a poor business manager and financial manager. They had the Master with them who could and did, by his power, make good their deficiencies and shortages. But the apostolic bands to-day must be diligent in the business they undertake and have things done decently and in order. And this must be done by using the best business sagacity and discretion to be found among their number.

It is not a difficult thing to see that many of the congregations, verily a large majority of them, are sorely handicapped in their work by a lack of really good business management. And it is no surprise to those who have carefully noted conditions to find churches everywhere, with many substantial, successful and alert business men in good standing on their rolls, in a sorry hand-to-mouth plight in financial affairs and management.

How many good men, planners, workers, gatherers, dispensers, multipliers, practical and successful in their own work, keep their names on the roll of a church the business credit and financial standing of which has gotten away below the charity mark or the "M" rating; and who do not apparently take a serious thought about the matter when if such a condition of things were existing in one of the business or social institutions with which they were connected, they would be worrying themselves into gray hairs or a six months' sanitarium treatment in order to get it straightened out.

How many preachers would get their salary promptly every Monday morning, how many worthy and sacrificing missionaries would have comforts they are truly entitled to, how many more dollars would our great boards have to disburse, how many of our colleges would be on easy street and how many of our churches would be making good and grand use of a healthy bank account, if the men within them who can and know how to do the things necessary to bring about these results were awakened to this their duty and privilege.

To accomplish some good work along this line it was thought best to have an occasional department of business suggestions and articles in our church papers.

One of the disappointing features of the work has been the difficulty experienced in getting the brethren in the various parts of the country to respond to requests to send a line or two, a suggestion or two, or to outline their plans which have proved successful in bettering the business or financial condition of their congregations or helped to increase the number of givers and the size of the gifts for our church enterprises. It is hoped that the future will show a more prompt response from the brethren, so that we may have something helpful to present each week in some of the papers. Don't wait for an invitation to write something, do it now as often as any good thought or suggestion strikes you, and you will be helping more than you think with the practical administration of the Lord's work in many places.

CHARLES B. SALA.

Minerva, Ohio.

"Each One Win One."

The above is said to have been the motto of the disciples of Christ in the first century. Would it not be an excellent one for the Disciples of Christ for the coming year, and year by year, continuously? This doubling of our membership does not look like an impossible proposition, when you bring it down to the simple formula—"Each one win one." With as many unconverted people in the world, and all about us, as there are, at present, it would seem as if he were a poor sort of Christian who could not in a whole year persuade one soul to come to Christ and accept him as Savior and Lord.

We must get down to these individual tasks, and subdivide the work so that all the members shall feel a personal share of responsibility, if we are to succeed in the great undertaking we have outlined for ourselves. We cannot accomplish it by "glittering generalities." In political campaigns cities are divided into blocks and some one is charged to look after the voters in each block. The same thing is done in the country, by townships and communities. Some sort of organization like this, for the reaching of all the people with the gospel message, must be accomplished in order to the largest success in Christian work. Will we not do this when we have the same zeal for the extension of Christ's kingdom, which politicians manifest for the success of their party in the political campaign?

If this motto, "Each one win one," were submitted to our various congregations, what proportion of the members would agree to adopt it, and to make an earnest effort during the year to win at least one soul for Christ and the church? No doubt the number would vary in different congregations, according to the religious temperature which prevails. But much, too, would depend upon pointing out to the members practical ways of work by which the end could be accomplished. There are many ways of winning souls, among which may be mentioned the following: visiting people in sickness or affliction while their hearts are tender, and dropping the message of Christ; personal invitations to people not accustomed to going to church to attend church services, thereby bringing them under the power of the gospel; bringing your unconverted friends into the social life of the church, and thereby under the influence of Christian people; writing personal letters to an unconverted friend, calling his attention kindly to his need of Christ and his salvation; sending a suitable tract, or book, conveying the gospel message in a way which you believe will interest the person to whom it is sent; a personal word of warning or love, spoken at the right time and under the proper circumstances; living at all times so that your life will be an eloquent testimony to the value of Christianity. All these methods, and others which love will find out, should be accompanied with special prayers for the salvation of those whom you are seeking to win to Christ.

All this is said in further emphasis and explanation of the point which we made last week, that the membership of our churches must be enlisted in co-operation with the ministers in evangelistic efforts, and that until this is accomplished our success in evangelism must always remain below what it ought to be. In addition to this it may be said that when the members are thus enlisted the new converts brought into the church will find a warm, congenial, spiritual atmosphere in which to grow and develop, whereas, when only the preacher is doing the work, and the church is inert and passive, new converts are often chilled and take on a formal type of religion which often terminates in complete spiritual apostasy. As one of the first steps, therefore, in a great evangelistic campaign, let our spiritual leaders, the ministers, seek to enlist as large a per cent of their membership as possible in an evangelistic movement, whose motto shall be, "Each one win one."

"The Real Question."

A correspondent of the Religious Herald asked the editor of that paper to tell him "who was the founder of the (Campbellite) Christian church." The correspondent adds that "these newcomers deny that Alexander Campbell was the founder of their sect." The editor very wisely remarks that the Disciples do not deny that the religious movement which they are urging originated with Alexander Campbell [as a matter of fact, however, it originated with Thomas Campbell, father of Alexander Campbell], but what they claim, the editor adds, is that they "are organized after the fashion of the New Testament, and are preaching its doctrines." The editor says he does not, of course, agree with them in this claim, but adds:

> "It is only fair to them to give their view. It is neither adequate nor fair to answer their claim by arguing that Alexander Campbell was the founder of their denomination. The real question for Baptists should be, Are their teachings consistent with the New Testament? Subject them to this final and crucial test. We need not be afraid to do so. But to call them 'Campbellites' as a sort of term of reproach to which they object is to substitute discourtesy for argument."

Good for the Religious Herald, and well said! That is precisely "the real question," not only for Baptists, but for all others to apply to the teaching and practice of the Disciples of Christ. This is the sort of "final and crucial test" which we earnestly court. If our position is not in harmony with the teaching of the New Testament, on any point, we earnestly and sincerely desire to know it, that we may conform thereto. Baptists and all others will do us a great kindness by pointing out wherein any vital or important feature of our teaching in our whole plea for Christian union, runs contrary to the spirit and teaching of the New Testament. Baptists and Disciples ought to seek, in the spirit of brotherly love, to help each other to a fuller practical realization of the New Testament ideal of the church in our day.

We have no motive, or ambition, or desire, or purpose, to do any religious work that is not in perfect harmony with the mind of Christ, as that mind is reflected on the pages of the New Testament. We are quite willing to believe that the same is true of our Baptist brethren. Wherein we differ, we no doubt honestly differ, but if we can put away prejudice and passion and partisan zeal, and really seek to understand the spirit, the purpose and teachings of each other, we shall find that the things we hold in common are vital and fundamental, while the things about which we differ are relatively unimportant. We sincerely hope that the suggestion of our esteemed contemporary will be adopted, not only by Baptists, but by ourselves and by all others, in subjecting each other and all movements of the day, to the test—"Are their teachings consistent with the New Testament?" That is "the real question." By that test we are willing to stand or fall.

Editor's Easy Chair.

The barren fig tree was the subject of a recent prayer-meeting study. It proved to be anything but a barren topic. In that striking object lesson of the withered fig tree Jesus expressed his opinion of religious barrenness, especially when accompanied with religious profession. The Jews of his time afforded a good illustration of the kind of people rebuked by the doom pronounced on the fruitless fig-tree. They were abundant and even superabundant in religious forms and ceremonies, but lacking in the essential fruits of religion—sincerity, purity of heart, righteousness and charity, or unselfish service of their fellowmen. No wonder their doom was foreseen and foretold by the Master! No nation, or people, or individual can long exist, when the right to exist has been forfeited by becoming unuseful. Moral decay has already set in when the life ceases to be fruitful. Judaism was in an advanced stage of moral deterioration when it exalted the ceremonies of religion and put to death the only One who had ever given a true and perfect expression of what religion is in his own life. But let us not suppose that heartless formalism and soulless legalism were limited to any age or people. Christianity may have and does have its formalists—that is, those who have

the "form of godliness, but deny its power"—just as Judaism had. These are the barren fig trees destined soon to wither under the blight of the divine displeasure.

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It was explained that the fig tree normally develops its fruit before its leaves, and that the latter coming on serve to protect the fruit from the excessive heat. The presence of leaves without fruit, therefore, would indicate a low state of vitality in the tree—only enough to produce leaves, and not enough to bring forth fruit. That was a sure prophecy of approaching death. It is a noteworthy fact that the outward profession of religion and some of its forms persist after the spiritual vitality has run too low to bring forth any real Christian fruit. No doubt there are thousands on the church rolls today who make a profession of religion—who put forth leaves—but who bring forth no fruit to perfection. Let us test ourselves. What have *we* done and what are we now doing to extend Christ's reign among men? A little, perhaps, but "in this is my Father glorified, that ye bear *much* fruit." The only way to do this is to abide in Christ. "Apart from me ye can do nothing." The fig tree that does *not* bear fruit, does not fulfill the end of its existence. So the Christian who is not doing some definite good in the world has missed the end of his creation and redemption. If the divine husbandman should come through his vineyard today and cut off all fruitless branches how would it affect our statistics? How would it affect you? He is giving us a little more time, pruning and cultivating us, that we may bring forth much fruit.

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Speaking of fruit, these golden days of autumn are the testing time. The leaves are falling from the trees, revealing either barrenness, or bringing out in greater beauty the ripe, luscious fruit. The tree that is laden with fruit can well afford to yield up its leaves. Few scenes are more strikingly beautiful in the autumn days than the apple orchards bent under the weight of the "big red apple" hanging thickly on the boughs. The trees, even when stripped of their fruit, have an honest look. They have not uselessly cumbered the ground. They have vindicated their right to space in the earth and to a part of the nutriment of the soil. They have taken up the elements of the soil and have transmuted them into one of the most staple of fruits. But autumn reveals another class of trees. They have borne "nothing but leaves." Now that the leaves are gone, they stand naked, in the autumn winds. How sad must it be for one to come to life's autumn with no fruit in his life—nothing but leaves! The summer is past, the autumn is here, and just ahead is the incoming winter, and no fruit! How inexpressibly sad! Sometimes what we thought was fruit shrivels up into nothingness when we come near to the judgment seat of Christ. A talented sister who has been near death's door, recently told us, in a prayer-meeting, how what she had regarded as things to be proud of in her life, lost their value as she came face to face with death—and how some of the smaller things of life which she had regarded as of little account, came to be more precious in her memory in this rapid panoramic view of her history. The light of eternity dispels many of the illusions of life, but we do not have to wait till eternity dawns to get this light.

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By the time this reaches our readers the election will be over, and we shall be glad of it. Political campaigns have some educational value, no doubt, but they bring out so much blind and conscienceless partisanship that it tries our confidence in human nature. There is nothing we more heartily despise than a blind, partisan spirit that is not open to truth, neither indeed can be. There is more of this spirit manifested during presidential campaigns than usual, and we are therefore always glad when they are over. There has been less excitement than usual, during this quadrennial conflict, but the newspapers have not permitted the opportunity for being unfair and untruthful to pass without being improved. In a little while, now, it will be possible for people to think dispassionately on public men and public questions, and an independent editor may state facts and comment on their moral significance without being supposed to be making a covert attack on some party. Besides, when the campaign is over we can go on with more important business, important as that may be. The building of homes, the teaching of the young, the extension of the kingdom of God on earth and the pushing forward of moral and social reforms—these are matters of abiding interest.

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Questions and Answers.

What would you call our form of church government? TIMOTHY.

It is congregational, modified by the presbyterial. The congregation is the final authority on all matters of congregational discipline and order, but the congregation usually acts through its presbyters or elders, who are selected by the local church because of their representative character and who are charged with the responsibility of its spiritual welfare. In matters of business the deacons act with the elders in all important transactions, though ordinarily the deacons have charge of the secular interests of the church, and the elders of the spiritual interests.

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What do you think of the probability of union between the Disciples of Christ and the Free Baptists, and what will be the method of such union? M.

We see no good reason why the Free Baptists and our own people should not come together and co-operate as one people. The Free Baptists have no great attachment to the name which designates them. It is rather too circumscribed to express what they are and what they mean to be—New Testament Christians. With that out of the way the method of uniting would seem to be very simple, though that is the matter for the joint committee to work out. A simple declaration that henceforth the two peoples would wear only New Testament names, and strive to be guided in all matters of faith and duty by the New Testament, and that they would receive each other as Christ has received them, and co-operate as brethren instead of rival or competing bodies, would be about all the process needed. Time and free intermingling with each other would do the rest. The process is so simple and easy that all of us will wonder why it hasn't been done long ago! Each local church, college or publication would retain all the property it has and get all additional it can, and use the same for the furtherance of its work. We would be stronger in the east, they would be much stronger in the west, and all of us would be stronger in the Lord for this realization, on the part of the bodies, of his prayer for unity.

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"Some people seem inclined yet to think that the Disciples of Christ attach some sort of magical efficacy to baptism, and that they approach dangerously near the doctrine of baptismal regeneration. Is not this a grave misapprehension of our position? B."

Those who entertain this opinion of our position, it is charitable to believe, have not read the literature of the Disciples very extensively. No representative teacher or preacher among us holds the view indicated above. Some writers and speakers have, no doubt, expressed themselves on this subject in a way that has been easily misunderstood. The word "regeneration" is sometimes used by our speakers and writers in a sense very different from the ordinary meaning of the word. If regeneration be regarded as the impartation or begetting of spiritual life, baptism follows regeneration, and regeneration should be the invariable antecedent of baptism. This new life, or change of heart, is the work of the Holy Spirit, through the truth of the gospel, and faith is the condition of such change of heart. If, however, regeneration be used to include the whole process of translation from the kingdom of darkness into the kingdom of God, involving not only the act of being begotten of God, but the manifestation of that newly-begotten life in an overt act of surrender to Christ, then, clearly, baptism is a part of the process. It were better, however, to drop all figures of speech

than to be misunderstood as attributing to baptism any power or efficacy to change the heart or the life. In the interest of a spiritual religion, we must make it clear that only those in whom faith and repentance have wrought their beneficent spiritual change, are proper subjects of baptism and of admission into the fellowship of the church with its privileges, blessings, and responsibilities.

Notes and Comments.

Elsewhere we print the revised committee on union with the Free Baptists, as sent to us by Pres. Z. T. Sweeney, of our late convention. After sending us the list of names, which we printed in a former issue, Brother Sweeney, in consultation with others, decided, as he writes us, that it would be better to leave off of the committee the editors of three of our religious journals, who were included in the other list. As the religious papers are expected to influence and form public sentiment in relation to the action of the committee, it seemed wise to him to release them from service on the committee. The editor of this paper had, previous to his knowledge of this decision, requested the omission of his name from the committee. The committee as it now stands, we are sure will command the confidence and approval of the brethren generally. It now remains for the joint committee to get into communication, and, as Dr. Ball expresses it, "get down to business." They will have the prayers of all the good people in both religious bodies, that their labors may be crowned with success.

The address entitled "The Story of the Disciples"—the topic assigned by the program committee—which appears elsewhere, was not prepared with a view to its publication, but simply for the special occasion which called it forth. At the urgent request of some of the brethren who heard it, we have consented to its publication, but it should be read in the light of the surroundings under which it was delivered. It was heard by leading representatives of the great religious bodi s of this country, and was designed to impart such information as would probably be new to most of them, but which is familiar enough to our readers. It is by the proper use of such occasions that we can best make our cause understood by our religious neighbors. There was a time when the Disciples of Christ would not have been recognized in such a celebration, but our growth in numbers, in influence, in missionary work, in educational and benevolence, and in journalism, has made it impossible that we should be overlooked on such occasions in the future. Not only was there no offense taken at the plain statement of our position, but there were many cordial expressions of appreciation and approval.

Although our Subscription Department supposed it had made a generous calculation as to the demand for extra copies of our convention number (Oct. 27), in the extra edition printed, we regret to say that the supply was soon exhausted, and that we have had to deny many requests for extra copies from many of our preachers, who wished to circulate them in their congregations. This shortage is partly accounted for by the continuous increase in our regular subscription list. Our friends will be glad to know that the growth in our circulation has never been so steady, so healthful and so encouraging as it is at the present time. Our space does not permit us to quote the many words of hearty appreciation which are coming to us from all sections of the country, but our readers may rest assured that they are none the less appreciated because they are not published. There is abundant evidence that the brethren are coming to understand the important place which the CHRISTIAN-EVANGELIST holds in our religious development, and its relation to our future growth. For this we are grateful, not to the brotherhood alone, but especially to God, whose grace and guidance alone have made it possible for us to serve his cause with acceptance.

In a budget paragraph last week we called for a sentiment from as many of our readers as would volunteer to send it, concerning our late convention, hoping to publish a column or two of "Convention Echoes" in our next issue. We have already received a number of responses to the request, but there is time enough yet to hear from a large number of others. It seems to us worth while to gather up the lessons and impressions of a great convention, like that, that we may profit by them, and that the influence of such conventions may be greatly extended. May we not hope that a large number, on reading this paragraph, will at once "take their pen in hand" and send us a postal card echo of the convention? As we are extending no other invitation than this general one, we hope each one will consider himself or herself personally invited to participate in this symposium.

A Chicago man has written a book entitled, "What is the Bible?" with a view of proving that the book, which we all revere, is not the Word of God. In his preface he tells that he was "born of Christian parents, reared in a Christian home, and in an evangelical Christian Church, a firm believer and staunch defender of the orthodox Christian doctrines." Finally he raised the question, which is the title of his book, read the answers which he found, was dissatisfied with them and, therefore, has reached the conclusion above stated. It is clear, from extracts from the book, which we have read, that he has been led into this false attitude toward the Bible by untenable theories concerning it, which he had heretofore held. On finding these untenable, he supposed the Bible itself went with the theories. Alas, how many a man's faith has been wrecked on that rock! After a while the author of "What is the Bible?" if he still believes in Christ and Christianity, as he says he does, will come to see that, while his theories have vanished, the Bible remains as the indestructible record of God's revelation to men, and is not dependent for its existence or influence on the false human props which have been placed under it, but on the divine life which is in it, or rather in Him of whom it testifies, and of whom it is the revelation.

Dr. W. E. Barton, in a recent issue of the Chicago Tribune, gives an account of an exact copy of the Samaritan Pentateuch, which he has secured from the Samaritans who worship on Mount Gerizim. In this copy is a verse, translated by Dr. Barton, which reads as follows:

> And it shall come to pass, when Jehovah, thy God, shall bring thee to the land of the Canaanite, whither thou goest to possess it, that thou shalt set thee up great stones, and plaster them with plaster. And it shall be when ye pass over the Jordan that ye shall set up these stones (which) I command you this day, in Mount Gizim. And thou shalt build there an altar to Jehovah thy God, an altar of stones. Thou shalt not lift upon it the iron. With perfect stones shalt thou build the altar of Jehovah thy God. And thou shalt sacrifice peace offerings and thou shalt eat there and rejoice before Jehovah thy God. This mountain is on the other side of Jordan, behind the way of the going down of the sun, in the land of the Canaanites, which dwell in the Arabah, over against Gilgal, beside the Oak of Moreh, beside Schechem.

If this verse be genuine, as it is claimed, it has an important bearing on the question which the woman of Samaria raised with Jesus at the well. Dr. Barton claims that the Samaritans have undergone a great change in their attitude toward Christians within the last few years. Jacob Aaron, the high priest of the Samaritans, from whom Dr. Barton received this copy of the Pentateuch, attended the Sunday-school convention recently held at Jerusalem, and delivered a short address, which was translated for his hearers by a converted Jew. The verse quoted above follows the ten commandents, as recorded in the 20th chapter of Exodus.

Dr. Spencer, editor of the Central Christian Advocate, Kansas City, has been to the national capital. In describing the White House and the persons whom he met there he says:

> In the other wing I met a young man, about five feet ten, forty-five years of age, plain of dress and plain and quiet of speech without pretension and without evasion, a scholar, a patriot, a Christian. The theme of the conversation, incidental and impromptu, was the work of the Methodist Episcopal church. It was the President. We did not mention politics. To me he is not a Republican, a politician, for there we might or might not be agreed. But we were one when the subject was the advancement of the kingdom of Christ.

The Story of the Disciples*

By J. H. Garrison

In a printed program which I received a few weeks ago, I saw my name announced to speak in this Interdenominational Home Mission Celebration, and to "tell the story of the Disciples." Recognizing the unseemliness of a man living west of the Mississippi River calling in question the wisdom of a program committee having its headquarters in Boston and New York, I at once surrendered to the demand upon me. In performing this task I would have it understood that, while speaking specially for the Disciples of Christ, I am not wanting in appreciation of the work accomplished by other religious bodies here represented.

The story of the rise and progress of the religious movement known as the Disciples of Christ is one of the most thrilling chapters in the history of our American Christianity. It is the very romance of faith. At the beginning of the nineteenth century religion in this country was at a low ebb. French skepticism prevailed to an alarming extent among educated people and among the students of our colleges. Party spirit ran high among the denominations, which were largely engaged in defending their creeds against attacks from each other. Calvinism thundered against Arminianism, and Arminianism, in turn, thundered against Calvinism. Baptists and Pedobaptists gave abundant evidence that they belonged to the church militant. Brotherly love and unity were sacrificed on the altar of denominational zeal. Brother was arrayed against brother, and the members of Christ's mystical body were torn asunder by angry contentions, and fenced apart by denominational walls.

At such a time, and under such conditions, a voice was heard, crying in the wilderness of western Pennsylvania, pleading for unity instead of division, brotherly love instead of mutual hatred, and peace instead of fratricidal strife. It was the voice of Thomas Campbell, an able, educated and consecrated minister of the Seceders' branch of the Presbyterian church, who, having recently migrated to this country from the north of Ireland, and witnessing the divided and scattered condition of Christians in the sparsely-settled portions of the New World, had grown weary of party strife and was seeking to bring the scattered and unshepherded sheep of Christ's flock into one fold, where they might be fed and protected from ravenous wolves. This purpose, and his efforts in harmony therewith, having brought upon him a reprimand from the ecclesiastical authorities under which he labored, he issued that now famous document, the "Declaration and Address," in which he pointed out the evils of divisions among Christians and the way to unity. This historical document was issued *Sept. 9, 1809*, and from its publication dates the origin of the religious movement which I represent here to-day—a body now numbering 1,233,984 members and having 11,162 churches, 6,631 ministers and 836,971 children enrolled in its Sunday-schools, with 96,000 baptisms the past year.

As this has been home mission work on rather a large scale, a brief statement of the principles which have wrought these results will not be considered out of place to-day in an interdenominational gathering, since we have all learned to respect each other, and the more so because we each have convictions for which we are willing to stand, and are enabled to recognize each other as allies, not as enemies. The "Declaration and Address" embodied the following fundamental principles:

"1. That the church of Christ upon earth is essentially, intentionally and constitutionally one, consisting of all those in one place who profess their faith in Christ and their obedience to him in all things, according to the scriptures, and that manifest the same by their temper and conduct."

"2. That although the church of Christ must necessarily exist in particular and distinct societies, locally separate one from another, yet there ought to be no schisms, nor uncharitable divisions among them. They ought to receive each other as Jesus Christ hath also received them, to the glory of God."

"3. That in order to do this, nothing ought to be inculcated upon Christians as articles of faith, nor required of them as terms of communion, but what is expressly enjoined upon them in the word of God."

4. A fourth proposition affirms that the scriptures of the Old and New Testaments make one perfect and entire revelation of the divine will, but that the New Testament is especially designed as the rule of faith and practice for the New Testament church.

5. In a fifth proposition the perpetuity of the ordinances — baptism and the Lord's supper—is affirmed, and their observance in harmony with the New Testament scriptures is urged.

Other statements point out the distinction between faith and opinion and call attention to the fact that we are not to impose our human deductions on others as articles of faith; that divisions among Christians are anti-Christian, anti-scriptural and anti-natural, and are productive of confusion and every evil work. And, finally, that the remedy for such divisions is a complete return to the simple faith and practice of the apostolic church, making faith in Christ, the only creed, and obedience to him, the only test of fellowship and Christian character.

This new Declaration of Independence had just come from the press when Alexander Campbell, the son of Thomas Campbell, who, with the family, had followed the father from North Ireland to the New World, arrived on the scene of action, fresh from his studies at Glasgow university. Having himself been led independently to similar views, he gave his hearty endorsement and earnest advocacy to the principles set forth in the "Declaration," and soon became the recognized leader of the movement. I need not tell you that the advocacy of these principles produced fierce opposition and made impossible the original idea not to form a separate organization, but to remain within the fellowship of existing churches. When was it otherwise in the history of the world? Not with Wickliffe, Luther, Calvin, or Wesley. Not otherwise was it with the Campbells. Starting out to advocate unity among Christians, they found they had formed another body of believers. Aiming to usher in an era of peace, they found themselves involved in a constant warfare to defend their position. Even Jesus said he came to "send a sword on the earth" instead of peace, but, nevertheless, "peace on earth and good will among men" was his ultimate aim. We have already passed, very largely, out of the period of contention and strife, into the era of peace and co-operation. This does not mean that any of us have yielded our former convictions of truth, though we are all seeing truth in its larger relations and proper proportions, better than we once did. It means simply that we have reached a stage in our religious development, when we can perceive that the truth, in its entirety, is larger than any of us have yet seen, and when we are able to recognize each other as brethren in Christ, even though we differ in our opinions and interpretations.

That the successive reformations which have arisen in the church, have stood and do stand to-day for important truths, we have all come to see. That the movement inaugurated by the Campbells and their coadjutors, being the youngest of the great Protestant reformations, has a divine message for the world, and a "present truth" for this generation, we, at least, who are identified with it, do not doubt. Holding the great fundamental truths of evangelical Protestantism in common with our brethren in other religious bodies, we add to these our plea for the unity of a divided church,

* Delivered in Festival Hall, World's Fair Grounds, St. Louis, Oct. 31, at the Interdenominational Home Missionary Celebration of the Louisiana Purchase, Oct. 29-31, 1904.

not on a basis of our own devising, but upon the original basis of the New Testament church, as agreed upon by the consensus of the enlightened judgment of Christendom. We plead, too, for a return to the New Testament method of evangelism, not in its external and transient features, but in its divine and abiding message, in its simple and direct appeal to the human conscience and the human will, pressing home on penitent believers the instant duty of confessing Christ, not only with the mouth, but in the confessional act of baptism, as the declaration of their purpose to become his disciples and followers. This is our message to you, my brethren, and to the world, and to these principles and the singleness of purpose with which they have been urged, must be attributed the remarkable success of our evangelism.

Coming now directly to the point of our organized home missionary operations, it was not until forty years after the "Declaration and Address" was issued that the American Christian Missionary Society, the oldest of our general missionary organizations, was established. Before that time much work had been accomplished by individual initiative, and by local churches, and by local organizations of churches. But the need of some general organization for missionary work became so generally recognized that in 1849 the American Christian Missionary Society was organized at Cincinnati, with Alexander Campbell as its first president. This society was designed at first to do both home and foreign missionary work. But in 1875 the Foreign Christian Missionary Society was organized, leaving the mother society to the great home field. During the last year this society had in its employ 353 missionaries, supported wholly, or in part, who report 165 churches organized with a total of 16,861 additions to the church. When I add that of our more than 11,000 churches only 1,975 made offerings to this work during the past year, it will be seen that we have a good deal of home missionary work to do among our churches. This society receives its funds from an annual offering by the churches, Sunday-schools, Christian Endeavor societies and individuals and from annuities and bequests. Within the limits of the Louisiana Purchase, the A. C. M. S. has planted 2,200 churches and baptized about 96,000 converts. In many of these states the Disciples are very strong, numbering in Missouri, for instance, 175,000 members.

In addition to the American Christian Missionary Society each state has its organization, doing for the state what the national organization is doing for the destitute places in its wider field. The national organization cooperates with the several state organizations, especially in the states where we are weakest, in supporting evangelists and missionary pastors. These state organizations last year reported 198 churches organized, with 25,000 additions to the churches.

Besides these missionary agencies there is the Christian Woman's Board of Missions, organized in 1874 for both home and foreign work, which raised last year $167,085, a large part of which is devoted to home missions in the different states of the Union. The Board of Church Extension, a new department of the American Christian Missionary Society, raised last year $68,986 and has already a permanent loan fund of about $450,000. The totaf amount of money raised by these different organizations, last year, was $770,717. Add to this the amount given for the building and endowment of schools, and our benevolent work, which amounted last year to $552,388, and we have a total for missionary and benevolence during the last year of $1,323,105.

We have done something, too, in the line of Christian education. Among the better established institutions may be mentioned: Bethany College, Kentucky University, Hiram College, Butler College, Eureka College, Drake, Cotner, Texas Christian University, Christian University, William Woods College, Christian College and several smaller institutions and Bible colleges.

A plan is being carried out to celebrate the one hundredth anniversary of the inauguration of the movement, in 1909, at Pittsburg, Pa., and an effort is being made to double up in our missionary, educational and benevolent offerings by that time, and also to double our membership. Recently a bureau of evangelism has been organized to co-operate with our general board of home missions, giving special emphasis to systematic efforts for the evangelization of our home land.

In these several ways the Disciples of Christ are seeking to carry out our risen Lord's last command for the evangelization of the world. While doing this we are at the same time laboring and praying for the fulfillment of Christ's prayer for the unity of his disciples—"That they all may be one, as thou, Father, art in me and I in thee, that they may also be in us, that the world may believe that thou didst send me." We rejoice, in common with you and all good people, in the growing fraternity among Christians, in the increased emphasis on the things which unite, and in the efforts which are being made to align all our Christian forces in co-operation in those things in which they agree, for the overthrow of the evils which threaten our nation and civilization, and for the advancement of the kingdom of God. Surely the cry of the heathen world, and the defiant forces of evil in our own land, together with our Lord's prayer for the oneness of his disciples, make a mighty appeal to us to subordinate our denominational peculiarities to the fundamental truths of Christianity, close up our divided ranks and move forward, a united host, to bring in the universal reign of Christ.

What America needs to-day, more than an increased army and navy, more than commercial expansion, more even than additionat universities and colleges, is a united church moving together with the might and majesty of a great army against the powers of darkness and the strongholds of iniquity. While we have been wasting our resources and neutralizing our moral influence in building up rival denominational walls, iniquity has come in like a flood, and public corruption has intrenched itself behind our laws and customs. Christ is now calling his church to an advance movement—a united movement—to save our nation from the fate of the Godless nations which have preceded it, and to save the world. Shall we hear the call and go forward to victory, or, taking counsel of our fears and doubts, miss the splendid opportunity which God has offered to his church to-day?—[The statement of the address which elicited the heartiest response from the audience.]

We must still pray with our Master: "That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them that they may be one, even as we are one."

We may not live to see this perfect alignment of the Christian forces for which our Lord prayed, but there are not wanting abundant signs that the day of its realization is already dawning. As sings Oliver Wendell Holmes, one of our own poet-prophets, in one of his latest sonnets:

"Soon shall the slumbering Morn awake,
From wandering Stars of Error freed,
When Christ the Bread of heaven shall break
For saints that own a common creed.

"The walls that fence his flock apart
Shall crack and crumble in decay,
And every tongue and every heart
Shall welcome in the new-born day.

"Then shall his glorious church rejoice
His word of promise to recall—
One sheltering fold, one Shepherd's voice,
One God and Father over all!"

Fellowship With Christ in His Sufferings

By Vernon Stauffer

III.

Third: The world-long opportunity to enjoy this fellowship with Christ in his sufferings which God has set before the church in the missionary enterprise.

And now we are come—come fairly and with burning hearts, I trust, to the goal of our theme, We have come also, to the very highest pinnacle from which the great enterprise of Christian missions may be viewed. "The grounds for the passion of Christ and the grounds for this mission of his disciples"—that is the proposition upon which the church, to-day, with practical unanimity bestows the purple, as chief among the accepted facts concerning the kingdom of God. And first among all the corrollaries of that proposition is this: the missionary enterprise provides at once the widest and most accessible door through which the Lord's disciples may reach their leader's heart, and, by sharing with him in his soul's travail, acquire the deepest and most satisfying knowledge of him that men have. Gone are the days of monasticism: the church no longer seeks in quiet, sequestered vales or solitary wilderness places "far from the madding crowd" to woo and win her Lord. Gone are the days of polemical Christianity, of "dead, dogmatic controversy": the church no longer believes that the scarred and bleeding body of her Lord has been taken and hidden away among dogmas and creeds. Confessedly the men and women who are finding Jesus Christ, to-day, who are finding him and feeling the thrill of his presence, are they who stand in the very midst of humanity's shame and wretchedness and sin, and minister lovingly in his name. For them Jesus Christ is more than myth, or legend or idea: he alone stands real and substantial among all the shifting shadows and uncertainties of life. Bearing about in their bodies the wounds of the Lord Jesus, spending and being spent that the kingdom may triumph, their hearts can not be troubled by sneer of skeptic or din of "foolish questions which engender strife."

"For the enlargement of faith brings the endearment of faith, and to give the Saviour to others makes him more thoroughly our own."

Moreover: as it was with Bruce, the Scottish chieftain, when as he died, he said: "After I am dead, take out my heart. Let my successor, when he goes into battle, carry it, fastened with a chain about his neck, that you may understand when you are fighting that Bruce is still with you"; and his successor carried the heart of the great warrior into battle, and one day when the men were fighting desperately and were beginning to break ranks and scatter in confusion, he took the heart of Bruce and, swinging it by the chain, he threw it with all his might into the ranks of the enemy, and cried: "Go forth, heart of Bruce! We will follow thee or die!"—and his men, gathering courage, rushed forward and routed the enemy: so Jesus Christ has thrown his heart into the world, only it has been thrown with the might of infinite love among the precious souls for whom he died; and they who find it and feel its warm, compassionate beating must seek for it whither it hath gone:

> "The Son of God goes forth to war,
> Who follows in his train?"

Oh, men and women, if it is to be in any real sense the ambition of our lives to win Jesus Christ and to know him we dare not for one moment blind our eyes to the fact that the Captain of our salvation hath gone forth to war in Africa, in India, in China, in Tibet, in Turkey, in the islands of the seas, and we must follow in his train, either in our own persons or in the persons of others, if we are ever to enter into the full joy of our Lord.

Is a word of testimony needed from the lips of those who, in our own age, have followed Christ, alone, out into the fields of self-denying service for the salvation of men? Then that word is at hand. Francis Xavier, sailing away to India, and, with outstretched arms, crying: "More sufferings, more sufferings, Lord!" Henry Martyn, consumed by such a passion to glorify his Lord in costly service that it must needs be written of him: "To have prevented him from going to the heathen world would have almost broken his heart." Mrs. Judson, standing in the doorway of her Burmah home, watching the ship which bore her children to the homeland for their education—watching the vessel as it turned its prow and sailed out to sea, until through the tear-mist in her eyes it had ceased to be even a speck on the distant horizon, and then turning back into her empty home and sinking down into a chair, crying out: "All this I do for the sake of my Lord!" Our own Dr. Dye and his wife, doing very nearly the same thing, at the cost of misunderstanding and sharp rebuke, because they were compelled to say:

> "I hear a voice you cannot hear,
> Which bids me not to stay;
> I see a hand you cannot see,
> Which beckons me away."

Mrs. Taylor, as the shores of the homeland fade away, and a sailor was heard to call out to the captain of the ship which was taking her to China: "All is clear now, sir! All is clear!" to whom the captain replied: "Full steam ahead," this brave young woman, hearing those significant words, looking up into her Lord's face and saying: "Oh, Christ, all is clear now between my heart and Thee! All is clear!" Such are the luminous words which make it plain that not simply in the mouth of two or three witnesses, but by the tongues of a multitude of disciples who have given their lives in self-abandon to the work of the kingdom, the truth is established that Jesus Christ becomes precious beyond all expression to men and women who go into the world as Jesus went, who keep close to his wounded side.

What illumination, my brethren in the ministry, all this throws upon our methods and appeals in the persecution of the missionary enterprise! If Herbert Spencer's word is true that "by no political alchemy can we get golden conduct out of leaden instincts," then it were high time we were stricking deeper, holier chords in this ministry which is divine above all others. It were high time we were ceasing in our congregations to appeal to "church pride," to the unspiritual instinct of competition, and so veiling the face of the Man of Sorrows who calls his people to follow him for the love that constraineth them. It were time that we ceased heaping our fulsome flattery and foolish praises upon "our princely givers," thus giving to them at once "their reward," and denying to them the sweetest joy of all, the joy of breaking a box of ointment, very precious, in entire unselfishness upon their Lord's body. It were time that fathers and mothers who are training up their children, and some of whom stand squarely in the pathway of their children's purpose and hinder them from spilling the treasures of their lives in heathen lands at their Lord's feet—oh, it were time that these were being shown that Jesus Christ, in the open door of service which he sets before their sons and daughters, is setting before them also an open door, through which they may pass into the immediate and unveiled presence of their Lord. This great problem of missions of which we talk so much is not a problem of methods at all. It is not a problem of means. It is a problem of motive, rather—a problem of the heart and the will. If churches hold aloof, refusing aid; if thousands of dollars are given where millions should be poured out; if a search must needs be made into every nook and corner of the brotherhood to discover men that they may be thrust forth into needy fields—then rebuke will not do. Appeals to pride will not do. Better methods of work will not do. There must be lifted upon the souls of all disciples the vision of the wounded, bleeding Christ. Our churches must be made to ring with the proclamation

(*Continued on page 1460.*)

The New Campbellism

By William Durban

Strange intellectual, moral, social, political, economic and religious developments are taking place in Britain, and indeed throughout Europe. All the old nations are in fermenting unrest. But the commotion is chiefly occasioned by the spiritual awakening which seems not to be realized or recognized. There must be a radical, fundamental cause for the simultaneous upheaval. All the peoples of Europe are agitated by the deepest discontent. The year has so far been one of political, ecclesiastical and industrial turmoil just across the English Channel with our gallant French allies. The teeming Italian territory, where the population is increasing faster than anywhere on earth, is a scene of massive poverty. Taxation is cruel and almost unbearable. In Germany the vast army is hideously disgraced by exposures of profligacy amongst the officers, and at each successive election the Socialists make a great step forward. Russia is threatened with revolution likely to be precipitated by the war. Austria only holds together with Hungary and other portions of the conglomerate empire till Franz Josef has passed away. The break-up of the old order in the Old World is not far off. But our dear England, the "Mother of Empires," belongs rather to the New than the Old World. The overwhelming majority of the English, Welsh, Scotch and Irish people are alienated from all affinity of sentiment with the effete systems of continental polity, and are steeped in sympathy with the free institutions of the glorious West.

The Passing of Dogma.

One most auspicious sign of the tendency of the age is the boundless inclination of men and women in all ranks of life to break away from the trammels of old and venerated traditions, and to investigate for themselves regions of thought and knowledge, of fact and science, in which, according to the practice of our fathers, they would have looked for leadership to the authority and dictation of doctors, professors and other masters. We have entered on a time when the people generally are beginning to insist on liberty to examine the origins of systems of philosophy, of creeds and dogmas in religion, and of theories in science. One result of this transition of the collective mind is the uprising of a new race of teachers and preachers in the press, in the pulpit, and on the platform. A marvelous change has taken place during my own lifetime. I vividly remember how vast crowds of people not many years ago listened, under the dome of St. Paul's Cathedral, to the eloquent High Church dogmatism of Canon Liddon, who devoutly believed in transubstantiation. At that same period the beloved C. H. Spurgeon used to declaim to still larger masses in his vindication of Calvinism. And at the same time equally earnest men like Robertson of Glasgow were beginning to declare that Moses could not have written Deuteronomy; and in science Charles Darwin was looked upon as the high priest of an entirely new system. But I have lived to see the disciples of all these teachers manifesting an entire lack of confidence in their supreme authority. A new school has come into existence. It is the greatest school of thought the world has ever seen. I refer to the school of individual liberty of opinion, of thought, of criticism, and of judgment.

The Religion of Abstraction.

A new school of thought demands new teachers and new leaders, and these exponents are not lacking. But if dogmatism has its defects on the one hand, so has the new latitudinarianism on the other. Nothing better illustrates the new tendency than the marvellous popularity of that popular genius of the English pulpit at this hour—Reginald John Campbell, of the City Temple, London. This extraordinary preacher is the man who has arisen with the hour. Why did Alexander Campbell accomplish so wonderful a work as that which inaugurated a new Reformation in America? Because he appeared at a critical juncture which called for him, and for which he was pre-eminently fitted. But a very different Campbell, and a very different "Campbellism" (if I may use the terms often levelled against the movement with which the Disciples of Christ are identified) have come into vogue. Mr. Campbell is week by week astonishing London and even the nation by his bold and original declarations of opinion, traversing all the conventional and all the orthodox currents of sentiment. He seems to have no creed, no definite belief, no respect for any of the recognized systems of denominational divinity, and no regard for the ideas which have become crystallized in the collective convictions of even the evangelical churches. Nobody can make out what Mr. Campbell believes, and in their inability to locate him most of his admirers take refuge in the idea that he is a mystic. But after all, the fascinations of poetic pulpit mysticism are weak to help us in the stress of life's rough experiences. Mr. Campbell preaches much about Christ, but it is impossible to say that he preaches Christ definitely as a Person whom we can seem to recognize. The new Campbellism is a beautiful abstraction, a dreamy transcendentalism; a mixture of Emerson and Longfellow, a glittering opalescent fabric of spiritual speculation, and an altogether incomprehensible tissue of sublimated and subjective idealisms. You may listen spellbound to this superlative preacher, feeling that he comes with an inspired message for the age, and yet you cannot carry away anything but an indefinable impression, without any addition to previous ideas, or any acquisition of a single item of information.

The Two "Campbellisms."

The old "Campbellism" we are familiar with taught an exact transcript of the ancient Gospel in modern terms. The new Campbellism is a transfiguration of metaphysics into a semblance of theology. It is full of interpretations of Christ, but it never formulates any proposition or statement which helps the mind really to understand Christ. From too many conflicting dogmatic statements invented by teachers we are passing into the abnegation of all theological propositions.

I finish by alluding to Mr. Campbell's latest exploit in the way of creating a sensation. In an article in the National Review he wrote what seemed like a wholesale condemnation of the working classes as drunken, foul-mouthed, and caring more for pay than work. This sweeping criticism has been wrenched by journalists out of its connection and has been quoted in hundreds of papers. The working classes are infuriated. A most exciting controversy is going on. Mr. Campbell refuses to withdraw or to modify his statement. Dr. Clifford and other noted ministers have expressed total disagreement with him. Here at any rate the famous preacher is definite enough. If his theology were as straightforward we should know what he believes. But it is as delightful to listen to him as it is difficult to comprehend him.

London, England.

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Prayer the Ultimate Power in Missions.

An Extract From the Address by Mrs. J. E. Lynn.

We should use the prayer power more in our conventions. Each one of the annual meetings should be made a battery of spiritual power, a mountain top of inspiration where we may be brought face to face with our transfigured Lord, and from which we go forth with shining faces and hearts burning with the fire from the very altar of God.

The prayer power should be developed more in our auxiliary societies. Too few of our women are leaders in prayer. How shall the church meet the crying need for more men for the ministry at home and for the mission fields abroad? Christ recognized but one way. Pray the Lord of the harvest to thrust forth laborers into the harvest. He would have us so deepen the spiritual life of the church that young men and women will feel thrust forth by the very spirit of God burning in their bones.

As Seen from the Dome

By F. D. Power

It was my privilege to look southward last week from my point of observation and take in the North Carolina state missionary convention. Taking the steamer from Washington to Norfolk and then the Norfolk & Southern R. R., I soon found myself among the "Tarheels" at Washington on the Tar river. The Old North state has ever been an interesting commonwealth to me. My mother, when a girl of seventeen, went from her home in western New York to Gatesville, N. C., fifty miles below Norfolk, to teach, and when, a young preacher of 20 years, I was sent by the Virginia state meeting of the Disciples as a fraternal delegate to the Christian conference over which W. B. Wallons presided in the same region, I had one of the pleasantest experiences of my ministry. Many of North Carolina's leading men in congress have been my friends, and many of our preachers and people in that state were well known to me; and then its eastern country, with its pines and its waters, is like my native heath—eastern Virginia. My route was along the coast, the region of the Dismal Swamp, into the turpentine region. North Carolina has 3,000,000 acres of swamp and marsh land. The Great Dismal and the Little Dismal swamps are as noted as its great sounds, Albemarle and Pamlico. Here are the "piney woods" and the fields of rice and cotton, tobacco, sweet potatoes and corn. Here are the haunts of the herring and shad and oyster and wild fowl. Here originated the Scrippernong, the Isabella and the Catawba grapes, and here alone we find the first, so famous for its large size, luscious flavor and delightful odor. Here everywhere are pines, from eight to eighteen inches on the stump, straight trunks running up from twenty-five to fifty feet without a limb, evergreen foliage at the top forming a canopy so dense as to shut out the sky, giving out their wealth of rosin, tar and turpentine to the value of millions yearly. Here Sir Walter Raleigh's colonists came in 1585-7, five fleets of them, all failing to find a foothold. Here Charles, in 1663, founded the "Province of North Carolina," giving it to eight noblemen, extending from the Atlantic to the Pacific, and John Locke prepared his cumbersome and complicated scheme to govern it. Here the Tuscaroras dwelt, as we may still see from the names Pasquotunk, Okisko, Chapanoke, Yeopim and Mattamus Keet. Here came finally Presbyterians, Lutherans, Moravians, Huguenots and Quakers, attracted by the broad and fertile Mesopotamias and fine climate and promise of liberty, and made their declaration of independence in Mecklinburg, renouncing all allegiance to the crown thirteen months before Jefferson's famous instrument was proclaimed.

It is an ideal trip down through this region in October. On every side one sees the cotton fields and picturesque groups of cotton pickers, the peanut stacks, the glimpses of blue water, the negro cabins and the homes of the well-to-do planters, the lumber mills and cotton gins, and the forest covered country with its 112 different species of trees. Of twenty-two species of oak found east of the Rockies, nineteen are here; of eight pines, all are here; of the five maples, all are here; of the nine hickories, six are here; of the seven magnolias, all are here; of the five birches, three are here; of the twenty kinds of timber used in our shipyards, all are here in these North Carolina woods. And as we are borne through these scenes when the autumn forest flings out its many colored banners we see the brilliant reds of the dogwood and sumac, the rich gold of the hickories, the browns and russets of the oaks, the yellows of poplars and beeches, the bronze of the cypress with its streamers of gray moss, the rainbow hues of the sweet gums and the deep, everlasting green of the cedars and pines. The road passes from the old settlement of Edenton, across the sound and down to "Little Washington," an attractive city of 8,000 good people, shaded with splendid elms and with roses and Cape Jasmine still blooming in the pretty yards. Here were the Tarheel Disciples in session.

We have 15,000 members in North Carolina, and a hundred or more came together in this state meeting. Ninety-five churches were represented by delegates or letter. There was an excellent program on C. W. B. M. day, Oct. 25, with such elect women as Mrs. Meritt Owen, Mrs. W. P. Randolph, Mrs. G. B. Latham, Mrs. J. R. Tingle, Mrs. P. B. Hall, and others. W. M. Forrest was present and spoke on India. Among the C. W. B. M. workers were Mrs. G. B. Jones, Mrs. W. H. Stancill, Miss Alice Hines, Mrs. W. K. Bishop, Mrs. S. H. Draughn, Mrs. S. A. Granger, Mrs. L. M. Omer and Mrs. W. J. Crumbler. Their cause is finding increased favor among the churches.

The missionary society was presided over by E. A. Moye, a consecrated business man, who understands well how to direct such an organization. I have not seen anywhere in my travels a better governed body. The attendance was large, the interest sustained, the business dispatched and the action harmonious. G. A. Reynolds has been employed as state evangelist, $1,224.73 raised for state work and six mission points aided. A balance of $700 was reported in the treasury. There are 112 churches in the state and 52 preachers. Among the ministers present were Meritt Owen, the pastor at Washington, H. S. Gurganus, D. W. Arnold, H. S. Davenport, A. F. Leighton, C. W. Howard, J. R. Tingle, J. J. Harper, G. B. Jones, J. C. Henderson, J. T. Brown, Thomas Green, J. T. Tyndall, D. W. Davis, W. O. Winfield, L. M. Omer, H. C. Bowen and P. B. Hall. Of business men there was a large attendance, such as Col. S. B. Taylor, Mayor W. R. Parker, A. G. Moye, Hon. W. R. Williams, N. D. Myers, P. H. Crawford, John Oden, G. W. Hodges, W. H. Stancill, K. R. Tunstall and Robert T. Hodges, mine host, who for twenty-two years has been sheriff of Washington. It is specially gratifying to see men of this character participating in our conventions. It is a matter of regret to notice the committees in our general convention are made up of "reverends." The churches should be represented in their Christian "laymen."

Able addresses were delivered by J. R. Tingle, J. B. Jones, J. I. Harper and George L. Snively during my stay. That of our Brother Harper, president of Atlantic Christian College at Wilson, specially impressed me. I have not heard the cause of education more clearly and forcibly presented in any assembly of our people. The college is co-educational. It began with 32 students and it has now an enrollment of 75. It has a picked faculty of ten instructors. Only two of the students are preparing for the ministry. The churches of Christ in North Carolina need preachers, and they should send their young men here for training. I am convinced that in every convention one of the prominent themes discussed should be ministerial education and the special claims of the ministry upon the young men of the church. Measures were adopted at this convention to ensure the larger prosperity of this infant but most important institution of learning. President Harper and his co-workers deserve the support of the brotherhood.

On the whole this missionary convention was one of the best. The spirit was most fraternal and optimistic. The "go" of the commission is evidently in the hearts of the North Carolina brethren. They have, in addition to this annual gathering of the churches, eight missions or districts which meet on the fifth Sundays in the year for general purposes of co-operation, a method which, I believe, is found in no other state. As the country preachers usually have their fifth Lord's days free it seems an admirable plan. North Carolina must do more to establish the cause in the cities. If I mistake not there are no churches of "the primitive order" in such centers as Wilmington, Raleigh, Newbern, Charlotte, Fayetteville, Beaufort, Tarboro, Elizabeth City, Greensboro, Salisbury, Statesville and many other important towns and cities in the state. The Old North state, like the rest of us, lives in a big room—room for improvement.

Church Life—Its Ups and Downs

By F. M. Green

The history of the ancient churches of Christ, as recorded in the New Testament, is of surpassing interest. The history of the churches of Christ during the last century of the Christian era, falls but little below their apostolic predecessors, in its interesting and valuable lessons. The essential characteristics of human nature and life do not vary much whether manifested eighteen hundred years ago or now, in Galilee or in Ohio. Changes, division and death characterized the apostolic churches as they do the local modern assemblies. Not a congregation planted by apostolic hands is upon the earth to-day. But the church of Christ—"the general assembly and church of the first born, which are written in heaven"—still lives. It can no more be overcome and destroyed than the "gates of Hades" could prevail to prevent the rising from the grave of the Son of God. But local churches or congregations have their rise and fall, their ups and downs, now as in the past. November 1, 1903, the church at Wilmington, Ohio, celebrated with appropriate services the 76th anniversary of its organization. Wilmington is one year younger than Thomas Campbell's famous work at Washington, Pennsylvania. It was "laid out" as a village in 1810. Its first name was Clinton, the name of the county in which it is situated; then it was named Armenia; then it was named Mt. Pleasant; and finally, February 20, 1811, it was named Wilmington. In that year the lot on which the present meeting house stands was sold for $22.75. The Baptists were the first religious people to build a house of worship in the village. In 1814 the Methodists came in; in 1824 the Friends; and in 1825 the Presbyterians. In 1828, under the preaching of David S. Burnett and James Challen, who were then young and talented Baptist preachers, the church decided to drop the name Baptist and take the name given to the disciples first in Antioch—Christian. "One woman excepted, the entire church embraced the ancient gospel." Many new converts were made and with much enthusiasm the new church began its career. Among the preachers of their early days Burnett, Challen, Miller and Jones were prime favorites. Such historic families as Strickle, Wilson, Mills, Hughes, McMannis, Lewis and Rannalls were of its charter members. November 3, 1830, Alexander Campbell visited Wilmington. On the following day (Thursday) he preached to the people who "convened from the town and county." Samuel Rogers, Aylette Raines, and Arthur Crichfield were with him on that occasion. People were present from New Antioch, Cowan's Creek and surrounding communities in large numbers. Mr. Campbell has left on record a memorandum of his visit in the Millennial Harbinger for 1830. He says: "We addressed them from Peter's discourse in Solomon's Portico. Among other positions illustrated and confirmed by the apostolic testimony, the following were conspicuous:

"1. That as mankind, however diversified in other respects, were all, as respects the gospel, distributed into two classes—the obedient and disobedient—there could, in the nature of things, be but two modes of addresses, called in the New Testament preaching and teaching.

"2. That in preaching there must be one topic in every address, as the all-ingrossing topic; and that this topic is reformation. In attestation of which the commission of John the Immerser, of the Savior as a prophet, of the twelve, and the seventy were adduced.

"3. That in the reformation proclaimed by John, by Jesus, by the seventy, and by the twelve in their first commission, the great argument was, 'for them the reign of heaven was soon to commence.' In the second commission, given after the resurrection of Jesus, the arguments were three:—

"(a) That your sins may be blotted out.

"(b) That seasons of refreshment from the presence of the Lord may come upon you.

"(c) That he may send Jesus Christ for your eternal salvation.

"4. That it is the immediate duty of those addressed in this proclamation to obey the gospel, or to reform and turn to God."

At the conclusion one young man came forward, made the good confession and was immersed by Samuel Rogers. Walter Scott also visited Wilmington in 1830 and greatly refreshed the active body of believers. Early in the history of the church the "Mormon plague" disturbed them a little; the question of organized missions was agitated, and the slavery question was a greater disturber; but out of all of them the church emerged without great damage. Substantially the church was of one mind in regard to Mormonism, missions and slavery—in favor of the second, and forever opposed to the first and the last. In 1848 J. Harrison Jones, the "silver tongue" of the pioneer preachers of the "Western Reserve," held a meeting with the church resulting in forty-eight additions. Later he held other meetings with considerable success.

In January, 1852, the church was reorganized with T. J. Melish, elder, and Charles D. Hughes, Isaac Strickle, and J. B. Posey, deacons. Up to this time the church had depended for its preaching on transient preachers; and mainly had "edified itself" under the direction of its local officers. The records of these early years are not very complete; and the gaps are often wide in the records of events. But, beginning April 1, 1851, the following persons have occupied the pulpit of the church for a lesser or a longer time: Thomas J. Melish, whose first sermon was from the text, "If I come unto you, I will come in the fulness of the blessing of the gospel of Christ"; John C. Ashley, in 1852; C. B. Egan, in 1853; William Patterson, in 1858; Edwin H. Hawley, in 1858; D. Egan, in 1860; J. C. Irvin, in 1864; Thomas D. Garvin, in 1865; William G. Irvin, in 1869; S. H. Bingman, in 1872; W. S. Tingley, in 1875; A. A. Knight, in 1877; Carroll Ghent, in 1881; C. G. Bartholomew, in 1882; W. D. Moore, in 1883; George Anderson, in 1886; J. B. Knowles, in 1886; Gay Waters, in 1889; Enos Campbell, in 1890; F. M. Green, in 1891; W. A. Roush, in 1896; A. B. Griffith, in 1898; E. J. Meacham, in 1900, who remains to this day able in his ministry and successful in his work. The terms of service of the "pastors" of the Wilmington church have usually been short. The shortest term was George Anderson's of one month; the longest that of F. M. Green, a month over five years. From 1851 to 1900, there were many long gaps and the church depended upon its local talent for "bridging." For this purpose no one succeeded better than William C. Sayrs, until recently one of the ablest members of the body.

During some of these "pastorates" the church had its "ups" and in others it had its "downs." It is not for this writer to say where the blame lay when the church was in the "downs." The historian's business is to place the facts on record. It is a sorrowful task for me to place anything on record, concerning a church where so much of my heart is left, of unpleasant character. But there were times in its 75 years of history when the candlestick was broken, and the candle almost extinguished. It is well for those who live now to know that these things were so, and fervently resolve that the history shall not be marred again with like things.

These "perilous times" were full of discussion, criticism, backbiting, and abuse. "Instead of coming to church to sing, to pray, to worship, the members came as litigants go to court." There were church trials, withdrawals, dismissals, rebukes, pleadings, and reconciliations.

The church officials were changed often, and at every election some members "went out and some went in." Some went out never to return, and the church suffered, and the world criticised. But over all these tempests

(*Continued on page 1460.*)

Our Budget

—November for state missions.

—If your church omitted the offering last Lord's day look after it next Lord's day.

—Indian summer has lengthened out its stay with us, much to the delight of World's Fair visitors.

—We continue some of the convention matter and will for some time. It is what printers call "hot stuff."

—Next week we print "Convention Echoes," just to see how the convention looks at this distance from it, and to encourage those who could not attend it.

—The Assistant Editor has been at large with a party of Nimrods from Columbia, Mo., in Southeast Missouri for the past week, and we are expecting any day to receive a bear's skin or a leg of venison by express. His extra work as press reporter during the convention entitles him to an outing in the autumnal woods.

—In the absence of the Assistant Editor the Editor has had to edit the paper between sessions of the court, in which he is one of the defendants in a lawsuit. If any apology is needed for the paper these circumstances must serve that purpose. The more we see of law the more we appreciate the gospel.

—Read the editorial elsewhere, "Each One Win One," and see how many of your congregation will adopt that motto as the minimum of his efforts for the coming year. The way to double is to *double!*

—W. W. Blalock, of Eldorado Springs, Mo., can be had to preach for a congregation near that place.

—H. M. Bandy has resigned as home missionary at Albuquerque, N. M., and will be succeeded by W. A. Fite, of Dallas, Texas.

—Sumner T. Martin has resigned as minister of the church at Bellaire, Ohio, and goes to southern California to do evangelistic work.

—Howard Brazleton has resigned as minister of the church at Ironton, Ohio, and will take charge of the church at Earlington, Ky.

—W. H. Kern desires to correspond with a church or churches desiring a pastor for 1905. Address him at 518 N. Garrison Ave., St. Louis.

—The Oliver brothers have just closed a successful union meeting at Lincoln, Kan. They are strong men and stand for the old book and for clean lives.

—E. L. Powell, of Louisville, will hold a series of meetings in the Euclid avenue church, Cleveland, O., beginning Nov. 28. Bro. J. H. Goldner is minister.

—George B. Ranshaw, field secretary of the Home Board, will attend the conventions of Alabama, Georgia and South Carolina during the month of November.

—D. D. Boyle has been called to the oversight of the church at Phoenix, Arizona. This has been a mission of our Home Board, but is now declared self-supporting.

—F. A. Wight, of Erie, Pa., has been bereaved of his good wife. Sister Wight died in Los Angeles, Cal., recently. Our sympathies are with him in this bereavement.

—The church at Albion, Ill., on Tuesday evening, Oct. 25, tendered a reception to their new pastor, Caspar C. Garrigues, and his family at the home of Brother Cole.

—The members of the Marcus, Ia., Christian church presented their pastor, William Baier, with a purse of money and sent him to the international convention—a very practical way of expressing their appreciation of a very worthy pastor.

—Benjamin L. Smith, the corresponding secretary of the American Christian Missionary Society, will dedicate our second church in New Orleans, the third Sunday in November.

—J. A. Holton will close his work at College City, Cal., Dec. 1. Any church in need of a strong preacher and successful pastor would do well to write him at once at College City.

—J. F. Callahan, Noble, O., has the volumes of the Millennial Harbinger which he desires to sell cheaply, as he wishes to make a trip south for his health. Address him as above.

—The state convention of the Y. M. C. A. of Missouri convenes at Marshall, Mo., Nov. 17-20. Some of the ablest speakers in the association will be present and address the convention.

—Miss Mattie L. Smalley, of Eureka, Ill., has just given our National Benevolent Association $100 on the annuity plan. Geo. L. Snively, St. Louis, will explain the annuity plan and the work of the association to all inquirers.

—Bro. Wm. B. Taylor, of Ionia, Mich., is expected with us at the First church on Lord's day, Nov. 13, to lead in a revival service. Bro. W. E. M. Hackleman, of Indianapolis, is to be the singing evangelist. C. C. PAVEY.

Muncie, Ind.

—Good opening for a competent director of chorus choir and vocal teacher in rapidly growing city where we have a good, live church. Only a man of good ability and character need apply. Address, Morton L. Rose, North Yakima, Wash.

—J. K. Hester, under appointment as general evangelist by our Home Board, will make an evangelistic tour in the northwest—Washington and Oregon. He is an excellent man, and renders good service to the church. His permanent address is Cozad, Neb.

—C. R. Vawter, pastor of the Weston, Mo., church, has resigned, to enter school Jan. 1. He will probably go to Christian university. Weston is building a handsome parsonage, their house having recently been lost by fire. A strong man will be needed there Jan. 1.

—The great address on "The Plea and Prospects of the Disciples," delivered by E. V. Zollars at the national convention, will be printed in leaflet form by the American Christian Missionary Society as a missionary tract. It will be sold at a very nominal price.

—We have received from Bro. R. H. Miller, pastor of the Richmond Avenue Church of Christ, Buffalo, N. Y., the manuscript of his splendid address before the Foreign Society of the St. Louis convention, on "The Program of Jesus," which we hope in due time to lay before our readers.

—H. F. Lutz, under the auspices of our Home Board, is holding a meeting in Waynesboro, Pa. Waynesboro is a city of 25,000, where we have a little band of 20 members. They have rented a church building, and with the assistance of J. A. Hopkins, Brother Lutz is trying to plant strong and well the church of Christ.

—N. Ferd Engle, minister of the church at Lincoln, Kan., has been spending several weeks at Galesburg, Kan., with his parents while sick. He is again at his post and is planning for a greater and better work at Lincoln. The church of Christ at Lincoln is a faithful flock; they are rallying soldiers for the great King.

—The national convention voted to go to San Francisco for the convention of 1905, and it should be borne in mind that they also voted a change in the date of that convention. The convention of 1905 will be held Aug. 17-24, 1905, at San Francisco. Our corresponding secretary has already taken up the matter of reduced railroad rates for this convention.

—The results of the evangelistic efforts for the week ending Oct. 31 are as follows: Baptisms, 1,556; letter and statement, 295; from the denominations, 97; total from all sources, 1,948. Two new congregations organized. The above includes several revival meetings not reported before. SAMUEL GREGG.

Farlin, Ia.

—The church at Pickering, Mo., has lately called O. J. Bulfin, of Osgood, Mo., as preacher. Brother Bulfin is to locate at that place and preach two Lord's days in each month, until January 1, when the church resumes full time preaching. All departments of the church are reported to be in good condition, and the outlook hopeful.

—E. M. Pardee, our missionary in Porto Rico, reports a strong addition to our forces in the person of Juan Rosal, an ex-priest, who has been helping the Lutherans for a few months. He has studied the word of God, and has asked Brother Pardee to baptize him. He will begin at once to preach the simple faith of the New Testament to the people.

—And now the Jews and Roman Catholics are objecting to the use of a large number of the devotional hymns used in the Chicago schools, among which are: "Abide With Me," "Lead, Kindly Light," "The Lord My Pasture Shall Prepare," etc. What kind of schools would we have if everything to which anyone objects should be taken out of them?

—The "Martin" family of Chicago have recently made an extensive evangelistic lecture and musical tour of the "Sunny South," which seems to have been quite successful in attendance at the various meetings, and in spiritual results. In one city 40 confessed Christ, in another 120. They began a meeting in a large rink at Wooster, O., on Oct. 18, which promises good results.

—An Iowa paper announces that a debate has been arranged between Rev. I. N. McCash of the Christian church, the head of the anti-saloon league, and B. F. Parker, who conducts 32 saloons in Des Moines. It has been agreed that the auditorium, seating 5,000 persons, will be the scene of the debate, and Nov. 4 was the time. Great interest has been awakened in this discussion.

—Bro. Bruce Brown, after serving the North Side (Chicago) church for nearly two years, discontinued his relations with the same on Nov. 1, taking up the work at Mansfield, Ohio. Brother Brown's stay with the North Side church was marked by uniformly harmonious work, and the separation between pastor and people was one of mutual regret.

E. A. L.

—W. H. Bagby, who recently closed his pastorate at Phoenix, Ariz., and who is about to change his address from Mokane, Mo., to Waco, Tex., may be secured at once by some good church in need of a pastor. Brother Bagby is highly recommended by many of our leading brethren and can give the best references. His wife is a strong helper in the work. He may be addressed at Waco, Tex., until further notice.

—"We are informed by the secular press in reference to the Christian church, which held its mammoth convention in the city last week, that 'of the larger bodies, this is the only one that is distinctly an American church.' This was also our conclusion. We were certain that it was not a New Testament church."—*Word and Way.*

According to this it is impossible to establish New Testament churches in America. What shall we say, then, of the Baptist churches which have been organized in this country? That is a New Testament church in any land and at any time that derives its faith, teaching and practice from the New Testament. It may be Asiatic, European or American in respect to its place of birth or field of operations.

—The brethren of Chicago are planning, with the advice and assistance of W. J. Wright, superintendent of evangelism under our Home Board, for simultaneous meetings in all the churches in the city, beginning Jan. 17, 1905. It is expected that this campaign will call attention to our people and our plea as never before; especially as they are planning for a noonday meeting to be held daily in the heart of the city.

—Our Cleveland, O., churches, always ready for every good word and work, have entered upon plans, with the advice of Bro. W. J. Wright, the superintendent of evangelism, for simultaneous meetings in that city. It is expected that every pulpit of our people will be supplied by strong, earnest men, preaching the gospel to the people. Much good will certainly result from this effort. These meetings will begin Jan. 17, 1905.

—At present this place and Soldier, Kan., are without a pastor, and will be pleased to be put in correspondence with a proper man. We can pay from $650 to $700 between the two places. We prefer a young man with some experience and good references; a western man preferred. We have good church buildings at both places, but no parsonages.

T. J. Richardson.

Havensville, Kan.

—I have been reading and do yet read with great pleasure and much profit your "London Letters" (Wm. Durban). I was especially interested in the one, "The Failure of Lord Curzon," in Sept. 22, 1904—rather his review of and remarks anent Mr. Gupta's (Madras) book bearing that title, and "The Pirate Mission to Tibet."

Stephen D. Parrish, Atty.

Richmond, Ky.

—The North Carolina convention of Christian churches closed its sessions at Washington the evening of Oct. 27. More Disciples were present than had ever attended a previous convention in the state. Our people, too, are better organized there than before and are possessed by the belief that an era of great growth in numbers and influence and usefulness is dawning for us not only in the Carolinas, but throughout all the south.

—Great crowds, we learn, are attending the Wooster, Ohio, meeting, where Evangelist Richard S. Martin and family are just beginning a meeting. Eight so far have been added and yesterday the church and opera house were both packed beyound all capacity, many being unable even to get inside and some who have not attended church for years are hearing the Bible truths. Edna Martin is the musical director and soloist.

—Cephas Shelburne writes from Huntington, Ind.: "Seven persons came forward at our Sunday evening service, and made the good confession, four of them being heads of families; six of the number were baptized on Tuesday. All departments of the work are encouraging. Our Sunday-school is crowding our room, and our auditorium will not accommodate our evening audiences. About $600 or $700 is being put into our building in the way of improvements."

—"It is a great comfort for me to know that I am in such good company, although it was not my privilege to be present in the body at the great convention. Whether I am one of the 'best' people, sure I am that I am a regular reader of the Christian-Evangelist, and especially the Editor's Easy Chair. When I tell you that the only opportunity I have of meeting with those who desire to be known by their Lord's name only is through the Christian-Evangelist, you will understand how I appreciate the paper.

"Mrs. C. A. Baird."

Washington, Ark.

—J. D. Hull closed his two years' work with the church at Parkersburg, W. Va., Sept. 30, according to his resignation of June 29. During his ministry there 170 persons have been added to the membership, and over $1,000 paid on church indebtedness. At the quarterly business meeting, Sept. 28, the congregation extended him a call for the third year, but he has declined the call and will hold several evangelistic meetings before locating elsewhere. Address him at 1319 Spring St., Parkersburg, W. Va.

—C. F. Ellis, South Chicago, who helped to organize our church in that part of the city, reports that, when the Baptist minister heard we were organizing, he urged the Disciples of Christ to unite with him, and when this was declined, he said he would resign, as he had made a vow never to preach in a town where there was one of our churches, as they were too near alike. And he did resign the work. The Presbyterians have offered their church for a revival, which is planned to begin January 1, when all the Chicago churches are to begin their simultaneous evangelistic movement. The Presbyterian minister exchanged pulpits with ours on Sunday night last. Bro. R. L. Wilson is the leader of the faithful little band referred to in the great foundry and factory portion of Chicago.

—A note from Sister Ireland, wife of the pastor of the Carondelet Christian Church, says Brother Ireland has been confined to his bed for a week with chills and fever. The illness seems to be the result of overwork. Brother Ireland has been under a severe strain for some time, and his work during the convention was the added strain that proved to be too much for him. We sincerely regret to learn of his illness and trust he will be able to take a little needed rest and recuperate his strength. Sister Ireland reports that in spite of the difficulties in the way of the Sunday-School rally, last Lord's day, they took for their watchword "one hundred scholars in our classes and one hundred dimes for state missions." "At the close of the school we were able to report 118 scholars in our classes and $10.43 for state missions."

—Secretary Geo. L. Snively went from the Washington, North Carolina, convention, which he had addressed in behalf of our Benevolent Association, to Dover to assist in the dedication of the Christian church edifice recently erected there. The money required to pay all indebtedness was quickly raised from the large audience present, and the dedicatory services made the more enjoyable by the knowledge that no shadows of debt were hanging around the new church home. This is the best church building in that growing town and will greatly help our cause there in the way of popular recognition and otherwise. Though many actually sacrificed for the sake of this sanctuary, the name of the beloved pastor, John W. Tyndall, will always be most affectionately associated with memories of its inception and completion.

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Committee on Union with Free Baptists.

Ohio—E. B. Wakefield, Robert Moffett.
Missouri—D. R. Dungan, J. H. Hardin.
Indiana—L. M. Sniff, L. L. Carpenter.
Kentucky—J. S. Sweeney.
New York—M. E. Harlan.
Michigan—J. S. Gray.
Nebraska—N. S. Haynes.
Massachusetts—J. M. Van Horn.
Washington—W. F. Cowden.

Z. T. Sweeney, President,
St. Louis Convention American Christian Missionary Society.

Business and Religion.

THE *Annuity Plan* is a marvelous success. Already $200.000 received by the Foreign Society.

Interest paid every six months during life. No risk, no suspense, no expense, no trouble and no doubt. Certainty, absolute certainty, guaranteed. Bond given to insure prompt payment. Government bond no better.

The Annuity Plan grows in favor every year. One successful business man has made six different gifts, aggregating $23,000.

For the Donor it is

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Better than a mortgage.
Better than life insurance.
Better than bank stock.
Better than railroad bonds.
Better than Government bonds.
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For the Foreign Society it is

Better than small gifts.
Better than occasional gifts.
Better than an annual membership.
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You receive an income on your money while it is doing good in the world.

Two hundred friends have tried the Annuity Plan, and all are delighted. A number of others are considering it. It is suited to rich and poor alike.

Any amount from $50 to $50,000 will be received.

Let us tell you more about it. A postal card will bring you a handsome, illustrated booklet, printed in colors, with full information, free of charge. Write to-day. Address

F. M. RAINS, Cor. Sec.,
CINCINNATI, O.

Dungan Endowment.

Let all alumni and friends of Christian university bear in mind that a movement is on foot to endow in honor of D. R. Dungan, the Bible chair in that institution. The Dungan Bible Chair Endowment Association has been organized for that purpose. Any one may become a member of this association by paying an annual fee of one dollar, and working for the proposed endowment. The books are open for the enrollment of new members, and many should at once send their names. More important still, the books are open to receive contributions towards the endowment. Let all communications be addressed to E. E. Francis, Sec., or to the writer at Canton, Mo.

H. D. Williams, President
Dungan Bible Chair Endowment Asso.

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A Business Opportunity.

The Fillmore Bros. Co., Music Publishers, Cincinnati, O., wish to secure the services of a good business man (Christian preferred) who has as much as $5,000 to invest in their stock. He need not be a musician, but must have business ability and a clean moral record. Address as above.

NEWS FROM MANY FIELDS

Ohio Letter.

November sixth was only the *beginning*, remember, of the offering for Ohio missions. It will be in order to take the offering at any time later that will suit your convenience and be the most propitious for a good offering. All indications point to the largest things in Ohio this year of all our history.

J. S. Bonham, of Frazeysburg, will preach for the church at Derby, 18 miles west of Columbus, half time.

The church at Tiffin has secured a new preacher in the person of A. B. Cunningham. Brother Smith who was there has gone to Yale for a year of study. The congregation at Mansfield has called Bruce Brown, of Chicago. We are glad to have this strong addition to our Ohio preaching force. We extend a welcome hand to Brother Brown and will pray for his success in this great field.

Aetna street, Cleveland, has found what they were looking for in F. D. Butchart who comes from Chagrin Falls. Brother Butchart is welcomed to the fellowship of the preachers of Ohio's metropolis.

Two of our young preachers have increased their strength by taking an helpmeet for them. On Oct. 12, Walter S. Pounds, of West Mansfield, was married to Miss Darsie, the daughter of J. L. Darsie, at Hiram. They will be "at home" after November first at Grafton, Pa. The Ohio Letter extends congratulations. On Oct. 20, Wesley Hatcher, the popular pastor of the Chicago avenue church in Columbus, took to himself a wife. The happy bride was Miss Alice Wilson, of Alton, a suburb of Columbus. The Ohio Letter acted as knot-tier in this case and can vouch for the strength thereof. Mr. and Mrs. Hatcher are now "at home" to their friends at 77 Chicago avenue, Columbus, Ohio. There have been 150 additions to the Chicago avenue church since the first of last February. Such a preacher deserves a wife.

W. A. Brundige held successful meetings at Hillsboro and Mowreystown and will now become pastor of the saints at Marietta. He begins on Ohio mission day at Marietta and we shall expect to see the work prosper in his hands.

Ira Durfee closed at the old Mill Creek church Oct. 28, with 43 accessions—21 men. It was a great meeting. This church was "Sommered" almost to death a few years ago and has had a feeble existence since. A. Skidmore has been preaching for them for the past nine months half time and this meeting is the result of his planning. All things considered it was really a great meeting and will redeem the church. Brother Skidmore will not give them full time. Pastor Rothenberger, of Ashtabula, has resigned. He will take post graduate work. He has done one of the most successful works that has been done in Ohio in recent years. He is pure gold himself and does a substantial work. A successor is in hand and will soon be on the ground.

John E. Pounds is now in a meeting at Hiram. He goes in the middle of November to Richmond, Va., to the old Seventh street church for a meeting. The Collinwood church will begin a meeting Nov. 13. The preaching will be done by that prince of the pulpit, Samuel H. Forrer of the Fourth avenue church, Columbus. The outlook would seem good for an excellent meeting.

G. F. Assiter has quietly folded his tent at Martin's Ferry and ferried across the river to Parkersburg, W. Va. We are sorry to lose him, but congratulate Parkersburg.

MACBETH, on a lamp-chimney, stays there.

My Index tells what chimney fits your lamp. If you use that chimney, you get perhaps twice as much light, and save a dollar or two a year of chimney-money,

I send it free; am glad to.

MACBETH, Pittsburgh.

There will be a union meeting of all Cleveland churches at Franklin Circle, Nov. 15 and 16, looking to the simultaneous meetings to be held in January. W. J. Wright will be present at these meetings and assist in the planning and make addresses. We are looking for large things from this effort and we know that it will be watched with interest from afar.

H. L. Atkinson is moving things and people at Munsen and Chesterland. In a short meeting at Munsen in which Brother Field, of Willoughby, did the preaching, there were eight added and three since. Another meeting will be held soon with M. J. Grable as evangelist. Later a meeting at Chester will be held with T. C. Lawrence, a Free Baptist minister, of Cleveland, as preacher. Thus Christian union between the two bodies is coming. Brother Hoppie, of Solon, one of our singers, is singing for a Free Baptist meeting near Cleveland. Let the mixture go on till we all cease to know where we are at, except that we are in Christ.

F. M. Field has resigned at Willoughby to accept the invitation from the brethren at Geneva. He began at Geneva Nov. 6.

Collinwood, Ohio. C. A. F.

Colorado Notes and News.

Since June 1, 17 persons have united with the Canon City church. T. H. Teel is pastor.——There were 132 additions to the Central church, Denver, last year. Since Dr. Craig's return from Honolulu, where he spent the summer, the work has taken on new life.

J. R. Yount, a preacher, until recently among the Free Methodists, united with the Central church, Pueblo, where J. H. Mohorter preaches. Brother Yount preaches at Vineland, only a few miles from Pueblo.

H. A. Northcutt is in a meeting at Boulder. The pastor, S. M. Bernard, is confident of great results. It is said that 22,000 persons have united with the church under the ministry of Brother Northcutt. I have heard that during his four years' pastorate at Kirksville, Mo., 800 persons united with the church.

The pastor of the South Broadway church, Denver, entered upon the fifth year of his pastorate Lord's day, Oct. 23. The day was filled with joy. A half dozen persons united with the church. A union communion service was held at 3 o'clock in the afternoon, in which nine churches and their pastors participated. J. H. Pickett, of the Highlands church, Denver, delivered the sermon. W. Bayard Craig, pastor of the Central church and founder of the South Broadway church, presided at the table.

Brother and Sister J. W. Maddux are doing a good work at Golden. The church manifests more life than for a number of years past. Thirty-three persons have been added to the church during the last twelve months. The congregation paid more than $100 to the cause of missions. Two families have recently moved into Golden whose presence promises to be helpful to the church. Brother and Sister Maddux live in their own home. This has an appearance of permanence.

Flournoy Payne is the new pastor of the Berkeley, Denver, church. Mrs. F. D. Pettit served this congregation as pastor four or five years. She is teaching in Denver. Six persons have united with the church since Brother Payne began his work a month ago.

Seven persons have been added to the church in Colorado City recently under the preaching of the pastor, Robert W. Moore. At the mid-week meeting Brother Moore gives an exposition of the Sunday-school lesson for the next Lord's day.

A. B. Jones, of Liberty, Mo., has been spending some time in Denver. His son, Gordon, lives in Denver, and is vice-president of the United States national bank.

Crayton S. Brooks, from Jefferson City,

American Christian Missionary Society.

Invest Money Now

In the greatest enterprise that ever engaged the thought and heart of men. Those who need the income from their investments during life, may,

Upon the Annuity Plan

receive the interest upon their money every six months, without any risk whatever, while at the same time they may have the assurance that they are assisting in bringing men to Christ.

You Never Lose.

We sign a bond for the absolute fulfillment of our part of the contract. Interest is paid the day it is due, and up to the day of your death. In other investments you assume the risks and they are often great.

It Never Fails to Pay Dividends.

During life you get your interest money; in addition you receive the blessing of God promised to those who are faithful in a few things, besides that inestimable increment of all righteous investment, a consciousness of doing what you can to advance the Kingdom. Even after you die, your money goes on doing the Lord's work and laying up treasure in Heaven to your credit.

It Does What You Cannot Do.

If you cannot preach, it preaches for you, through others chosen and competent. Even after you are called home, it goes on preaching the gospel, saving sinners and establishing churches.

$5,000 will constitute a Permanent Name Memorial Fund, the interest upon which will, in your name, keep evangelists in the Home Field while time shall last.

No Other Investment Pays in Time and Eternity.

This is the best way to dispose of your estate before you die.

Any Amount Received.

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY publishes two booklets which they will gladly send to you free of charge. Write

BENJAMIN L. SMITH, Cor. Sec'y.,
Y. M. C. A. Bldg., CINCINNATI, OHIO

Mo., is expected to take up the work in Colorado Springs, Oct. 30. L. E. Brown was the last pastor at the Springs. He did an excellent work.

The last year was the best year in the history of missions in Colorado. We can do better; we will do better. *The* work of the church is the heralding of the good news to all the people of the earth. The spirit of missions is growing.

There is no congregation of Disciples in Littleton, the county seat of Arapahoe county, but a ladies' missionary band, auxiliary to the C. W. B. M., has been organized.

E. E. Violett, pastor at Loveland, has taken to himself a wife. Mrs. Violett was Miss Hazel Bonnell, an active and useful member of the Loveland church.——W. E. Reavis entered upon his work as pastor of the Broadway church, Pueblo, Oct. 1.

Denver, Col. B. B. Tyler.

Illinois Notes.

Pike county has just held its annual co-operation meeting at Pleasant Hill. There are 21 churches in the county, several of them doing fine work. A fuller attendance at the county meetings would add greatly to the efficiency and unity of the work. But with such ministers as P. H. Bolman, F. M. Morgan, P. H. Castle, W. J. Burner, C. C. Wisher and others the cause must go forward. Another encouraging thing was that R. T. Hicks, a busy banker of Pittsfield, was president and C. E. Bolin, a busy banker of Milton, was one of the chief speakers, and both had time to devote two days to this part of the King's business. It was a splendid convention. Most of our great enterprises had a hearing, as well as the personal, local problems of Pike county. It now looks as though the county will be a living link county in foreign missions.

The church at Carrollton has no minister at present but keeps up the Lord's day meetings, Sunday-school and Christian Endeavor work. This was the home of the lamented E. Z. Craig, so long editor of the Gospel Echo.

The brethren at White Hall have a beautiful church costing $6,000 and have it nearly paid for. P. H. Bolman preaches for it once a month and the brethren conduct other services, keeping the work in good order, yet they realize that as soon as the debt is paid they must have preaching all the time.

Education day comes Jan. 15. Illinois led the states in the offerings last year. We expect it to hold its record. It is time to begin to plan for it. J. G. Waggoner.

Eureka, Ill.

Georgia Notes.

The great revival conducted by Dr. R. S. Martin, of Chicago, ably assisted by the Martin family, closed after four weeks' continuous service and profound interest. Rome is no doubt the modern mistress of narrow sectarianism. Denominational preconceptions and misrepresentations govern the meditations, sensibilities and will of the masses as with hooks of steel, yet with the consummate skill of a master, he punctured their fortifications with burning eloquence, seasoned with golden gospel truths. Never has one, under similar circumstances, stirred Rome from center to circumference before. He pulled from their hinges the gates of churchanity, and battered down the walls of sectarianism to a degree that enlisted the entire city. One mammoth tent soon became inadequate to accommodate the people, and another was erected. But on Sunday nights both tents failed to accommodate the vast assemblies. Brother Martin is a power, and his consecrated family are all gifted musicians. Thirty-five were added to the church, and if it had not been for the state confederate reunion, which came when interest was at white heat, and for which, by previous arrangement, we were obliged to give way, I believe 100 would have been the result.

Our gifted evangelist, W. J. Cocke, has just organized a splendid congregation at Statesboro, the scene of recent mob violence.

E. L. Shelnutt, editor of the Southern Evangelist, recently conducted a meeting at Hopeville, near Atlanta, which resulted in the creation of a new church.

P. H. Mears, of Monroe, has become heir to a $30,000 estate, through the death of a rich uncle. This is rather unique in the realm of the ministry. Likely he will inaugurate an endowment fund for a Christian college in Georgia.

A great interdenominational campaign is being successfully waged in Atlanta, under the able supervision of Dr. Wilbur Chapman. He has an able coterie of consecrated men of God engaged with him in this great work. The city is districted. If real, organic, spiritual union were being emphasized and promoted along with the other splendid features, the permanent results would be more far-reaching.

The writer dedicated the new church house at Maysville, where W. B. Mc Donald is minister. This is one of the best congregations in Georgia. The district meetings are being held, which will culminate in the state convention in Savannah, Nov. 15-18.

Georgia had a good delegation to our great international missionary convention. It was a great convocation of representative men and women. A miniature transfiguration scene was that on Sunday afternoon when the communion service was observed by the immense audience. Ernest Mobley.

Rome, Ga.

Virginia.

Our state convention held at Lynchburg on Oct. 3-6, was a great convention. The addresses were magnificent, the spirit was excellent, and the reports were the best.

The day services were held in the elegantly appointed Sunday-school room of the First church. The night services were in the First Presbyterian church. The Sunday-school room so pleased the brethren that several are already planning similar rooms.

Those who came from without to deliver addresses were: W. J. Wright, Washington, D. C.; Harry G. Hill, Indianapolis, Ind.; Dr. Ada M. Neil, India, and J. D. Dillard, of Missouri.

The labor report presented by the Virginia Christian missionary society was as follows: Men employed, 16; days of labor, 2,657; sermons preached, 1,745; conversions, 599; other accessions, 219; churches organized, three; churches aided, 59; Bible-schools organized, five; churches dedicated, two. This report covers eleven months, and shows an increase in accessions over last year's report which covered twelve months. The offerings from both churches and Sunday-schools this year were larger than those of last year.

November is the month for state missions in Virginia this year, and the indications are that the offering will be a good one.

J. T. T. Hundley, who has recently closed his first year's work at Norfolk, Va., has accepted a call for an indefinite period, and had his salary raised $200 per year. There have been 13 accessions in the last month.

H. C. Combs has received a unanimous call to the position of financial secretary for the V. C. M. S. This is the fourth time he has been called to this work.

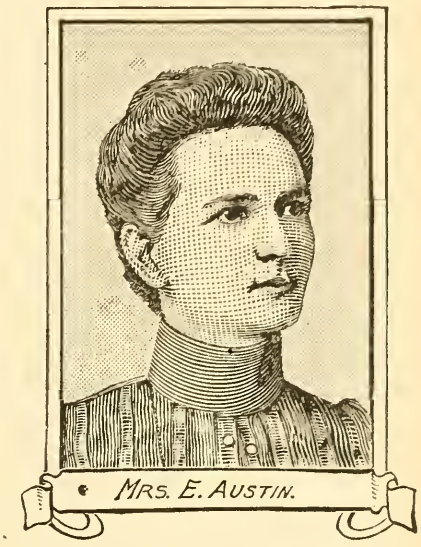
E. B. Kemm, who recently accepted the work at Blacksburg, is pleased with his field, and the people are charmed with him.

S. L. Jackson is doing good work at East Radford. The Marshall St., Richmond, Sunday-school has outgrown its quarters, and has perfected the plans by which a splendidly equipped Sunday-school room will be immediately erected. B. H. Melton is the wide-awake pastor, and W. J. Kimbrough the enterprising Sunday-school superintendent.

H. P. Atkins, of West End church, Richmond, is also talking Sunday-school room. He needs it.

Seventh street church, Richmond, under the leadership of J. J. Haley, has been undergoing repairs for the last three months. The auditorium will be opened in its new dress

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.



An interesting letter to our readers from Mrs. E. Austin, of New York City.

Brooklyn, N. Y., Nov. 9th, 1902.

A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months and I suffered untold misery. I became weak, emaciated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. You are at liberty to use this testimonial letter if you wish.

Gratefully yours,

Mrs. E. Austin.

19 Nassau St.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you, a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the St. Louis Christian-Evangelist.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Sunday, Nov. 6. On Nov. 13, John E. Pounds and wife will begin a meeting in this historic church. In the afternoon of that day a union communion service will be held. A splendid service is expected, and a great meeting should follow. H. C. COMBS.

Dedication of Christian Church, Trenton, Mo.

September 4 was a red letter day for the Christian church of this city. For many months these good people have been planning and laboring for the erection of a place of worship

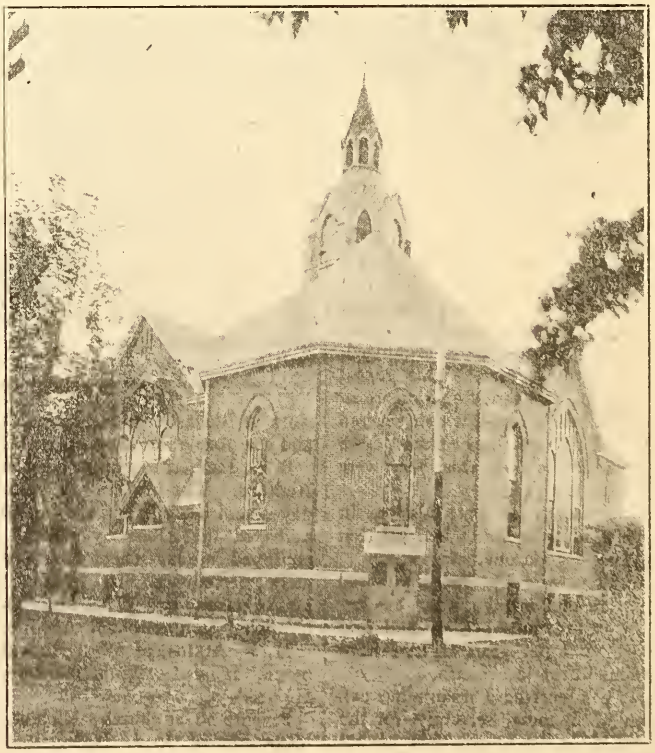


C. F. STEVENS,
Pastor of Christian Church. Trenton, Mo.

that would be a credit not only to the city but to the whole brotherhood; and now their work of faith and labor of love has been consummated in the completion of one of the finest church edifices in the country. It is the culmination of remarkable energy and consecrated service. The Christian congregation of Trenton is one of the oldest in Grundy county, having been organized in the year 1847, when a little band of Disciples, inspired by the New Testament ideal, succeeded in planting the first Christian church. Many names of the "old guard" are still to be found in the present membership of the church, their children worthily filling the seats left vacant by their departed sires. One could wish that the records of those early days had been more carefully preserved, for to read of the sacrifice and service of those pioneers would surely be an inspiration to us of the younger generation to more arduous toils and greater self-denial for the cause of the truth. The first church building was erected in 1859 and was dedicated by B. H. Smith. Prior to this Bro. T. P. Haley did some missionary work collecting together and consolidating the little band of believers. Among the names of those who have served the church, from the early days to the present time, appear: Bro. John Allen, ——— Flint, William Reed, David T. Wright, B. H. Smith, B. Lockhart, D. M. Turner, E. B. Rice, H. M. Henry, H. U. Dale, R. M. Messick, J. R. Gaff, W. H. Blank, Frank Parker, ——— Cornell, Henry D. Williams, H. W. Mitchell, T. W. Henson, J. P. Davis, Granville Snell and the present incumbent, C. F. Stevens, who has served the church almost six years.

The second church building was erected during the ministration of J. W. Mitchell. This building served the church seventeen years until it failed to meet the requirements of their increasing church and Bible-school, and made it necessary for them to build the present commodious structure. This beautiful temple is largely the result of the zeal and consecrated efforts of Bro. C. F. Stevens, who has led his band of faithful workers through all the difficulties of building up the final completion of the church. Brother Stevens is a man of splendid parts, whom everybody loves, genial almost to a fault, and these excellent traits, combined with a vigorous, sterling Christian manhood, have made him no unimportant factor in the religious life of the city.

Bro. F. M. Rains was chosen to dedicate the building to the worship of God, and he arose to the occasion and fully justified his national reputation as a prince in this line of work. In the morning he preached a very able sermon, and at its conclusion undertook the task of raising $8,000, which amount was necessary to free the church of debt, and this, considering the financial status of the congregation, was a Herculean task. Of this amount he raised $6,600 at the morning service and secured the remaining $1,400 after his evening discourse. The building is of popular modern style of architecture, with a seating capacity of 900, and the cost, including the organ, about $20,000. The church has several good Sunday-school rooms and is modern in its appointments. T. B. FORD.



NEW CHRISTIAN CHURCH AT TRENTON, MO.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

Central Missouri Farms.

Write for new illustrated list of 200 farms, with description and price of each. On the line of the projected Missouri Central Electric Railroad, shortest line between St. Louis and Kansas City, and longest electric railroad in the world. A great educational center. Seat of William Woods College for Girls, and strong Christian Church. Twenty Christian churches in the county. Best blue grass, fine stock, and general grain, fruit and stock section of Missouri. Lands lowest in the United States—for reasons which the list makes clear. Address,

GEO. W. HAMILTON & SON,
FULTON, MO.

To the Brotherhood at Large and to the Preachers Especially.

At the St. Louis convention our statistical secretary reported that we now have 11,162 churches, with a total membership of 1,233,984. One of the very important departments of our general work is that of ministerial relief. Every Disciple in this great brotherhood ought to be deeply concerned for the welfare of the worthy fathers who fought the early battles of this restoration movement, and made possible our glorious present. But for their work, our great convention and our good reports would not have been; but for them, 95,000 converts would not have been baptized; but for them, that great communion service would not have been held. Well, this is the way it stands: of the 11,162 churches only about 260 made contribution to the cause of ministerial relief last year; 32 Endeavor societies made their offerings. Of the 1,233,984 members, only about 200 made contribution to this work, other than those who made their offerings through these churches and Endeavor societies. Only about one congregation in forty remembered its indebtedness to these fathers, now aged and helpless. Brethren, I would not complain or find fault, I would only stir up your pure minds by way of remembrance. We cannot afford to be thus unmindful. We do ourselves as well as the old preachers an injustice. I have every confidence in you, brethren, and I am satisfied if your attention is called to this matter, and you give it one serious thought, you will give it your liberal support.

Now, the third Lord's day in December is the one day of the whole year for the churches to give careful and prayerful attention to this work. I beg you, brother preacher, do not neglect this matter. Preach a sermon on the relation of the present to the past; show how the work of the fathers made possible the present; how they sacrificed and received little or nothing for their labor; and how of necessity some of them, worthy as they are, must come to want; make it clear that their salaries are unpaid and that this payment rests on us; that if we do nothing else, we ought to do this. Tell your people these things, give them an opportunity, and be assured they will support this work. If, however, the time indicated is not convenient, then some other time ought to be, only do not let other duties crowd this one out of the catalogue of your good deeds. We must fight the battles of this warfare, make conquests in the enemy's country, yea, take the world for Christ, but we must not forget the wounded, suffering, dying, on the battlefield. The Lord bless us, and help us, a great and mighty people, that we sin not through neglect or indifference.

Send your church offerings, your Endeavor offerings, your individual offerings. Address all communications and make all money payable to Board of Ministerial Relief, 120 E. Market St., Indianapolis, Indiana.

A. L. Orcutt, president.

Note. It is with feelings of deep regret and a sense of great loss that we announce the retirement of Howard Cale from the presidency of this board. For nine years, since the organization of the board, with great sacrifice to himself, Brother Cale has honestly and honorably filled this place, and with entire satisfaction to those associated with him in the work.

A. L. O.

I Turned Out $301.27



worth of plating in two weeks, writes M. L. Smith of Pa. (used small outfit). Rev. Geo. P. Crawford writes, made $7.00 first day. J. J. S. Mills, a farmer, writes, can easily make $5.00 day plating. Thos. Parker, school teacher 21 years, writes, "I made $9.80 profit one day, $9.35 another." Plating Business easily learned. We teach you **Free—No Experience Required.** Everybody has tableware, watches, jewelry and metal goods to be plated with Gold, Silver, Nickel and Metal plating. Heavy Plate—latest process. No toy or humbug. Outfits all sizes. Everything guaranteed. LET US START YOU. Write today for Catlog, Agency and Offer. Address

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Kansas Letter.

These lines are written a few days before the time set for the observance of state mission day, which day is the first Lord's day in November. No doubt all the states have made arrangements for a general observance of the day among all the churches. So far as Kansas is concerned we have done our utmost to bring the value of the state work before the churches, and the importance of all the churches raising their apportionments for state work on the first Sunday in November or as soon after that day as possible. A personal letter was sent to every church about six weeks ago, following closely after this letter a large poster or hanger was sent to each church; this poster had a picture of the state board, the announcement of the state day, and some valuable up-to-date statistics concerning the work done last year by the state board. This hanger was to perform its duty by being placed in the church building in a prominent place where all the members might see it and thus gain the information desired, as well as be informed of the state day. In addition to this, a personal letter was sent to many of the preachers asking them to aid in awakening an interest by writing a short article for publication in the Kansas Messenger. By the time this letter is read the day will have passed, but not the month of November, for the entire month is to be set apart for this most important of all missionary enterprises. It is hoped, therefore, that every church in the state will take an offering some time during the month. We have received assurances from many of the churches that this will be done, and the indications point to a almost universal support of the state work this fall.

The state board is preparing to put a special evangelist in the field by the first of January on a guaranteed salary, as per the request made at the last state convention. This will require a larger outlay, but will also mean a large increase in the work and results of the work of the society. We must get ready for this enlargement. We must get past obligations out of the way, so that we will have clear sailing for the balance of the year.

Brethren, the obligation, the work, the results, the blessings, are yours in proportion to your interests and the support you render.

Topeka, Kansas. W. S. Lowe.

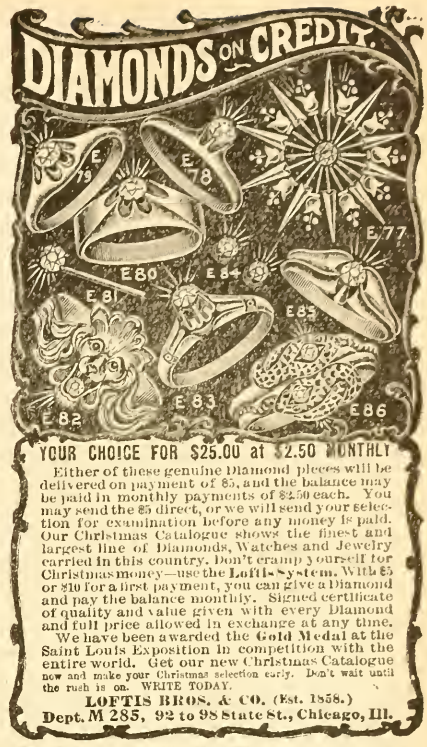
P. S. We are indeed grateful to the Christian-Evangelist for the generous aid which it has given to the various states, by a liberal grant of space in which to advertise state day. For Kansas I can say that this favor is highly appreciated, and hope the brotherhood of the state will manifest their appreciation in a material way. W. S. L.

Program of the Indiana Christian Sunday-School Association, Elwood, Nov. 23-25.

Thanksgiving rates on all railroads. The Elwood church will give all delegates bed and breakfast free. Other meals may be secured at convenience of delegate.

November 23.

10:00. a. m. Meeting of state board.
1:45. p. m. General assembly. Music in charge of Prof. W. E. M. Hackleman, Indianapolis; Devotional, T. W. Grafton, Anderson; Elwood's Open Hand, L. C. Howe, Elwood; What we came for, by convention.
2:30. Address, "The Sunday-school an Evangelistic Force," W. W. Sniff, Rushville.
Enrollment, assignment, etc.
7:30. Song and praise service, Carl Van Winkle, Irvington.
8:00 Address, "The Boy Problem," W. A. Moore, Mexico, Mo., state S. S. evangelist.



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November 24.

6:30. Sunrise Thanksgiving service.
9:30. Devotional Bible study, W. H. Newlin, Arcadia.
10:00. Sectional conference, (a) Superintendents and pastors, led by W. A. Moore; (b) Teachers in main school, led by G. W. Henry, Tipton; (c) Primary teachers, led by Miss Beulah Buchanan, Indianapolis.
11:00. Annual Thanksgiving sermon, Harry G. Hill, Indianapolis.
2:30. General conference; Sunday-school gunning—rapid fire questions with minute replies. Led by Robt. M. Hopkins, Ky. state S. S. evangelist.
3:30. Practical demonstration of primary teaching, Miss Beulah Buchanan.
7:30. Song and praise service.
8:00. Address, L. E. Sellers, Terre Haute.

November 25.

9:00. Devotional Bible study, Harry G. Hill.
9:30. Sectional conference hour. (a) District officers and general, led by T. J. Legg, state S. S. evangelist; (b) Junior teachers, led by Miss Beulah Buchanan.
1:30. Song and praise.
2:00. "The Men's Bible Class," Austin Hunter, Indianapolis.
3:00. "Sunday-school Extension," Robt. M. Hopkins, Kentucky. Discussion led by M. F. Rickoff, Ft. Wayne.
7:30. Song and praise service, Jason G. Elstun.
8:00 Address, E. B. Scofield, president state association.

For further information or programs write to O. E. Tomes, 1804 Ingram street, Indianapolis, Ind.

Louisiana Notes.

The Louisiana churches received much benefit from the great national convention, as nearly every congregation in the state was represented. We are now sounding out our slogan for the coming year, which is "On to Monroe." We expect to send our evangelist there in the spring to organize a congregation to entertain our state convention which meets there in June. There is, as far as we know, but one Disciple in the city, but we go largely on faith, and expect the Lord to continue to bless our labors as he has done in the past. The new churches which have been organized within the past three years are all doing nicely and there seems to be no abatement of zeal and determination. W. O. Stephens.

Fellowship With Christ In His Sufferings.

(*Continued from page 1450.*)

of the joy of self-sacrifice! Unto men who doubt and men who are indifferent the pierced palms and riven side of the great Head of the church must be shown, that, overwhelmed by the evidence of his own self-sacrifice, their lives may be opened to receive the mind which was also in Jesus Christ. Our sufficiency, after all has been said about methods and means, is of God and not of men. If only men's lives may be moved by the compulsion of love, then will it be true of them as it was of the great "apostle of Jesuitism" when, after he had planted the cross in fifty-two different kingdoms and had preached through 9,000 miles of territory and had admitted more than 1,000,000 persons into the church, as there came to him in the night visions of the world converted to Christ he would spring up shouting: "Yet more, oh, God! Yet more!"

I would like to have you all come with me to-night, in the close of this foreign missionary service, to a scene which has thrilled the hearts of men for eighteen hundred years, and which has undiminished power, I know, to thrill our hearts and send the fresh, red blood of a mighty, heroic purpose coursing through our veins as we turn away from this place to our homes. Would God we might all go out into the night with our minds stripped bare of every other thought. Turn back to the very beginning of this foreign missionary work, to that age when for the first time men went abroad, out of their own country, to tell the story of the cross. Paul, the apostle, having passed through Asia, is sleeping at Troas. The waves of the Mediterranean are sounding in his ears. In his sleep a vision comes. A man of Macedonia comes and asks the apostle for the gospel. He stands there in his strange dress, with his strange face, with arms outstretched, and cries, saying: "Come over and help us!" Who was that man? I ask. A man of Macedonia, you say. Why then did Paul not find him, when the next day he sailed across the narrow stretch of intervening sea and landed on the Macedonian shore? Oh, you say, it was not a real man, not a flesh and blood citizen of Macedonia. Very well; what was it, then? I will tell you. It was what Phillips Brooks declared it to be —the very heart and essence of Macedonia, the utterance, not of the conscious want, but of the unconscious need of those poor people. This mysterious man of Macedonia was the man God saw, down underneath all the heathenism and the skepticism, the follies, and the schemes, and the careless contentment of that country, "lying there hidden and hampered, and set free to go and beg for help and release from the disciples who held the key which has unlocked the fetters." Ah, indeed! The man of Macedonia was the man God saw. The man for whom Christ's wounds were opened. The same man who, coming forth to us out of the stolid heathenism, the cold indifference, the unconscious degradation of Japan and Russia and Africa and Tibet, is crying unto us to come and help, to come and bring release. But remember, the disciples must have the heart of Christ, the passion of the apostle, to see the man, to hear the call.



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Church Life—Its Ups and Downs.

(*Continued from page 1453.*)

the sun has shone. From its small beginning 75 years ago the church has had, even in its most perilous days, more than "a name to live"; and with its 419 members on its anniversary day united and happy, its usefulness cannot be measured. The anniversary services were very interesting and largely of a reminiscent character. E. J. Meacham is showing himself to be a workman according to the divine pattern, and with a praying and intelligently earnest church by his side, great things may be expected.

My own knowledge of the church goes back to October 8, 1873, when I preached there the first time. December 20, 1874, I visited them again to assist at the opening of what is now the Sunday-school room of the present building. On that day $1,900 was raised, which nearly covered the unpaid expense to that time. From March 8, 1891, to April 12, 1896, I was graciously permitted to go in and out before the people of Wilmington in behalf of the church. These to me were blessed years, spent among a people whose love and unity I can never forget. May the riches of divine love and grace adorn the future of this church, and may no clouds ever settle over it that the Sun of righteousness cannot disperse.

Kent, Ohio.

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BRO. WM. MATHEWS & SON, of 3100 Washington Ave., have hot air furnaces in their three houses. Come to them for warm rooms. Rooms, 50 cts. to 75 cts.; meals, 25 cts.; three car lines direct to Fair.

ACCOMMODATIONS for Fair visitors. Private home; modern conveniences; three car lines; special rates to parties. Mrs. Anderson, 2713 Geyer Ave., St. Louis, Mo.

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MARRIAGES.

KNOWLER—SHIPLEY—Married in Sigourney, Iowa, Nov. 1, 1904, C. H. Strawn officiating, Mr. J. W. Knowler to Miss Lizzie Shipley.

McFARLANE—OWINGS—I was called to LeRoy, Kan., the 26th of October, to unite Miss Clara Owings and Bro. Duncan McFarlane in marriage. Brother McFarlane is one of God's truest and best ministers and with such a helpmeet the work of this faithful pastor will be much strengthened. E. J. Wright.

MYERS—HESS—At the residence of the bride's parents, Olin, Ia., Oct. 19, 1904. Mr. Edgar C. Myers, of New Franklin, Mo., and Miss Alice W. Hess, the undersigned officiating. W. M. Hollett.

TRANSUE — OSBORN.—At Plattsburg, Mo., Nov. 2, 1904, by J. W. Perkins, Claude A. Transue and Miss Ella Osborn, both of Plattsburg, Mo.

WHITTEN — BAKER — At Plattsburg, Mo., Oct. 26, 1904, by J. W. Perkins, Alexander C. Whitten, of Lawson, Mo., and Miss Nannie Baker, of Clinton county, Mo.

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

BAUER.

At Bridgewater, Ia., Oct. 26, 1904, Mrs. Barber Bauer, aged 71 years, two months and 26 days. Sister Bauer leaves six sons and two daughters, besides many friends, to mourn her death. The funeral service was conducted by the writer at the church at Bridgewater and the remains were taken to Fontwell for interment. W. B. Crewdson.

BUTLER.

Seldon Henry Butler was born at Monmouth, Ill., July 14, 1852, and died at his home in Fall River, Oct. 15, 1904, hence at the time of his death his age was 52 years, 3 months and 1 day. At the age of 12 years he was converted and united with the Christian church and continued a faithful member during the rest of his life. He graduated from Abingdon college in 1871, and from the law department of Northwestern university at Chicago in 1875. In 1884 he came to Fall River and with others, organized the bank of Fall River. He was chosen its first cashier, and held the position continously until the time of his death. He was a very careful business man and depositors always felt that their money was in safe hands. In 1886 he was married to Josephine Felker. To this union was born one child, Lucille. The wife and daughter and the parents, J. W. and M. G. Butler, survive him to mourn an irreparable loss. On Aug. 19 last, Mr. Butler, while at his post of duty, suffered a stroke of apoplexy. From this he partially recovered. But on Oct. 12 he suffered a second stroke. He lingered until Oct. 15, when he died without having regained consciousness.

In his death, the wife loses a kind and loving husband, the daughter an affectionate father, the aged parents a faithful and devoted son, and our town one of its best and most highly respected citizens.

CAMERON.

Bro. Mark Cameron was born in Carlisle, Eng., Jan. 17, 1833, and died in Utica, N. Y., at the home of a daughter, Mrs. J. C. Hamilton, Oct. 13, 1904, thus having reached a little more than three score years and ten. He came to America in 1865, and located in Syracuse, N. Y., united with the church of Christ, and had been identified with its activities ever since, excepting a short residence in Canada, and the last four years of his declining life in Utica. Brother Cameron was a quiet, unostentatious man of a genial nature, warm friendship and Christian rectitude. He was a faithful servant in his Master's vineyard, and his gracious influence remains with us. Besides Sister Cameron there survives him, his daughter, Mrs. H. Hamilton, of Utica, N. Y., Mrs. W. C. Wheeler, of East Orange, N. J., Isabella Cameron, of Syracuse, N. Y., and our son, Mark J. Cameron, also of Syracuse, N. Y.

Syracuse, N. Y.

FALKNER.

Erle Falkner, son of Judge Falkner and Sister Falkner, aged 10 years and 11 months, died Oct. 24, 1904. Funeral services were conducted by the writer in the Christian church in Barbourville, Ky., Oct. 25, and the remains rest on Cemetery Hill. T. M. Myers.

REED.

Eveline Stevens Reed died at her home in Danbury, Conn., Oct. 18, aged 91 years. Sister Reed was one of the oldest and best known members of the Danbury church, and up to the death of her husband in 1886, was one of its most active members. But since that time ill health has compelled her to lay aside active duties. But she was by no means idle in the Master's service. Being unable to attend church service, she has frequently invited the brethren and sisters to meet and sing and pray with her, and celebrate the Lord's supper in her home. "One by one the saints are going."

WHITSETT.

Mrs. Mary Whitsett, wife of John W. Whitsett, and mother of C. T. Whitsett, died recently at the home of her daughter, Mrs. J. C. Black, of Anderson, Ind. Her death was very sudden, being caused by heart failure. Mr. and Mrs. Whitsett had been married fifty-three years; to this union were born six children, five of whom survive the mother. The funeral, according to Mrs. Whitsett's request, was held at Anderson. Bro. Allen B. Philputt conducted the services. Mrs. Whitsett was one of the most valued members of the congregation, having united with the Christian church at the old "Cane Ridge," near Nicholasville, Ky., when a girl, under the ministration of one of the fathers of the church, Barton W. Stone. She was seventy years old.

A TRIBUTE TO THE MEMORY OF MRS. MATILDA D. GARDINER.

Perhaps no words can better express or more fittingly illustrate the true character and life of this good woman who recently passed to her reward, than her own utterances contained in a petition she offered at our weekly prayer-meeting, when called to lead in prayer.

This petition, uttered with the tenderness, fervor and reverence of a mother in Israel, a true worshipper of God, reveals the sincere desire of her heart and the intense longing of her soul. That for which she prayed, she labored earnestly by day and by night to accomplish.

She will long be remembered for her works' sake, and this simple, direct and comprehensive petition is but an index to the volume of her works that extended throughout her long and useful Christian life of more than half a century.

Here is the prayer as she uttered it: "Our Father, we thank Thee for this hour of prayer, for Thy holy word, and for the gift of Thy dear Son, our Saviour. Help us to worship Thee in Spirit and in truth. Give us wisdom and courage to do our whole duty. Forbid that we should grow weary in the work of our Master. May those who are stronger help bear the burdens and infirmities of the weak. Wilt Thou bless all those who have made the good confession and entered the Christian life. Help them to live very near the cross, that they may be able to overcome the temptations of the wicked one. Bless Brother and Sister Walker. Give them wisdom and strength to do the work to which Thou hast called them. Give us all more of that love that was in the life of the meek and lowly Jesus, who went about continually doing good. Bless all for whom we should ask. Give us day by day our daily supply of wisdom, goodness and strength that we may be able to overcome temptations and glorify Thee and Thy Son. Hold Thou us up, and we shall be safe. Guide us and we shall evermore walk in the right way. Forgive us our sins. We ask all in the name of Thy Son, Jesus. Amen."

May the words of this brief petition, the strength and beauty of which consist in its simplicity, abide with us, and especially may the younger generation of Disciples who are now entering the church, treasure them in their hearts as a means of growth in knowledge and in the favor of God.

Sister Gardiner, whose memory we perpetuate, will be remembered as a devoted, self-sacrificing follower of Christ and the Dorcas of the congregation to which she belonged. She was also a charter member of the W. C. T. U. of this city, and a faithful worker in the cause of temperance to the close of life.

Louisiana, Mo. Clayton Keith.

AN OBJECT LESSON

In a Restaurant.

A physician puts the query: Have you never noticed in any large restaurant at lunch or dinner time the large number of hearty, vigorous old men at the tables; men whose ages run from sixty to eighty years; many of them bald and all perhaps gray, but none of them feeble or senile?

Perhaps the spectacle is so common as to have escaped your observation or comment, but nevertheless it is an object lesson which means something.

If you will notice what these hearty old fellows are eating, you will observe that they are not munching bran crackers nor gingerly picking their way through a menu card of new fangled health foods; on the contrary they seem to prefer a juicy roast of beef, a properly turned loin of mutton, and even the deadly broiled lobster is not altogether ignored.

The point of all this is that a vigorous old age depends upon good digestion and plenty of wholesome food and not upon dieting and an endeavor to live upon bran crackers.

There is a certain class of food cranks who seem to believe that meat, coffee and many other good things are rank poisons, but these cadaverous sickly looking individuals are a walking condemnation of their own theories.

The matter in a nutshell is that if the stomach secretes the natural digestive juices in sufficient quantity, any wholesome food will be promptly digested; if the stomach does not do so, and certain foods cause distress, one or two of Stuart's Dyspepsia Tablets after each meal will remove all difficulty, because they supply just what every weak stomach lacks, pepsin, hydro-chloric acid, diastase and nux.

Stuart's Dyspepsia Tablets do not act upon the bowels and in fact are not strictly a medicine, as they act almost entirely upon the food eaten, digesting it thoroughly and thus giving the stomach a much needed rest and an appetite for the next meal.

Of people who travel, nine out of ten use Stuart's Dyspepsia Tablets, knowing them to be perfectly safe to use at any time and also having found out by experience that they are a safeguard against indigestion in any form, and eating, as they have to, at all hours and all kinds of foods, the traveling public for years have pinned their faith to Stuart's Tablets.

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Sunday-School.

November 20, 1904.

ISAIAH'S MESSAGE TO JUDAH.—Isaiah 1:1-9, 16-20.

Memory verses 18-20.

Golden Text.—Cease to do evil; learn to do well.—Isaiah 1:16, 17.

In both Israel and Judah, corruption, immorality and dead formalism were fast leading to downfall. Hosea, the prophet, had been preaching the gospel of the love of God as a motive for repentance. Amos, a Judean by birth, had gone as a missionary to Israel to preach the righteousness of God and the certainty of impending doom for all who trusted in Jehovah's special favor or in mere ritual observances without regard to morality. About the time that Amos was delivering this message in the northern kingdom, Isaiah was born in the southern kingdom, the son of a different Amos, and the destined bearer of a greater message.

Isaiah is the best example of an all-round prophet. His message was moral, religious, political and social. He advocated a certain principle for the conduct of life—the principle of righteousness. He presented a conception of religion based on morality and lofty spiritual ideals. He defended a particular political policy in the crisis which then confronted Judea—the policy of rejecting all proffered alliances with foreign powers even when such alliances seemed necessary for self-defense. He depicted an ideal society, a Golden Age, in which, under the rule of an ideal king, the conditions of life, as well as individual lives, should be perfected.

The first element of Isaiah's message was an indictment of Judah for unfaithfulness and immorality. This was always an important part of a prophet's message. With it went a ringing denunciation of that spirit which relies on sacrifice as a substitute for morality (verses 10-15, unfortunately omitted from this lesson).

The prediction of punishment for sin here takes on a particularly vivid form. The calamity is represented as having already befallen—as well it might be since Judah's circle of enemies were daily closing in upon her, and destruction seemed imminent (verses 6-8).

The doctrine of the Remnant is essential to the burden of the prophets. Sin will bring destruction, but all will not be destroyed. The Lord will save a "Remnant" (verse 9) as the basis for a fresh start on a new career.

Connected with the thought of the righteous remnant through whom the seed of the nation shall be saved, is the still deeper conception of the forgiveness of sins, the cleansing of the guilty soul (verses 16-18). It is his emphasis upon this truth which is the crowning glory of Isaiah's prophecy, and which makes him in a very real and true sense the prophet of the Messiah in whom God's plan for the forgiveness of sin should find its consummation.

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free and prepaid, a bottle of Vernal Palmettona (Palmetto Berry Wine). Every reader of the Christian-Evangelist will appreciate this offer as soon as they have given this wonderful remedy a trial. It quickly relieves and cures the diseased and inflamed condition of the mucous membranes throughout the body. Every stomach trouble yields to its influence and it promptly cures indigestion, dyspepsia, flatulency and catarrh. Vernal Palmettona cures constipation, clears the liver and kidneys, relieves inflammation and cures them of disease. Inflammation of the bladder and urinary passages is withdrawn and quickly cured. Do not hesitate to write to the Vernal Remedy Company, Le Roy, N. Y., and they will send by return mail a trial bottle and booklet. Sold by druggists everywhere.

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Midweek Prayer-Meeting.

November 16, 1904.

THE SIN OF ENVY AND ITS CURE.

"Being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents."—Rom. 1:29, 30.

In Bad Company. A word, like a person, is known by the company it keeps. The word envy in this passage is in the list of a dark catalogue of sins, which make up what Paul calls a "reprobate mind." Its close association with murder, strife, deceit and malignity, marks it as one of the worst passions that can find a home in the human heart. Envy is "an evil affection of the heart, which makes men grieve and fret at the good and prosperity of others." The psalmist says: "For I was envious at the arrogant, when I saw the prosperity of the wicked."

Some Instances of Envy. Rachel envied Leah because of her fruitfulness (Gen. 30:1); Joseph was envied by his brethren (Gen. 37:11); the Jews envied Paul and Barnabas because of their splendid audiences in Antioch in Pisidia (Acts 13:45); the Jews delivered Christ to Pilate because of envy (Matt. 27:18). It will be seen from these instances that envy is a malignant passion in direct opposition to the character of God, and he who finds a trace of it in his nature, should seek by all means, and at whatever cost, to eradicate it.

How to Remedy It. (1) Cultivate love, of which it is said that "love envieth not." We do not envy one we love. If we love our neighbors as ourselves we will not envy them their prosperity. (2) An act of the will in putting it away (1 Peter 2:1, 2). Why should not one who desires to be right with God determine to put away from his heart so evil a passion as envy? But in so doing it is necessary, as the apostle says, to "long for the spiritual milk which is without guile, that you may grow thereby unto salvation" (1 Peter 2:2).

Putting on the New Man. The whole process of becoming truly Christian in character is the process of putting away evil habits and passions, and putting on the new (Eph. 4:22-25). This "new man" is being "created in righteousness and holiness of truth" after the pattern of God. The best way to empty the heart of everything that is evil, is to fill it with everything that is good, and these are summed up in Christ, who, formed within us, is the hope of glory.

Prayer. Our Father in heaven, we thank Thee for the high ideal of character which Thou hast given us in Christ Jesus our Lord, and that through His abundant grace and truth we are able to put away from our hearts and our lives that which is displeasing to Thee. Help us, we beseech Thee, to put the sin of envy from our hearts, and to cultivate in its stead the love which envieth not. For Christ's sake. Amen.

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By H. A. Denton.

November 20.

HOW TO EXPRESS OUR THANKS.—Psalm 138:1-8.

For the Leader.

We are nearing the season that brings with it our most popular holiday of the whole year. This is natural for more reasons than one. It is a day that gives expression to the most spontaneous feeling of the heart—thankfulness, gratitude. It is written in the nature of every animal of God's creation; more marked as we approach man. Every nation has some national day standing for the same sentiment—gratefulness—and, while it may have a different historical setting, yet at bottom it is the same. If this statement be too broad, the exceptions will, I am sure, be confined to the nations that know not God. All the Christian nations, all the peoples that have the normal understanding of their relation to the Supreme Being, all who know him as the God of the race as he is set forth in the Bible, must break forth into rejoicing and into song ever and anon. To us of the great American nation, Thanksgiving is dear forever because of its historical setting. The despair of the Pilgrim Fathers was the opportunity of God. The day set for fasting and mourning was turned into a day of joy and rejoicing. Can we not, dear Endeavorers, make this Thanksgiving season mean more to us and to the world around us than ever before? Can we not make this the best Thanksgiving Endeavor meeting our society has ever had?

For the Members.

1. We can thank God for blessings in the family. Count the many blessings that have come to the members of your family since last Thanksgiving. Are there not many more than you had been accustomed to think? Yes; and if you think of some sorrow that has come into your home, of some shadow that has fallen across the pathway leading to your happy home, can you not remember the sweet consolation that you received from the heavenly Father? How is it that you were ever able to bear it? Through the help of God alone.

2. Has our society not received blessings for which we are thankful beyond expression? Have we made great increase in our membership? Have we led some to accept the Master? Have we received some into our society who have come to us from other places who have been a great help to our work? Have we not been refreshed from the presence of the Lord by a glorious revival in our church? Let us praise God for this. He is our help. He is our strength. Without his help we should have failed. Or if our society has not made the progress we should have hoped to see, can we not be thankful for that divine protection and blessing that has kept our lamp from going out altogether?

3. Is there anything for which a young person in the church in the twentieth century of the grace of our Lord should be more thankful than for a place and an ability to work for Jesus? The young people's society of Christian Endeavor was the beginning of a place to work in the church. While it may be said that the young people have always had a place if they had had a mind to work, it may be called in question. It was, to be very charitable in concessions, a limited place. And to have tried to inaugurate some such work as the young people are now doing would have been to realize how narrow this place accorded the young in the church was. Let us be thankful for the place and the opportunity we have.

4. Was I a Christian one year ago? If not, have I not the greatest reason for making this a high day in my life? What greater thing could have come to me than freedom from sin? What could have been done that should awaken more grateful feelings in my heart than the redeeming sacrifice that has made my salvation sure? Who led me to the Savior? Am I not thankful to him for his assistance? He showed me the Lord. He might not have been what the world calls a great preacher, but he did for me what all others failed to do—he led me to the Savior. May I not cheer his heart by writing him a line or two in remembrance of his great work for me? Am I going to forget to, first of all, pour out my heart to God in thanksgiving for his wondrous love, for his great mercy, for the gift of his son?

Quiet Hour Thought.

Oh, Lord, help me that my thankfulness may not be upon the low plane of material things, but may I see and rejoice in the spiritual blessings that have come with the past year.

DAILY READINGS.

M.	For family blessings.	2 Sam. 7:18,19.
T.	For revivals.	Ezra 9:8,9.
W.	For deliverance.	Ps. 18:6-18.
T.	For happiness.	Ps. 92:1-4.
F.	For salvation.	Ps. 98:1-3.
S.	For a chance to work.	1 Tim. 1:13,14.
S.	How to express our thanks.	Ps. 138:1-8.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ALABAMA.

Birmingham, Oct. 25.—I recently closed a good meeting at Talladega. Was helped by my brother, S. P. Spiegel, state evangelist, and my wife. We began with an audience of 24, closed with 1,600. We had no church, but we have one now with 46 members. Nine baptisms, two Baptists, three Methodists, and 34 by letter, statement and reclaimed. It was one of the best meetings of my life. The church has gone to work to secure a house of worship.—O. P. SPIEGEL, general evangelist.

CALIFORNIA.

Oakdale, Oct. 25.—We just closed a two weeks' meeting, and while we did not have any additions we do not consider the meeting a failure by any means, as much good was done in other ways. Sister M. M. Shields, of Fowler, conducted the singing and received much praise for the spiritual manner in which the work was done. She will go for the free will offerings and entertainment.—J. D. HART.

Ukiah, Oct. 31.—Three additions yesterday and one on Oct. 23; one confession.—O. WILKISON.

CANADA.

Toronto, Cecil St.—Bro. A. T. Campbell has labored with us over a year, with fine results as to audiences. More outsiders than ever are attending. Our services on Oct. 16 witnessed three confessions, and one on Oct. 23. Disciples in Ontario are just now preparing for their half-yearly offering for home missions. We aim at $5,000 for this year.—R. B.

ILLINOIS.

Granite City, Nov. 1.—Ten additions at four regular services during October at Alton. Outlook very favorable and encouraging there. —M. M. McFARLAND.

Quincy, Oct. 31.—Three additions here yesterday, at the regular services—two by letter and one by confession and baptism—and four additions the week previous.—WALTER M. JORDAN.

Mt. Sterling, Oct. 15.—I preach farewell here to-morrow night, and move to Augusta next week to take charge of the church.—N. E. CORY.

Windsor, Oct. 24.—We closed one week's meeting at Janesville including Oct. 9, with five additions and good interest. We had fine meetings at our regular appointment at Hindsboro, Oct. 23, with nine additions—one family of six by letter from Cumberland Presbyterians and three confessions. Work is in good condition.—A. H. HARRELL.

Cooksville, Nov. 6.—Closed a two weeks' revival at Brunswick, Ohio, with 46 added to the saved. Started here Nov. 3. Prospects good for a revival.—EVANGELIST J. BENNETT; T. T. HOLTON, pastor.

INDIANA.

Indianapolis, Oct. 31.—Two added at North Park church yesterday. Eleven added during October. There were 114 in our business men's Bible class yesterday.—AUSTIN HUNTER.

New Albany, Oct. 25.—On the third Sunday in this month I preached for Bro. J. R. Reid at Knob Creek, Ky., and after the morning discourse, I immersed three young ladies, who were received into the fellowship of the church at the evening service. We had a full house at both morning and evening meeting.—N. R. DALE.

Shelbyville, Oct. 24.—Six additions at my regular services yesterday. Two the preceding Sunday. We are having additions every Lord's day.—H. O. PRITCHARD, pastor.

Crawfordsville, Oct. 26.—Three baptisms at Portland Mills in a short meeting.—J. P. DAVIS.

Gas City, Oct. 24.—Our meeting with Evangelist J. A. L. Romig closed on Sunday evening, Oct. 23, with 36 additions, 29 by confession and baptism, and seven by statement. The meeting lasted over five weeks. Brother Romig used a stereopticon. The lectures were a positive help to the meeting. The night following his temperance lecture seven made the good confession.—R. E. STEVENS, minister.

Muncie, Oct. 31.—Another by confession yesterday at Central church. We are having frequent additions at regular services. Our audiences are excellent. B. F. Aspy, of Eaton, will conduct our revival services in December. We anticipate a great meeting. Our prospects for a great work are very bright. We are repairing our building.—C. E. SHULTZ, minister.

IOWA.

Albia, Oct. 31.—Commenced meeting with the brethren at this place one week ago last Sunday. W. J. Hastie is the pastor. Thirteen additions to date. Audiences too large for church building. We continue.—HAMILTON & WILKINSON, evangelists.

Oskaloosa, Oct. 30.—One addition by confession at South English, last night. We organized a Christian Endeavor society.—DANIEL GEORGE COLE.

Oskaloosa, Nov. 2.—Oct. 30 I had the pleasure of preaching at Kirkville, this state, a town of about 400 inhabitants with three churches, one being devoted to primitive Christianity. They gave me a hearty welcome and after listening attentively to my sermons, gave me a call for half time. I am only 17 years of age so, perhaps, the title "Boy preacher," is not clear out of place.—G. L. ZERBY.

Des Moines, Nov. 4.—Closed a 29 days' meeting at Clio, Oct. 30, with 61 additions, 53 being by confession,—W. S. JOHNSON, Bible-school evangelist.

Marcus.—We have had two additions here recently, one by baptism and one by statement. Our work prospers.—WILLIAM BAIER.

Sigourney, Nov. 4.—Two added by baptism recently at Lancaster.—C. H. STRAWN.

Murray, Nov. 3.—Our evangelistic meetings closed Friday evening, Oct. 28, after running 26 days. Mrs. Clara Hazelrigg did the preaching, which was excellent. The immediate result was 30 accessions—25 by primary obedience, five by statement.—C. E. POMEROY.

Mt. Auburn, Oct. 31.—Just closed a meeting here. There were nine additions to the church—four by primary obedience, three reclaimed, two by statement. We have lately purchased a new church bell. Begin a meeting at Finchford to-morrow night.—C. L. WALKER.

KANSAS.

Jewell City, Oct. 31.—There were three added to the church at last night's service—two by letter and one by confession. All departments of the church are in good working order.—B. A. CHANNER.

Herington, Oct. 31.—One by letter and one by confession yesterday. W. S. Lowe, our state superintendent of missions, will be with us Nov. 20 and formally dedicate our new church building. Our intention is to follow the dedication with a meeting, if we can secure an evangelist.—F. M. McHALE.

Eureka, Oct. 28.—Two added at Eureka since last report.—G. F. BRADFORD.

Leavenworth, Oct. 31.—Seven added here since last report. Twelve in the last month at regular services.—E. J. WRIGHT.

Mayfield, Nov. 1.—Began meeting here today. Lectured last night in Comanche, I. T., before a large audience. We will begin meeting there Nov. 15. Last Sunday I preached three times, baptized one person, married one couple and drove 14 miles. Who can beat that for one Sunday's work? The outlook is hopeful in Oklahoma if my extreme hobby riding brethren will keep cool, be sweet and hold their temper—I mean both sides of extremists. We must hang together or be hung separately. —JAMES ZACHARY.

MICHIGAN.

Saginaw, Oct. 26.—Two confessions Sunday night. This makes four recently not reported. Are looking forward to another prosperous year for the cause here.—J. S. RAUM.

MISSOURI.

Lamar, Oct. 31.—Three added yesterday and one the Sunday before at regular services. —S. W. CRUTCHER.

Shelbyville, Oct. 28.—We are in a fine meeting here. Will be here one month, and then go to Shelbina for a month. My permanent address will be Moberly. Churches wanting meetings may address me there.—J. N. CRUTCHER.

Troy, Oct. 26.—Evangelist E. S. Frazier, of Indianapolis, began a revival meeting for the Christian church in this city, Oct. 22. Fine audiences greet him; much interest manifested; sermons greatly enjoyed. One confession last night. Prospect for a glorious meeting excellent.—WILLIAM FRAZIER.

Bonne Terre, Oct. 28.—One confession and baptism at my regular appointment last Sunday.—JNO. G. M. LUTTENBERGER.

Kansas City, Budd Park, Oct. 25.—There have been two baptisms and three received by statement the past three weeks. The outlook is encouraging.—ERNEST HOLMES WILLIAMSON, pastor.

New Franklin, Oct. 22.—Seven confessions and baptisms.—ARTHUR W. LINDSEY.

Hamilton, Oct. 27.—Meeting here starts out with fine interest. The church is taking hold nicely. On account of a recent change in our program, we have an open date for a meeting to begin about Dec. 1. Write us here at once.—LAWRENCE AND EDWARD WRIGHT.

Mercer, Oct. 26.—I closed a meeting at Mercer last Sunday night with six additions. Church set in order and greatly revived. Began a meeting at Modena last Monday night with large audiences, and prospects good for a good meeting.—JAS. SHARRATT.

St. Joseph, Oct. 14.—Our meeting at King Hill Christian church, which began Sept. 4, closed Oct. 10 with 90 who responded to the gospel invitation. This is more than 125 per cent added to the membership. The meeting was a great success, and everybody was delighted with Bro. W. A. Moore, corresponding secretary of the Missouri Christian Bible-

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school association, who did the preaching. —N. ROLLO DAVIS.

Memphis, Oct. 31.—I just closed a nine days' meeting at Bible Grove with five confessions, four of them men. I have had 40 additions to the church since Sept. 18, and 24 have been men and boys.—M. J. NICOSON.

Carrollton, Nov. 2.—We closed last evening a ten days' meeting with Pleasant Valley. Results: Two from the Baptists, two from the (New Lights) Christian connection, three from the Methodists. These last five were immersed into Christ. And four by letter and relation, making a total of 11 added to the congregation. Bro. E. H. Kellar was with us two nights. He preached once; assisted in song and prayer services.—J. J. LIMERICK.

Troy, Nov. 5.—At close of second week here, four were baptized.—E. L. FRAZIER, evangelist; E. J. LAMPTON, pastor.

Kidder, Nov. 5.—We have just closed a meeting here with three additions by confession and baptism. Bro. J. H. Painter did most of the preaching. He preached the best series of sermons I ever heard him preach. The meeting was well attended from the first. It was a spiritual uplift to the church, and will do us good. My next meeting will be at Coffeeburg.—C. E. HUNT.

Joplin, Nov. 1.—We have just held a two weeks' meeting at Alexandria, with five conversions.—SIMPSON ELY.

St. Louis, Nov. 4.—There were 10 accessions—9 by primary obedience to the Fourth church in this city in October.—E. T. MCFARLAND.

Weaubleau, Nov. 3.—I just returned home from Buffalo, where I held a week's meeting near there, for Union Home church. There were seven added to the church, four confessions, two from the Baptists and one reclaimed, four the last night. I will assist R. C. Harrell at Antioch church near Pittsburg next Monday.—S. E. HENDRICKSON.

Shelbyville, Nov. 3.—We are having a great meeting. Bro. James N. Crutcher, of Moberly, Mo., is doing the preaching. Large audiences flock to hear him night after night. Meeting 10 days old. 14 confessions.—CLARENCE E. WAGNER, pastor.

NEBRASKA.

Fremont, Nov. 2.—Dr. E. W. Elliott, of Kentucky, closed an excellent meeting last Sunday evening. The best of preaching, received the best hearing and made the best impression we ever had, sixteen added.—MRS. W. A. COLLINS.

NEW MEXICO.

Roswell, Oct. 23.—Four added to the church here to-day; also one not previously reported. —C. C. HILL.

NEW YORK.

Buffalo, Oct. 31.—I have two more confessions to report here—a husband and wife. The Richmond Ave. church is in a series of meetings with S. M. Martin of St. Louis as chief speaker.—B. S. FERRALL.

OHIO.

Chesterland, Oct. 25.—The church at Fowler's Mills has just held a short meeting with F. M. Fields, of Willoughby, O., as evangelist. Eight were added—four by primary obedience—and the whole church was revived. The teachers' training assembly of Geauga county, lasting one week, was held in this church Aug. 22-28, and did us much good.—H. L. ATKINSON, pastor.

Raymond, Oct. 26.—We are in the third week at "old Mill Creek" with 29 added and deep interest. This is a country church and the whole community is stirred. The meeting should continue at least four weeks, but engagements compel me to close at the end of this week. I am open for engagements after new year's. My permanent address is Painesville, O.—I. H. DURFEE, evangelist.

Cincinnati, Oct. 26 —Nine added since I came here Sept. 1.—HOWARD CRAMBLET.

East Liberty, Oct. 29.—Bro. Ira H. Durfee, of Painesville, has just closed a meeting at my preaching place, the old Mill Creek church of Union county, one of the most wonderful and successful in all its history; 43 additions in all; none, I think, under 16, and 21 men and 22 women. The church has been under a cloud for years, but is now ready for work. Brother Durfee should be counted among our best evangelists. His sermons are clear, scriptural and convincing, yet kind to all.—A. SKIDMORE.

North Eaton, Oct. 28.—A meeting with home forces just closed, resulting in seven additions—five baptisms and two by letter. We look forward to a very pleasant and prosperous year's work.—ROBERT B. CHAPMAN.

Martin's Ferry, Nov. 3.—One accession on Sunday by confession and one at a recent prayer-meeting by statement.—G. F. ASSITER.

OKLAHOMA.

Aline, Oct. 27.—Preached here last two evenings and organized a Berean society. Any church or place wanting revival meetings may write me here.—THOS. J. EASTERWOOD.

Gutarie, Oct. 25.—Sang in the Christian church here Sunday. Go from here to Weatherford to assist J. V. Updike in a meeting at that place. Permanent address is Benkleman, Neb. —CHAS. E. MCVAY, singing evangelist.

Timberlake, Oct. 25.—Am in a meeting here of two weeks; 18 by statement, four confessions. We are building a nice church 28x40. —R. S. SMEDLEY.

Weatherford, Nov. 1.—Our meeting starts out with large audiences. Three confessions last night. J. V. Updike is the evangelist. My next engagement is at Burlington, Kansas. My time for spring meetings is not all taken yet. Permanent address, Benkelman, Nebraska. —CHARLES E. MCVAY, singing evangelist.

Aline, Oct. 31.—Closed a good short meeting here last evening; fine audience and good attention while we preached on the great salvation, from Heb. 2:3. Organized another Berean society, and we secured some 50 members. I love to stir people up to read God's word. If you also would like to do so, write.—THOS. J. EASTERWOOD.

Shawnee, Nov. 4.—There were three additions at our last Sunday's service. We begin a meeting here Nov. 14. Bro. Vertes Williams, of Stillwater, will assist us. We exchange meetings.—GRANVILLE SNELL.

OREGON.

Dallas, Oct. 24.—Five additions to the church here at regular services since last report. Two by statement Oct. 2, and three by confession and baptism yesterday. The work is moving along nicely, congregations increasing in size, and interest growing.—G. L. LOBDELL, pastor.

PENNSYLVANIA.

Philadelphia, Oct. 31.—The Kensington church, Philadelphia, on Oct. 13, tendered their pastor, Caspar C. Garrigues, and his family a reception at the church. Brother Garrigues goes to Albion, Ill. A report for the year showed a total of over $2,000 raised. Over $100 was given to missions. Current expenses for the year were paid to date; $375 applied on building, and floating debt greatly reduced. Substantial gains were made in membership of the church, Bible-school, C. W. B. M., and Junior C. E. The entire work of the church was unified and strengthened. Bro. W. A. Sherwood has been engaged as temporary supply.

Waynesboro, Nov. 3.—Bro. H. F. Lutz, of Harrisburg, was sent here by the A. C. M. S. to preach for us in a meeting. He began Oct. 17. We are in the third week. There were three confessions to-night. We pray for a great ingathering. We have an option on a fine corner lot. Brethren, pray for us.—J. A. HOPKINS.

Pleasantville.—I will begin a mission meeting here Nov. 10. Sister Margaret Windsor, of Muncie, Ind., will have charge of the song service.—THOMAS MARTIN.

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EXTRACT

SOUTH CAROLINA.

Charleston, Oct. 24.—One addition by confession and one by statement from the Baptists yesterday; and one by confession Oct. 9.—W. D. ROSS.

TEXAS.

Decatur, Oct. 31.—We are in a meeting at Decatur, with 15 accessions to date. We had a packed house last night and eight accessions, seven of whom were confessions. We have had seven other baptisms in our meetings of late that have not been reported, which makes 15 baptisms in this report.—JOHN A. STEVENS.

Marfa, Oct. 27.—Arthur Jones closed a meeting for us at Valentine last week. There were 21 additions, 15 by baptism. Considering the surroundings I have never known a more successful meeting. There re only 15 or 20 families in the town. The evangelist was overpaid and a purse of over $40 was presented to the writer. Those who wish Brother Jones in a meeting can address him at Thorp Springs.—T. D. SECREST.

WASHINGTON.

Ellensburg, Oct. 24.—Our meeting of three weeks closed last night with packed house and people turned away. We had 20 additions. Have been here seven months and have had 36 additions; about one-half by baptism. Outlook hopeful.—C. H. HILTON.

Oaksdale, Oct. 29.—The tent meeting held in Rockford, Wash., by Evangelists McConnell and Webb began September 15 and closed October 27, with 63 additions—54 of the number were confessions. The membership was more than doubled—the church of Christ is now the leading church in Rockford. We continue in the evangelistic work with J. N. McConnell and go to Oaksdale, Washington, next, beginning Sunday Oct. 30.—GEO. A. WEBB, singing evangelist.

WISCONSIN.

Milwaukee, Oct. 31.—We had 12 additions during October. Outlook is great.—C. M. KREIDLER.

Changes.

W. L. Swinney, Weatherford, to Abilene, Texas.

J. A. Beattie, Buffalo, N. Y., to Lincoln, Neb.

Hugh T. Morrison, 502 B Ave., to 808 C Ave., Lawton, Oklahoma.

W. H. Willison, Toledo, to Geneva, Ohio.

People's Forum.

Restoration of the Family Altar.

I wish to say that I now hail the arrival of the CHRISTIAN-EVANGELIST with joy and gladness, but I must grumble a little about two articles on the atonement which appeared several months ago, which I thought would have been more nearly at home in a fifteenth century journal. Some others appeared later on from other pens on the same subject, which, when we had read, we felt more than repaid for all that we lost on the former ones. I hope every reader may have read them closely.

That kind of symposium you had some time ago on the subject of restoring the family altar—has it fallen through? I have heard nothing on the subject for a long time. How I wish we could learn how to pray! One thing is certain, perfection comes only by practice, in praying as in everything else, and where is a better place to practice than in the presence of one's family? Still, there are several reasons why men do not worship with their families. The most of men, especially Christian men, like to be consistent, and the family altar implies a degree of piety which they have not attained to, and they excuse themselves on that account. The truth is they are not quite ready or willing to come down to such a close manner of living, so they think it better not to make any false pretense. Then again, these twentieth century people are a fast people, and we've got to study them. They want everything on wheels, and the family altar is still resting on skids, and the supply of home-made soap is exhausted, and the factory soap won't work; so they have left the family altar in cold storage. The phrase we use, *go back* or *back to*, is unfortunate. They don't like the idea of going back; they want to go forward. Now, can't we change the wording of the proposition so as to bring them to understand that it doesn't mean to go to the rear or lag back, but that it really means *go forward*, regain, restore, bring up, to press forward?

Now, if we can do that I don't believe it will be long until they will bring out the family altar mounted on wheels and running in the front rank of the procession, where it should have been kept all the while. One thing is certain, that is, we cannot restore the primitive church without prayer, without the praying habit, and if the habit is not contracted in the home, the chances are that it never will be formed at all.

Brethren, we have not yet gleaned all the light from the sacred word, but have we not gleaned more than we have vitalized? Do we not excel all Christendom in knowing better than we live? Now, whether history is about to repeat itself in regard to our reformation or not, it is very certain that all the Disciples, male or female, who are not walking in the light they have, by such failure have sidetracked themselves individually, for our heavenly Father dispenses the light only as we walk in it. So no light can go through those to the world who do not walk in it themselves.

Bowling Green, Fla. D. D. MCLEAN.

❁

Let Us Make Ourselves Understood.

Frequent discussions in our papers, as to admitting the pious unimmersed to full membership in our churches, suggest that immersionists owe it to themselves and to the cause of biblical Christianity to give to the world a completed translation of the Bible. With such a translation, widely introduced, they would cause good people of all denominations, and those outside, to understand that the issue is one of translation, and not interpretation. This fact is but dimly apprehended by the people at large, and our work is with the people. The English version is the people's Bible, and not the original Hebrew and Greek Bible.

In our English version the commandment of our Lord, as to baptism, is obscure. The people do not read, in their Bible, repent and be immersed.

The prime movers in this plea, for the restoration of biblical Christianity, attached much importance to their attempts, in conjunction with certain Baptist brethren, to secure such a translation. Their judgment in the matter was certainly correct.

Has not a peculiarly favorable time arrived for attaining this end? The American revision requires only the translation of this one family of words, baptize in and cognates, in order to furnish the world an approved version of a complete translation. If this could be accomplished, and such a translation were used in public and in private, our reason for practicing immersion would be more generally understood. JOHN C. HAY.

Hollywood, Cal.

❁

A Festival of Faith.

No more fitting climax could have been had to our conventions at St. Louis than the service at Festival Hall. It was truly a festival of faith. It was a grand peroration to the week's ardent advocacy of the precious plea of the Disciples of Christ for the individual consecration and collective unification of all Christians for the Christianization of a sinning and suffering world. Free from the spirit of sect, full of the spirit of the Savior; partyism lost in principle, vain tradition lost in very truth; essentials rather than eccentricities, axioms rather than accidentals, missions rather than visions, commanded the attention of the mighty host. Candid yet courteous, confident yet charitable, concise yet comprehensive, heroic yet humble, was the pronouncement of Washington's Bishop.

He marshaled the facts of our history, he stated the basis of our philosophy, he gave the grounds of our hopes, with all the finish of a master's hand. He stood before as the sage and seer, with all the accuracy of the scientist and all the devoutness of the saint. Faith in the conquering Christ, faith in the unity of his people, faith in the overthrow of sin, faith in the triumph of righteousness; all these received a bracing tonic at Festival Hall and we go forth and wait and watch and pray another year, with our cares soothed and our visions cleared and a prophecy of well earned success crowning our labors for the Lord.

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Family Circle

The Century's Call.

Deep unto deep, it calleth,
The century's dominant cry;
Over the desert and over the plain,
Over the peak and the mountain chain,
Under the thrilling sky,
The voice of mighty peoples,
And the tocsin of war and woe,
From east to west 'tis sounding,
And a man must rise and go.

He must leave the hearth of his mother,
And fare to the northern zone,
Traverse the waste and dare the dearth,
Know the moods of the desolate earth,
Live in his tent, alone.
For the century bids him hasten
To find her hidden wealth,
The lore she guards and the treasure
She only yields by stealth.

A man must fear no peril,
He must ride like knight of old
To tourney and tilt, with a good right hand,
That cleaves to the hilt for the love of the land,
And here's to the soldier bold!
Who is pure of thought and action,
Who is ready to serve his age,
Who cares for the thing he doeth,
And not for the soldier's wage.

Deep unto deep, it calleth,
The century's urgent cry.
Splendid and strong is the century's song,
Valor and love to the battle throng,
And it may not pass you by.
From east to west 'tis sounding,
The call for the brave and the true.
O lads with pulses bounding,
That cry is meant for you.

Wherever the need is greatest,
Wherever the ill is worst,
Over the city's thousand thick,
Over the deserts of stone and brick,
Over the lands accurst,
The cry for help is pealing,
Bitter with want and woe,
O brother, if you hear it,
A man must rise and go.

—Margaret E. Sangster, in Youth's Companion.

❁ ❁

LLOYD BAXENDALE.

By G. P. RUTLEDGE.

Author of "Pledge in Sermon."

CHAPTER VII.

MONDAY.

The next morning, Mr. Randolph and the minister met in front of Randolph & Son, Bankers (although the senior member had been deceased several years, the old firm name was retained).

"You are out early this morning!"

"Yes. My train leaves at 10:30, and I neglected on Saturday to supply myself with funds for the trip."

"What trip, may I ask?"

"My vacation. I have a hunting expedition scheduled for this week and must start this morning to meet my companions."

"Ah, yes, I remember now, that you told me; but I had forgotten it. So much out of the ordinary has transpired recently, I find it difficult to keep well balanced."

Looking intently into the minister's face, Mr. Randolph continued, "Do you think it prudent to be away just at this time, Mr. Baxendale? You know, the board has its monthly meeting to-night."

"Yes, I think it wise for me to be away. I want the officers to be untrammeled, and if I should attend the meeting or even remain in the city, it might, to some extent, intimidate their course. Besides, I had arranged the trip before I knew anything of this trouble, and I always make it a point, if at all possible, to keep my engagements."

The minister then consulted his watch, stated that he would have barely time to make his train, and extended his hand. Taking it, Mr. Randolph said: "I shall do my best to allay the troubled waters, but I fear your sermon, yesterday, has greatly multiplied my difficulties."

"Don't pour too much oil on the waters," replied Mr. Baxendale, with a smile, "let the brethren solve the problem according to their judgment."

The minister boarded a car and Mr. Randolph entered his office. Opening the door into his reception room, he found himself confronted by Messrs. Cunningham and Steele.

"We are early visitors," began Mr. Cunningham, "but as we have called on church business, perhaps you will excuse us."

"Certainly, come in," responded the banker as he led his visitors into his private office.

"Rather sudden, the pastor's resignation," said Mr. Steele as they were seated.

Mr. Randolph looked interested, but said nothing.

"Yes," added Mr. Cunningham, "but I have been looking for developments. Evidently, the pastor has overheard some of the criticisms passed upon him at the church."

Still Mr. Randolph remained silent. He knew the hostile attitude of the two men, and was trying to decide how he might forestall any underhanded effort to do the pastor an injustice.

"I presume he will be at the board meeting to defend himself. Do you think he should be admitted?" These remarks were addressed by Mr. Cunningham to Mr. Randolph.

"Gentlemen," was the emphatic reply, "the pastor may not be sound in every particular, but he is honest and a perfect gentleman. When he presented his resignation, that the officers might weigh and decide upon the situation, he meant it. If he so desired, he could encourage those who sympathize with him, both in and out of the board, and either retain his position or split the church. But he is entirely unselfish in this matter, as he always is, and will not give the board any trouble. If he were in the city, he would not think of attending the meeting to-night—unless invited to make an explanation of some kind—nor would he, in any way, try to influence members of the board or church in his favor. I will say, furthermore, that he will not be in the city again until September. He has gone on his vacation, according to arrangements made several weeks ago. I met him as he was starting this morning."

This information was good news to Mr. Randolph's visitors, but they were made to feel somewhat uncomfortable by his manner of conveying it.

"What did you think of the sermon?" asked Mr. Steele, as he arose.

"I am very sorry it was delivered, inasmuch as it ended so disastrously. I must say, however, that it contained some truth. But this is neither the time nor the place to discuss its merits or weakness. I fear it will engage our attention quite laboriously to-night," answered Mr. Randolph, showing some restlessness.

"I hardly think it will be necessary to discuss it at any great length. Such a sermon will fall of its own weight," said Mr. Cunningham, as they took their departure.

Mr. Randolph applied himself to business until one o'clock and then went to the Business Men's Club, where he usually spent a pleasant hour lunching with congenial friends. The three men with whom he occupied a table, had preceded him, and when he arrived they were engaged in a heated argument.

"Here is Randolph!" exclaimed Major Burns. "He is a pillar in the Poplar Square church, and we will leave it to him."

"What is the question at issue?" asked Mr. Randolph, taking his accustomed place and picking up a bill of fare.

"Mention was made of Dr. Baxendale's resignation, and before we knew it we were up to our eyes in a theological discussion! The Major champions the minister's cause, and Stenger and I are inclined to take issue with him," answered Dr. Racy.

"I am a member of another denomination. Nevertheless, I feel interested in the affair, and certainly think the resignation ought to be accepted," said Mr. Stenger.

"So do I," interrupted Dr. Racy. "When a minister is out of harmony with his denomination, he has no right to occupy one of its pulpits. While a communicant of another church, I belong to the same denomination as the Poplar Square church, and naturally feel a deep interest in this episode. I hope Randolph and his fellow officers will not shirk their duty. There is a growing tendency upon the part of ministers, nowadays, to liberalism, which I concede to be very injurious to the time-honored history of the denominations—and Christianity as well—and I think an example should be made of Baxendale. It ought to have been

done long ago. I, myself, heard him refer to creeds in an uncomplimentary way in a Christian Endeavor speech at our church last winter."

After listening attentively to the views of his two friends, Major Burns transferred a part of the order, which had just been brought, to his plate, and said; "Well, gentlemen, I have never been a member of any church—not that I am not inclined that way,for I am—and while you may not think my reason a good one, it nevertheless keeps me out in the world, so to speak. I attend all the churches—Poplar Square more than any other, because I like Mr. Baxendale's style of speaking. I have been a close observer, and am frank to admit that the doctrines of the various donominations are so conflicting they confuse me. I must say, also, that if I were compelled to select and join a church, it would be a difficult thing to do; for I have read the New Testament quite a good deal—especially since the fact that I am getting old has impressed me so strongly, and I am convinced that none of the denominations, with which I am acquainted, square exactly with its teachings. I have been told that such a thing would be impossible. But why should it be? Everything in the world is constructed after given patterns, and why should churches be excepted? I have also heard it said—even in the pulpit—that all cannot believe alike. But why? Look at the various fraternities! In them you will find men of every nationality and temperament and from all stations of life. For example, all four of us are Odd Fellows and members of the same lodge, and yet you three represent two religious communions, and you consider me too much of a numbskull to represent anything! If a million or more people—in all parts of the world and representing all classes and conditions of humanity—can believe the same things sufficiently to be Baptists, Methodists or Presbyterians, why is it impossible for all to read the New Testament alike and believe and preach the same gospel? But I must stop, or I might be tried for heresy! At any rate, my lunch is getting cold. I want to say one other thing, however. I did not go to Poplar Square yesterday. I knew there would be a jam, and of late the condition of my heart has been such that I have had to avoid excitement. But if Mr. Baxendale is quoted correctly in the morning papers, I am sure he is sound. And if such a church as he described existed in Providence, I would join it next Sunday!"

"Major, this is the first time I have ever heard you talk on religion. You are quite a theologian!" said Mr. Stenger, and they all laughed.

"I am interested to this extent," resumed the Major, "if Poplar Square turns its minister down and he will agree to preach such sermons as the one reported this morning, I will build him a church, myself, and I know it will be filled every Sunday.

"I believe that many who are already identified with churches would attend it; and if such is not the case, there are enough of us terrible outsiders hungering for the simple Gospel, with no additions or subtractions—to make a respectable audience!"

"There is no doubt about that," said Dr. Racy, "but I would question the wisdom of such a move. Besides, Major, I had no idea you were so generously inclined! I might have asked you for a contribution, when our church was built. Perhaps it isn't too late yet—I think we owe something like twenty thousand!"

"Randolph hasn't said a word," pleasantly suggested Mr. Stenger.

Mr. Randolph smiled, but in his face there was an uneasy expression. He said: "I have been an interested listener, I can assure you. I had no idea there was so much religion in the club! I could say quite a good deal along the lines suggested by the conversation, but as I am to be one of the judges in the Poplar Square case, it would not be in good taste. I think, however—that is, I hope—the matter can be handled so as to prevent a further sensation. Should the Major start a church in opposition to ours, it might occasion some embarrassment upon our part!"

After lunch, while adjusting his crutch and covering his bald head with a Panama, Major Burns remarked that they had been religious once in their lives, anyway! Laughing heartily, they hastily separated—Mr. Randolph remaining to assist the Major down the stone steps.

During the afternoon, Mr. Randolph's attention was divided between his business and the church. It was, therefore, with considerable satisfaction that he signed the last letter, dismissed the stenographer, and turned from his desk to devote his thoughts entirely to the strange events of the past week.

The evening paper was handed him, and the first sentence that met his eyes was the large headline of the third column: "The Poplar Square Pastor a Dangerous Heretic!" Clutching the paper with both hands, he read further: "At the regular weekly meeting of the———preachers this morning, a ringing resolution was unanimously passed, denouncing the Rev. Lloyd Baxendale as a heretic, and recommending to the Executive Committee that he be withdrawn from," etc. Up to this time, Mr. Randolph had made himself hope that he might be able to delay action upon the part of his church board until the September meeting; and that after both pastor and people had enjoyed a protracted season of recreation, it might be possible to adjust their differences without serious results. But now that the ministers of the denomination had taken a hand in the affair, he felt that, despite his own wishes and efforts, Mr. Baxendale's pastorate was at an end. Mr. Randolph usually walked to and from his office for the exercise, but on this particular evening, he wished to avoid the public, and went home in a closed carriage.

At dinner, Mrs. Randolph and Alma tried to be cheerful for his sake—they knew he was under a great strain. But he could see that they, too, had put in a miserable day.

(TO BE CONTINUED.)

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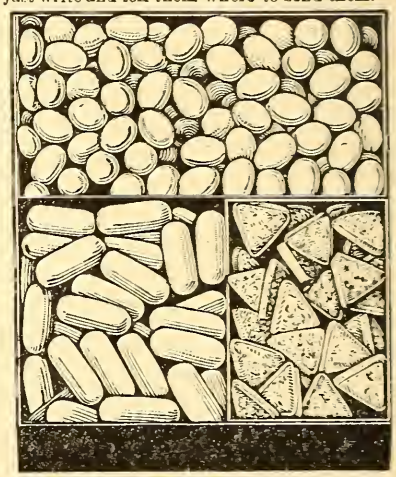
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With the Children

The Green Witch.

CHAPTER XXVI.—CONCLUDED.

What a delightful time Flora was having in Chicago!—at least to judge from her letters; receptions, box parties, musicales, drives, sailing—everything to make a beautiful young lady happy. *Everything?* Spot, too, was in Chicago. He had taken his wife to dwell in flats while he trifled in a gentlemanly way with the real estate business, and spent a good deal of money on the exchange. He was no longer Spot Cash Stoner, but Spotswood, for it had been discovered that he was related to old Virginia gentry. Linnie Greer had married him against her parents' wishes, won by his bright, crisp manner, his sunny disposition and those qualities of worth which, being upon the surface, are readily observed. As soon as he reformed and quit drinking, he would make a splendid man—so his friends said; and until then—well, Linnie Greer had married him "with her eyes open." From an indefinable spirit of sadness sometimes pervading Flora's letters, George divined that Spotswood contrived to keep his wife's eyes open a good part of the time.

In the meantime, Mr. Stoner continued to live in Burr City, but his visits to his wife were more frequent and of longer duration than formerly. His bitter disappointment in his son's career caused him to lean upon George's counsels with a trustful eagerness that was sometimes pitiable. He had grown old very fast, and his health declined perceptibly from month to month. His feverish devotion to business wasted his sleep and left his mind unable to draw upon its own resources for support.

One May evening George sat with his mother in the parlor of the Ottawa boarding-house. She was playing upon the piano and singing, "Ah, how I sigh to rest me," from Il Trovatore. It was the air he had taught Marget in the old delivery-wagon—ah, how long age it seemed—when he was a boy! the old "air with the b-flat." Naturally it carried him back to Burr City days. It had been a gala day in the boarding house; there had been presents and a big dinner and songs and merriment, all in his nonor; for this was his twenty-fourth birthday. As his mother's sweet voice filled the room, a great sadness took possession of him. He had not enjoyed the celebration; he would have escaped it all if he could, and the hardest part had been to hide this truth from his mother. Now he was thinking of his wasted years. To the world he was a brilliant young man of business. When the papers had occasion to refer to him, it was as "successful," "progressive" and "enterprising." He was held up as a model to young men. See how *he* made money; see how industrious, how steady, how methodical! But he knew he was a failure, for all that was best in him lay dormant, if not destroyed. By this time he should have been Dr. Sleer's partner, he should have risen high in that work which had been the delightful ideal of his youth. What had the years to show for the wrecking of his aspirations, the deadening of his enthusiasm? Only the money he had earned. But no, had he not given his mother happiness? He shuddered and started up restlessly, angry with himself for going back to old fears and regrets.

"Mother," he cried, sharply, "please don't!"

She stopped, frightened, and her hand struck a discord. "George, you are ill!" she cried.

"Yes; I have had too many honors to-day," he replied, smiling pitiably. "I can't bear—"

A voice at the door said, "A telegram for Mr. Clayton."

The telegram was from the head clerk at the other store and read thus: "*Mr. Stoner dangerously ill. Break the news. All come.*"

"Mother," said George, "business calls me away, possibly for several days. A train leaves for Kansas City in an hour, and I must see Mrs. Stoner. Tomorrow you will let the clerks know. I will come back as soon as possible."

"Kansas City?" repeated Mrs. Clayton, disturbed.

"The Kansas City train," said George. He did not care to tell her that long before the train reached its destination he would have left it at a small station, and that that station was Burr City, the home of his youth.

CHAPTER XXVII.

George hurried with the telegram to Mrs. Stoner. "Yes," she said, "you must go at once. But first, telegraph for Flora and Spot. Say I will meet them in Kansas City and go with them to Burr City."

"But they cannot come till morning," said George, "and we can reach Burr City this evening."

"Yes, I know," said the other, "but I haven't time to make ready. The train leaves pretty soon, and I have many things to attend to."

George ventured a further remonstrance. "I think from the telegram that Mr. Stoner is in a serious condition. Is it not possible that he may not live till morning?"

"I am afraid he is ill indeed," said the wife, sorrowfully, but with admirable self-restraint. "You must go to him without delay. With a woman it is different. It is quite impossible to set forth upon a trip which will doubtless keep me away for several days, without due preparations. Good-by, George. You have been the stay of our family."

There was no time for pleading, even had the young man been disposed to plead. But in fact he felt no such disposition. Why should Mrs. Stoner be anxious to go to the bedside of her dying husband? His own mother had let his father die without her presence. George had long since ceased to regard the tie between men and their wives as binding. So much had the divorce of the parents affected the son. How can the child help reading the object lesson of his parents' estrangement, and how can he ever look upon marriage as he would have looked had his father and mother been true to each other?

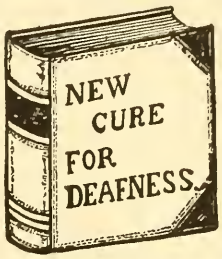
It was almost seven years since George Clayton had seen his native town. As the train clicked past the switch in the deep wood, he thought of his lonely meetings with Marget at the waterfall, and wondered dully what had become of her. Not that it mattered much; not that anything mattered. As he passed the tank he remembered his farewell to little Flora—the Flora who was now grown so tall, fair and beautiful and who was so far beyond his sphere. A hundred recollections pressed upon his mind as he walked the familiar streets to the Tomb boarding house where he had passed a year with his invalid father, and where Mr. Stoner now lay ill. It was night and few people were abroad. He recognized several faces, but was himself unknown. He realized how wise it had been to live away from this town. Among strangers it had been possible to maintain a spirit of forgetfulness which, if it lacked the warmth of happiness, lacked, too, the pangs of regret. But now intolerable emotions sought to overcome him.

On the front porch, a little heavier, a little grayer, but forming the same

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angle of ease with his crossed legs, sat Mr. Tomb; and near him was his last wife, whom George had known as Mrs. Biniter.

"Good-morning," said George, including both in his bow; "you do not remember me, I see."

"Well, I don't know—I might," said the landlord, laying down his paper and rising. "You look familiar, and I expect I recognize you without knowin' it."

"I am George Clayton. I stayed here with—"

"Well, I declare!" cried Mr. Tomb, grasping his hand. "I *thought* I knowed you. How changed you air! Who'd a thought you'd a growed up like this—so different from the boy that used to make things pleasant here! Shake hands with my wife—she's an old friend of yourn."

"You are George Clayton," said Mrs. Biniter without enthusiasm, shaking his hand gingerly. "You are nobody else."

"You been having sickness?" continued Mr. Tomb, with interest. "How drawed and peak-ed you look! Your hair's growing gray, ain't it?"

"I don't think so," said George.

"Maybe it ain't, but that looks like a gray hair; the light, I reckon. George, you haven't made the figger I expected of you. Why, you're like a pole! I don't believe you're goin' to be a long liver, George. You don't mind my callin' you by the old name, I hope?"

"It's good to hear it," said the other; "it has been very long since anyone called me that, excepting a few, of course. But how is Mr. Stoner? Can I see him at once?"

"No, he's went to sleep at last, after two days' hard tryin'. You kin go up soon's he's woke. Sit right down here an' wait, an' while waitin', talk. Mind my tellin' you the day yore pa left this very porch, that them what went to Floridy fur their health oft-times found what they wasn't lookin' fur? Right, wasn't I? Yore pa died, didn't he? Lots of people has died sence you went away—and one's goin' to do it presently—" He pointed toward the upstairs window. "Him. Yes, sir, if he don't land out soon, my name ain't Tomb. But it's Tomb. And you found yore ma. Well, I admit *she* wasn't dead," said Mr. Tomb rather begrudgingly. "But she was divorced, anyway. Excuse an old friend, George—but I've always wanted to know—and me and Mrs. Tomb has often pondered it—has yore ma married agin?"

"No," said George. "Will you show me to a room? I wish to be alone till Mr. Stoner wakes."

"All right, all right, come this way. I meant no offense; I've married agin, you see—custom—that's what I call it. And naturally, now you know yourself, George, when a person gits divorced, you kin most ginerally count two without missin' yore arithmetic. An' yore ole friend Bill Klupertack is married an' has three bouncin' chillun, but all of 'em gals. He's the happiest feller in his fambly you ever see, not lookin' forrid to the days them gals will want rings an' dresses, an' all them things that makes a gal the most extravagant luxury that a man kin devise. I reckon *you've* married, George?"

George shook his head impatiently as he followed the landlord through the hall.

"You ain't married! An' nigh on to thirty, hain't you? Look it, anyway. When I was yore age, I'd married an' furgot all about it. But I reckon you'll never marry, now. You ain't strong, I kin see, an' I judge you'll age purty fast, from now on. This here's yore room. Call you, when Mr. Stoner is woke up."

Morning dawned before Mr. Stoner came from under the influence of powerful opiates. George, fearing he might be called at any moment, had passed the night in his clothes, lying upon the bed. He started up at Mr. Tomb's cautious knock. "He is woke up, George, and wants you. But he's mighty weak. He ain't long fur this world. Well, he'll be better off."

George found his employer sinking rapidly. As he feebly extended his hand upon the coverlet, he said faintly, "My wife didn't come?"

"She telegraphed for Flora and Spot to meet her in Kansas City. They will come together."

"Well," said the other after a pause. He closed his eyes and lay quiet for a time, then opened them and looked at the young man. "How is business?"

"Fine," said George, holding his hand.

"More than holding our own?"

"A good deal more, sir."

After another pause, Mr. Stoner

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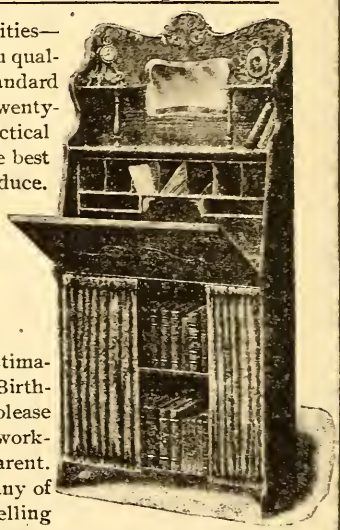
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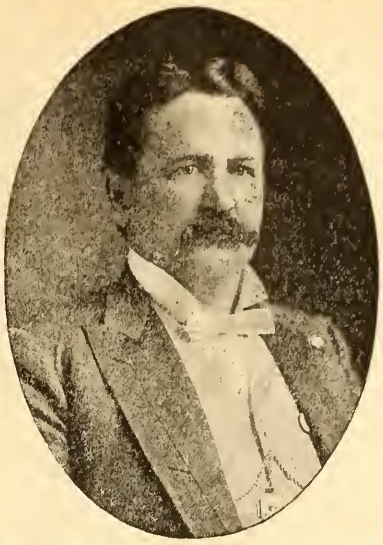




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said, "I want you to be trustee for Spot. The lawyer will be here soon. I intend to leave all his property in your care, so he can't spend more than the interest. You are the only one in the world I can trust for this purpose. Ah, George, why were you not my son?"

He was interrupted by a severe spasm of pain which left him pitiably weak. "George," he gasped, see if the lawyer is coming. I am afraid—" But the lawyer had not had time. After an anxious silence the merchant said suddenly, "Are you happy, my boy?"

"Happy?" repeated George bewildered. It was as if he did not understand the meaning of the word. Perhaps he had forgotten.

"Yes, happy—happy," whispered the other impatiently. "Business takes up all your time, doesn't it? You are always interested, aren't you? —always occupied, always seeing your income growing—growing—You are getting rich—you feel yourself a force in the world?"

"It would be ungrateful to you to deny that I am becoming rich," said George. "Yes, sir, I am always busy."

"That is success!" said the other feebly. "You have succeeded. You always intended to. I knew you would. But George—I am a successful man, but now—on this bed—with death just ahead of me—I feel the need of something else—something I have left out of my life." He turned hollow, feverish eyes toward the other. "You have it. Talk to me about it. It is too late for me to be different, now, but—talk about it—I want to hear."

"Dear Mr. Stoner, what do you mean?" asked George in distress.

"You were always faithful to your religion," said Mr. Stoner rapidly. "The church and all that. The Bible. My time is very short. I don't want to hear about anything but that. Somehow, business seems so unimportant, now! Since I have been lying here, I have found myself wondering how I could give my life to it. It's going to be such a long time on the other side of the grave—such a long time—all the life I have lived seems but a day when I think of the next life! And yet I have given all my soul to living this one day. Talk to me about the other life. Tell me about—about—tell me about—Jesus."

There was silence for a while, then George said slowly, "Mr. Stoner, I, too, have put all that out of my life. I have let the church go—and—and I have been so busy—I can't talk to you about religion. They would be only words—I don't feel as I used. Perhaps it's because I am a man, now. Perhaps it's because I don't feel anything deeply."

The other groaned. "George! George! Is it business that has crowded the best thing out of your life?"

"That has kept it out of my heart, Mr. Stoner," was the earnest reply, "but indeed, it did not drive it out in the first place. It was something else. Do not reproach yourself. Let me send for a minister."

"No," said the other. "I didn't want you to talk to me as a minister, but as a son. After all, it is too late, now. George, try to get back Jesus into your life. Oh, you will need him at a time like this! Go and see if the lawyer is coming."

It was late in the day when George had been made Spot's trustee. The physician whose treatment of the merchant was confined to the sole endeavor of keeping him in an unconscious state, administered opiates that he might lie insensible the entire afternoon. "Young man," he said to George, "you look worn and ill. Take a walk—go into the country."

"But Mr. Stoner may wake up—"

"Wake up? He would have the strength of a horse to wake up after what I have given him," said the physican triumphantly. "Besides, if he does wake up, he shall be immediately given another dose. He must be relieved from his pain; and his legal business has left him prostrated."

❁ ❁

California Information.

California is a big state; large of area, rich in natural wealth, tremendous in its scenic features and with a future full of great promise. Every American is more or less interested in knowing about this wonderful commonwealth A forty page folder with more than half a hundred beautiful illustrations and a complete map of the state in colors has been issued by the Chicago & North-Western Railway. It contains in condensed and interesting form, a mass of information on various subjects of interest, including a list of hotels at California tourist points, with their rates, capacity, etc. Sent to any address on receipt of four cents in stamps. W. B. Kniskern, P. T. M., Chicago, Ill.

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One agent reports continuous demand for Garrison's trio of devotional books and we want agents in every congregation in the brotherhood to canvass for these or other good books, to whom best of inducements are given. Write us and get in shape for a good winter's work.

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Among other good works, President E. L. Barham is seeing that each of the young ladies in Missouri Christian College has a copy of the word of God, with her name in gilt upon the same, while he and his Christian assistants will endeavor to see that each of the young ladies is a Christian. All will be glad to learn that the school is full and that arrangements must be made for enlarging the institution, for such schools and such teachers deserve to succeed.

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The 1905 Lesson Commentary came from the press during the General Convention and was much admired by all. It seems one of W. W. Dowling's best, is in fine cloth binding, 400 pages, with "The Life of Christ" according to the four gospels, an excellent colored picture of the temple in the time of Christ; in fact, has all the teachers will need in equipping themselves for their teaching work next year, and is put up at the usual low price, $1.00.

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And for the deep that coucheth beneath,
And for the precious things of the fruits of the sun,
And for the precious things of the growth of the moons,
And for the chief things of the ancient mountains,
And for the precious things of the everlasting hills,
And for the precious things of the earth and the fulness thereof,
And the good will of him that dwelt in the bush.

—*Deut. 33:13-16.*

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For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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There is nothing so pitiable to witness as misdirected effort, particularly so when the effort wrongly put forward is earnest, and of a kind that, placed in the right channel, would be productive of the best possible results. No phrase so fitly describes this condition as the homely term used in the caption of this article—"Barking Up the Wrong Tree"—



and that is just what thousands are doing every day of their lives, lives that are made pitiably sad by a protracted disorder that apparently defies all efforts to eradicate it.

The trouble in such cases is that the effort is wrongly applied, that the patient continues for months and years to "bark up the wrong tree," not realizing that which he is seeking lies in an entirely different direction. Doctors diagnose the case, question as to the symptoms and treat the symptom instead of investigating for the cause, and having discovered it, taking proper steps to remove the wrong condition which makes it possible. Patent medicines, too, are placed on the market and advertised to treat the symptoms, to relieve this and that outward manifestation of an inward abnormality, while the CAUSE goes merrily on, causing more and more symptoms as time progresses, more work for the doctors and more sales for these so-called medicines.

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Vol. XLI. November 17, 1904 No. 46

Current Events.

The Election.

The expected happened—only more so. The election of Mr. Roosevelt has been a probability for the past three years, but no one could have predicted the overwhelming victory of last Tuesday. It is not often that the chairman of a national committee is too modest in his predictions, but Mr. Cortelyou's ante-election statement fell short by at least twenty-three electoral votes. New York was claimed by the Republicans by a plurality of 50,000; they got almost four times that plurality. They hoped for a plurality of 30,000 in Indiana, and got about 80,000. They did not claim Maryland, but the vote of that state may go to Roosevelt, though the plurality will apparently be less than 100 either way, and only the official count will decide. Colorado was not claimed, but Roosevelt won in that state, while Peabody lost. As for Missouri, no Republican except Mr. Fairbanks had any great hope of that state, but the precedent of forty years was reversed, and Missouri's eighteen votes went to Roosevelt. In short, it is the solid north against the solid south.

The returns indicate two things. The first is the extraordinary popularity of President Roosevelt. Whatever may be the merits of the contention that he had exceeded his constitutional prerogatives, the general public was pretty well convinced that he had used wisely and honestly whatever power had come into his hands. Only a very small per cent of the millions of men whose votes elect a president are constitutional lawyers. The others prefer to judge candidates by their records, and they thought the President's record of accomplishment was worth more than Judge Parker's record of protest. Whatever else the election shows, it is a tremendous personal victory for Mr. Roosevelt.

The second fact which the returns show is that the reunited Democracy is not so thoroughly reunited as it thought it was. Parker's popular vote was less than Bryan's. Apparently for every gold Democrat who came back to the party under the new leadership, one silver Democrat (and a fraction) withdrew. And this in spite of Mr. Bryan's support of the ticket. The truth is, the road to harmony and effective reorganization is a much longer and harder one than it seemed a few months ago, when the gold telegram seemed to have solved the difficulty. Mr. Bryan had already given warning of his intention to begin immediately after election to organize for the campaign of 1908. Many of his followers apparently began this reorganization movement before the election.

To Judge Parker must be given some of the credit for the Republican landslide. His attack upon the President just before the election created the issue which was uppermost in the public mind at the time of the election, and it was exactly the issue upon which the Republicans could make their strongest showing.

❁

Republican Missouri.

A victory which carries Missouri into the Republican column is truly a landslide in something more than the conventional meaning of that overworked word. Not only was the electoral vote given to Roosevelt, but a full ticket of Republican state officers was elected, with the exception of the governor, and a Republican legislature was elected, which will choose a Republican successor to Senator Cockrell. Mr. Folk was elected governor, though by less than the usual plurality. There were fewer election frauds than there have been at any election for a long time in Missouri. That fact partly accounts for the decreased plurality in the vote for governor. It is being freely said that Folk was elected by Republican votes. If so, it is much to their credit. However this may be, the situation in Missouri is similar to that in some other states, Massachusetts and Minnesota, for example, which elected Democratic governors, but gave a Republican plurality for President. These cases indicate a wholesome growth of the independent vote. This in itself is a highly gratifying symptom. It will make any party hesitate before espousing the cause of such a coterie of rank corruptionists as have ruled and ruined the government of Missouri in recent years.

❁

Mr. Hay will Remain.

There are few, if any, who are not gratified to hear the President's recent announcement that Secretary Hay will continue at the head of the State Department during the coming four years. In his dealing with the numerous complicated international questions which have come up since he entered upon his office, the American people have gradually been convinced that John Hay is really a great man. His youthful indiscretions in the way of poetry ("Little Breeches" and the others) have been quite overlooked, and his worst enemies have not been able to persuade the public to think of him as a poet. The London Spectator recently referred to Mr. Hay as among the ablest of living diplomats, if not the very ablest. His continuance in office justifies the largest confidence that, during the next four years, the foreign affairs of the United States will be managed in a manner entirely creditable to the nation, and with due regard for its interests.

❁

An Envoy to Panama.

Secretary Taft is going to Panama to convince that suspicious infant republic that the United States has no sinister designs upon its liberty and independence. Panama apparently fears that we are about to assume absolute sovereignty over the canal strip, in defiance of the provisions of the treaty under which we acquired control of it for canal purposes. The President is anxious to persuade the Panama government that this is not the case, and since Secretary Taft is one of our most plausible and convincing diplomats, he is to be sent as envoy extraordinary to restore confidence. The man who could successfully handle the difficult question of the friars in the Philippines, where there were not only conflicting material interests, but also sentimental considerations of the most delicate sort to be taken into account, ought to be fully competent to deal with the relatively simple situation in Panama. Senor Obaldia, Panama's minister at Washington, has been somewhat at outs with our government. A few weeks ago he gave vent to his spleen in a public utterance which went beyond the bounds of diplomatic wisdom and etiquette, and he came very near being sent home in disgrace on that account. Mr. Taft has flattered Senor Obaldia into a good humor by asking him to accompany him on this expedition. If Secretary Taft can succeed in convincing Panama that our government does not recklessly ignore its treaty obligations, and is not entering upon any piratical project of devouring the Latin-American republics—as certain of our politicians would have us believe—his embassy will be well worth while, and the cruiser which carries him will be doing valiant service.

The War News.

The situation in the east does not materially change. Little has been done by either combatant except the sending of re-enforcements and the strengthening of fortifications. There are frequent rumors of the near fall of Port Arthur, and there has been a revival of the rumor, this time by a Russian war correspondent, of the death of Kuroki. But Mr. Frederick McKenzie, a well known English war correspondent, who passed through St. Louis this week, and who was in close touch with the Japanese forces and leaders at the time of the reported death, gives no credence to the report. Another report is that the Japanese have carried their mining almost to the very citadels of Port Arthur and that the explosions may occur at any moment. The siege of Port Arthur will stand out as one of the most remarkable in history. Probably 50,000 Japanese have perished in the various assaults. Their audacity, and resource have not been more remarkable than the grimness and tenacity of the Russian defenders. Japan had hoped to conquer by Nov. 3, the Mikado's birthday. Now she is striving to win ere the Baltic fleet appears. Around Mukden the Japanese are showing activity on the right flank and the indications are that there will be an aggressive movement soon.

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Enforcing the Order.

The word comes that the Northern Pacific railroad has decided to enforce strictly the rule prohibiting the use of intoxicants by employes of that road. The daily press comments upon this as a highly effective movement in the interest of temperance, and so it is. It is a policy which several of the most important railroads in the country have had in force for some years. It is found to be entirely possible to enforce the rule. But, strangely enough, some of the very papers which so strongly approve the prohibitory order of the railroads think that it is entirely impractical for the War Department of the United States government to enforce a similar order in the army. The stock argument in favor of the canteen is that "the men *will* drink" and that it is simply a question of whether they will drink good beer at the post canteen under moral surroundings or bad whisky at the outside saloons under immoral conditions. Somehow the alternative does not seem to present itself to the railroad companies in just that way. But perhaps the United States army cannot control its men as effectively as the great railroads can control their employes. The difference, perhaps, is that the railroad managers are in earnest about this matter, while the army officers are only perfunctorily carrying out an act of Congress in which they have neither interest nor sympathy.

A Social Religion.

More and more Christian leaders are coming to realize the need of the church's facing and shaping the social problems of the times. This note has been struck several times in recent addresses, notably so, by Dr. Charles R. Brown at the National Council of the Congregationalists, just concluded at Des Moines, Iowa. In a manifesto sent out to the local councils, the National Free church council of England and Wales emphasizes the same idea. This council is really the strongest church organization in Great Britain and this movement upon which it has entered will mean a great deal in the direction of practical Christanity. In Scotland there is a Christian Social Union and in England a similar movement has for some years been led by Canon Scott Holland, but the established church is more difficult to move in the direction of social betterment than any other. The manifesto of the Free Church Council says:

"The Social Questions Committee has been formed to affirm the truth that Christianity is a social religion; that the church has to assert and carry out the redemptive work of Christ in human society; and that its grand, if not its supreme, object is to build up a true and Christian nation, the whole atmosphere of whose varied life, and the widespread roots of whose social institutions, shall be distinctively Christian."

The three duties of the Social Questions Committee are set forth as:

1. The study of Christ's teaching and of the fundamental principles of the Christian faith in relation to the social problems of our time.
2. The upholding of Christ's authority as the Lord and Redeemer of human society as well as of individuals.
3. The wise direction of Christian redemptive efforts so as to abate and remedy great social evils which degrade human life.

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Music and Piety.

When a bishop declared, the other day, that church choirs should be pious, the suggestion was deemed so startling and revolutionary by the daily press that the item was given a 48-point headline and a prominent position. The reason for this, probably, is not that the members of church choirs are never pious, but that there is so seldom any insistence that they shall be so. When a church gets into a lawsuit—as churches sometimes unfortunately do—it employs an attorney without respect to his religion, solely on the ground of his supposed ability to win the case. And when a church wants a choir, it generally chooses singers wholly by the criterion of their ability to sing. We side unhesitatingly with the bishop in his contention. It is religiously and artistically correct. For an unbeliever or an irreligious person to attempt to lead the worship of a congregation by singing (for example) "Ashamed of Jesus," is a profane and blasphemous performance. It is also an inartistic performance, however well it may be sung, because the soul of art is sincerity. We hope we are not old fogy in this matter, but the fact is that a great reform is needed by way of making the public worship worshipful, and as good a place as any to start is with the music. The bishop also suggests—he is, as a certain old lady said, "not a real bishop but a Methodist bishop," and so is not precommitted—that the choir should wear surplices or other uniform to prevent the distraction of the worshippers by the variety of garb. Perhaps the theory is also that the evils of an irreligious choir may be somewhat mitigated if they are dressed to look pious.

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The Wealth of Sheba.

The spade is constantly bringing to light the proof of historic statement. At a meeting of the Royal United Service Institution in London the other day Mr. R. N. Hall was able to demonstrate to the members that the greatness of the famous Queen of Sheba is no myth. Theodore Bent discovered the ancient temples at Great Zimbabwe, but Mr. Hall has examined them more carefully after further excavations and his conclusion is firm that they represent the monuments of a colony of the rich Queen.

The Elliptical Temple is a massive structure of excellent masonry, fashioned of small granite blocks. The oldest portion has walls fifteen feet wide at the base and eight feet wide on the summit, the walls, notwithstanding serious dilapidation, being still twenty-six to thirty-one feet in height. The slope of the faces lends to the building a decidedly Eastern appearance. The entrances are narrow and are defended by buttresses. The temple contains a large number of passages, all narrow and tortuous. The interior is divided off into inclosures or courts. At the east end of the interior stands a massive conical tower, thirty-one feet in height and solid throughout. This structure affords evidence of the nature and fertility worship of the ancient builders.

A large portion of the interior of the temple has been cleared of soil and stones fallen from walls, and it is now possible for visitors to walk about on the old floors. On these lower floors are found gold ornaments of excellent design and make, also gold plates, gold tacks of microscopic size, gold crucibles still containing gold, gold wire and gold beads. In fact, gold can be picked up as easily as nails in a carpenter's workshop. Other articles of prehistoric character found by Mr. Hall were soapstone bowls carved with animals and geometric patterns, and large birds carved in soapstone on summits of beams five feet long. Ten of these birds have been discovered at Zimbabwe. These figures are believed to prove the worship of Almaquah (Ashtaroth of the Scriptures), the Venus of the Romans and Aphrodite of the Greeks, one of the principal deities of the nature and fertility worship common to all Semitic nations.

Some Reasons for Thanksgiving.

One of our best national customs is that of the President of the United States and the governors of the various states calling on the people of the Union to pause for a day to give thanks to Almighty God for the mercies and blessings which he has vouched to them in the year past. It is calculated to keep fresh in the minds of all the people the fact that they are dependent upon the divine Giver for the blessings we enjoy, including that of civil and religious liberty. It serves to remind us that the hand of God has been manifest in our national history from our birth as a nation, and indeed, from the earliest settlement of this country, until the present time. This national recognition of the unseen hand that has guided our course as a nation, and given us our present exalted place among the nations of the earth, must needs carry with it some sense of moral obligation to exercise the power he has given us for wise and beneficent ends.

When we look back to the very source of our nation's history, and trace the events by which our independence was secured, and this wide territory between the two oceans and extending from the lakes to the gulf, became dedicated to the experiment of self-government, and note how, through the great crises of our hi tory, we have been safely brought to our present exalted position in the family of nations, we can but exclaim with Israel's psalmist: "He hath not so dealt with any nation." It is one of the simplest and most self-evident truths, that these blessings from the Almighty Hand bring us under a deep and solemn obligation to honor God in all our ways, as a nation, and to use whatever power he has given us for the welfare of mankind. If we stop to enumerate the reasons for which we should give thanks to Almighty God, we shall find that they are more than we can number. But let us mention a few of the more obvious, recognizing that, "All good gifts come down from above, from the Father of lights."

We ought to give thanks for fruitful fields and orchards, filling barns and bins with food for man and beast. Taking the country as a whole, it has been a bounteous year, and the labor of the husbandmen has been generously rewarded with abundant crops. We have reason to be grateful for national peace and stability, and for the general prosperity of the country. Not only have we enjoyed peace among ourselves, with rare and exceptional cases of local disorder, but we have maintained peace with all nations, and our government is seeking to establish peace between ourselves and others on a permanent basis. When we consider the desolating war, which is consuming so much of the young life and of the resources of the two nations engaged in war in the East, we can not be too grateful for the tranquiflity and good will which prevail throughout all our borders.

We have passed safely through the ordeal of a national election, without any serious disturbance of the business interests, or of the fraternal relations of our people. The spectacle of a great nation appealing to the ballot for the decision of its national policies and the choosing of its leaders, and peacefully accepting the verdict of the people, when they have spoken, is an object lesson which can not fail to give a new sense of national stability at home, and to excite the admiration of the civilized world. The growing sense of responsibility in the use of the ballot, as indicated by the defeat, within both parties, of men of ill repute, is a matter for grateful recognition.

The year has witnessed substantial progress in the churches, in their religious work, both at home and abroad, in laying the foundations of a permanent civilization, in the principles of righteousness and truth which they are inculcating. The growing of fraternity among different religious bodies and their increasing willingness to co-operate as thefriends of God and humanity in furthering the general interests of the kingdom of God, and in some instances in healing their divisions in permanent union, is a cause of devout thanksgiving to Him, from whom comes the spirit of love and unity.

We who are pleading for a religious reformation, whose purpose is to unite the forces of Christendom by a return to the simplicity and power of New Testament Christianity, have special reason for giving thanks to God for the success which has crowned the work of the year. The labors of its representatives have been rewarded with large returns, both in the increase of numbers and in the increase of spirituality and liberality in our churches. Encouraging progress has been made in all the departments of our work—educational, benevolent, and missionary—and the spirit of unity and religious hopefulness was never more manifest. These labors of the year culminated, recently, in the largest and most enthusiastic convention in our history, and one which attracted the attention of the people of the whole country, and of the representatives of many of the nations of the earth.

In our homes, in our family relations, in our individual experiences, we can see the good hand of God, and we gladly pause in the midst of the pressing cares and duties of life to give thanks unto God for all his loving kindnesses and tender mercies.



Gratitude is one of the best dishes at any meal.

Most men keep a better account of their needs than of their mercies.

A Standard of Giving.

To think of the matter of giving as a purely financial question is a very superficial view of the subject. In its last analysis it is a religious question. It is the recognition of God in our daily lives. It is the recognition of our stewardship under God, and of our partnership with God. It involves, therefore, the question of loyalty to God. One of the great hindrances to spiritual progress among Christians has been, and is, their failure to recognize and acknowledge this relation to God in their business affairs. This failure is a blight upon the church to-day. How shall we bring Christian people to the recognition of God in all their busines interests, and to acknowledge his claims upon them for the means to advance his kingdom on earth?

The question propounded above is one to which we have given much thought, of late, and about which we feel a very deep concern. It has become very manifest to us that we must have some definite standard of giving, before we can have systematic and proportionate giving. The principle of giving "as the Lord has prospered us," is, of course, the correct principle, but it presupposes some standard of measuring how much the Lord has prospered us, and what part of that is due him. This is just where our giving in religious matters has broken down. The Bible furnishes an old rule that reaches back beyond Moses, and Solon, and Lycurgus, and beyond Abraham. That rule is, that, in view of our partnership with God, and of what he furnishes, we ought to set apart not less than one-tenth of our net income for the carrying on of God's purposes in the world.

The habit of regarding the tithing principle as Jewish, and therefore, legalistic, is an erroneous view of the subject. Not only does it date far beyond Judaism and Moses, but, the more one studies it, and especially the more one practices it, will it commend itself to him as based on right reason, and adapted to the needs of human nature. We all need some fixed standard of measurement as a base line, at least, below which we ought not to fall, and above which we may rise according to our privilege and desire, and the extraordinary demands that may be made upon us.

Two things of inestimable value would result from the adoption, by the church, of this rule of setting apart one-tenth of our income for religious uses. In the first place there would flow into the treasury of the Lord a stream of beneficence that would put new life and vigor, and larger success, into all the enterprises of the church. In other words, it would finance the kingdom of God, furnishing it with the resources necessary for carrying on its world-wide plans of beneficence. Our colleges would be liberally endowed and

equipped; a mighty army of missionaries would be sent forth to the needy places of the earth; the widow, the orphan, the aged and helpless poor, would be cared for, and a hundred unworthy and ridiculous methods of raising funds for church purposes would be discontinued, to the increased dignity and influence of the church. If this result be desirable, even more so would be the second result of the adoption of such method of giving. It would bring God into the business and daily lives of Christians, and cause them continually to recognize their dependence upon him, and their obligations to him. The natural result of this would be the disuse of all dishonorable methods of doing business, of all cheating, lying and deceit; for who would think of being in partnership with God, and asking for his blessing upon their business, while practicing such dishonest methods? As people became thus more conscientious in their methods of doing business, they would become more conscientious in every other respect, for the daily recognition of God is the greatest preventive of wrongdoing, and is the mightiest inspiration of high and worthy effort. This rule, therefore, of dividing with the Lord the joint products of his blessing and our labor, would tend mightily to develop the spiritual life of our members, and to increase their love for the church and its great enterprises.

It is held, too, by those who have practiced the rule and who have observed the effect of its operation, that it tends to the increase of material prosperity. It is not difficult to see how this would be the case. The carefulness, the conscientiousness, and the diligence with which men would devote themselves to business when they recognize God as a partner with them, are the very foundation principles of success in business. In the long run those firms prosper most that command the confidence of the public in their integrity, uprightness, and fair dealing. Those who have adopted this rule of giving, testify that it has brought new joy into their daily lives, dignified their daily toil and made Christian service a delight.

Surely, a simple and easily-practiced rule of Christian giving, that promises and has produced such results, ought to be widely practiced by Christian people. We most earnestly commend it to the readers of the Christian-Evangelist, and urge them to give it a practical test. If you think you are already giving above that measure, no matter; this is urged only as a minimum, not as the maximum standard of giving. If you are giving less than one-tenth, we raise the question with you, and would have you raise it with yourselves, whether you are meeting your obligations to God. It will do us all good to keep books with God and know how our account stands with him.

Editor's Easy Chair.

The Easy Chair, at this sitting, is the seat of a Pullman Palace car, and the scene is a kaleidoscopic view of Nature in her autumn attire. There is no such time for traveling as the fall of the year. By the way, that phrase is much more impressive and meaningful than autumn. It is a good, old-fashioned name that is resonant with wailing winds, falling nuts and leaves, the caw of the crow, the whir of the flushed quail, and the chatter of the provident squirrel laying in his winter's store. All this, and more, is called up by "the fall of the year." What piles of hickory nuts, hazel nuts and walnuts we gathered in those boyhood years when the fall of the year came round! These were for cracking and picking on winter nights as we gathered about the big fireplace and listened to stories of adventure, read or told, relating to the early settlement of the country, when the pioneers contended with savage Indians, wild beasts, and all the hardships of pioneer life. But to-day as the train glides along through the magnificent farming country of Illinois and Indiana, one feels far removed from those primitive days. Splendid farm houses, great barns, fields green with the fall wheat, flourishing towns and cities, school houses and church buildings—all these tell of an advanced stage of civilization built on the labors and sacrifices of those who have gone before and prepared the way.

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The objective point of this autumn trip was Noblesville, Indiana, where the Christian church was to celebrate its seventieth anniversary. The editor of the Christian-Evangelist was invited to be present and deliver an address on the fathers of the movement and their work, and to preach at night. Nothing could be more congenial to us than to speak of the Christian heroism of the men who, under God, inaugurated this movement for the union of God's people, and to commend the principles for which they contended to the present generation. Lord's day Nov. 13, will long remain a Red Letter day in the Noblesville church. Bro. E. B. Barnes, the present pastor, with the co-operation of his official board, had made all necessary preparation for the occasion. Large audiences attended the morning, afternoon and evening services. A large chorus choir, led by the pastor, rendered excellent music, in addition to the congregational hymns. In the afternoon a good audience came together, and Bro. B. W. Cole, of the Central church, Indianapolis, whose father, Albert W. Cole, was a charter member and elder of the Noblesville church and whose own boyhood was spent there, read a historical paper, giving the circumstances connected with the founding and the early history of the church. The church was organized in 1834, with twelve members. In the year following, "the Baptist church of Christ" in Noblesville, finding their principles were so nearly identical with those of the new reformers, proposed a union on the basis of taking the Bible alone as their rule of faith and practice. The union was effected and the church prospered, and until this day there is no other Baptist church in Noblesville than that represented in the church of Christ. Brief addresses were made by some of the older members, at this afternoon service, and by visiting pastors of the other churches, by two former pastors, Brothers Conner and Martz, and by Brother Barnes, the present pastor, and by the writer. It was a most profitable meeting. In the evening the largest audience of the day assembled, and listened most attentively to another discourse by the writer, preceded by a fine musical program. Thus ended a busy day, but one full of blessed memories and high hopes for the church.

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It is greatly worth while for a church to observe these anniversaries, in order to study its past, to refresh their minds with the things for which their fathers stood and to gird their loins for the tasks of the future. The church that maintains its existence and its testimony for seventy years in a community gives incontestable proof of inherent strength and vitality. And who can estimate the good influences which have gone out from it in ever-widening circles through these three score and ten years? How many lives have been made better, how many homes sweetened, how many hearts comforted, how many tears wiped away, how many straying ones guided into the fold of the great Shepherd, how many noble impulses awakened, how many good works stimulated through these seventy years! No one but the recording angel may know the gracious results of such a ministry. When we operate with divine forces no human statistician can tell the full results. The twelve men and women who banded themselves together at Noblesville seventy years ago, as a church of Christ, could have had no adequate conception of the greatness of their undertaking and its far-reaching results. None of us who are working for God ever understand the dignity and value of our work. The church that serves God's purposes in the world has a perpetual, divine charter. Such a church may say, in the language of Tennyson's Brook, "Men may come and men may go, but I go on forever." Human life pours through it, like a stream, is purified by the passage, and enters the ocean of eternity. But the church itself, nourished by the divine life within, and finding its material in each successive generation, endures from age to age. Under the wise and able leadership of Brother Barnes and its efficient board of officers, the church at Noblesville has the promise of a bright future.

Incidentally we spent two days at Indianapolis, on our return, stopping with the President of Butler College, W. E. Garrison. We had the pleasure of meeting with our ministers of the city at their Monday meeting at the Dennison hotel. We have fourteen churches in Indianapolis, and some of the neighboring churches were represented by their preachers. They are a wide-awake and sturdy lot of preachers, from the Nestor of the group, D. R. Lucas, to the youngest. Prof. A. R. Benton, though not a pastor, outranks Brother Lucas several years in age, being 82 years *young*, and quite vigorous. After the paper, which was an able one, by Brother Newlands, and the discussion which followed, we had the pleasure of speaking to the brethren for a few minutes on some of the current topics connected with our work. We should say our cause in the growing and beautiful capital city of Indiana has a bright outlook. Brother Rose, corresponding secretary of the state work, was present, and seemed delighted with the response of the brethren in the state to his appeal for state missions. The cause in the Hoosier state is evidently looking up and taking on more vigor and aggressiveness. As one of the signs of this progress a new interest is manifest in Butler College, as indicated by its increased patronage, its larger number of ministerial students, and the plans which are being carried out, to increase its endowment by a quarter of a million dollars. This would mean much for the advancement of our cause in that state. In location, faculty, standard of education, plant and endowment, present and prospective, no institution among us has a brighter outlook than Butler. From all appearances it looks as if the brethren in Indiana were preparing to forge to the front, where they belong, with the leading brotherhoods in other states.

Notes and Comments.

The election of Joseph W. Folk as governor of Missouri, in the face of a Republican tidal wave which swept the state into the Republican column, carries with it a lesson which is worth remembering. The people of Missouri *do* believe in official honesty, and are in favor of any man who will devote himself with courage and perseverance to the prosecution of evil doers. Mr. Folk was elected purely and solely because of the record he made as an honest and courageous public official, seeking to purify our political life. Because of this many Republicans scratched their own ticket and inserted the name of Mr. Folk, instead of the nominee of their own party. Party organs, of course, denounce them for such "irregularity," but the number of men who place official integrity and courageous devotion to duty above party allegiance is constantly increasing, and is a force that must be reckoned with by politicians in the future.

We regret to notice that the Globe-Democrat of this city, which had much to say in favor of Mr. Folk before his nomination, and which bitterly opposed him after his nomination, is continuing its war on him since his election. Mr. Folk is now the governor-elect of Missouri, and all good citizens should assist him in giving the state an honest, courageous administration. We see no reason to doubt but that Mr. Folk will be as true to his oath of office as governor, as he was true to his official oath in the office of circuit attorney. He is at least entitled to this presumption until his official actions prove the contrary. We hope the Republican majority in the legislature will heartily co-operate with Mr. Folk in carrying out needed political reforms, in the state.

Another fact of the election in Missouri, or perhaps the opposite side of the same fact is, that those men who were on the ticket with Mr. Folk, whose reputation had been smirched by their past political conduct, suffered defeat. It was a mistake, as we believed from the beginning, for Mr. Folk to accept a place on the same ticket with these men, and to this fact we attribute the defeat of the entire ticket, as it appears at present, except its head, carrying down with it some men, no doubt, who were unobjectionable in themselves, but who were unable to overcome the opposition aroused by their association with those whose records were known to be more or less sullied. The moral is that any party in this state, that expects to win, must see to it that only men whose personal character and public lives are above reproach, should be placed in nomination.

We publish this week the third and closing article on "The Christian Use of the Tithing System," by G. L. Wharton. As previously stated, we asked Brother Wharton to prepare these articles for the CHRISTIAN-EVANGELIST with a view to their publication in tract form for wide distribution. They are already being called for, and we shall soon be able to fill orders for them. We are profoundly convinced that we can never make the progress in our religious work that we ought to, until there is adopted some systematic and proportionate rule of giving, and until our stewardship to God is fully recognized and acknowledged in our gifts for his cause. See our editorial elsewhere on this subject. We believe the wide circulation of this tract by Brother Wharton will do much to commend to the favorable consideration of the brotherhood, the system of finance which he therein advocates.

After there had been a general expression of sentiment in favor of the Religious Press Congress, in connection with the World's Fair, and a date had been fixed, and a program arranged, it was found that a great many of the editors would be unable to attend at the time agreed upon by the local committee. We could find no time in the autumn months at which these busy religious editors could come together to discuss problems of mutual and public interest. We were compelled, therefore, to postpone the holding of such a congress until some later time, but so important do we regard such a meeting, both for the interest of religious journalism and the general interests of the kingdom, that we hope it is only to be postponed and not abandoned. We shall keep this matter before our brethren of the editorial fraternity and see that they do not forget it. Perhaps some of our contemporaries may be able to suggest a time and place for such a congress. How would it do to hold it in connection with the Religious Educational Association?

A minister among the Free Baptists, who earnestly desires the union of that body with the Disciples, in a personal letter to the editor, writes as follows:

> The only difficulty likely to arise preventive of union between our two Christian bodies will come from difference in expressing the same ideas respecting the Christian life. Life is not subject to rigid analysis; under the knife of this dissection it is destroyed. The attempt to analyze and closely define the steps by which one becomes a Christian is liable to mislead. The physical processes of birth cannot be specifically and analytically applied to the case of entrance into the Christian life. The Spirit breathes and works as it wills; the steps of conversion are various, and by no means the same in different persons; the Christian life often, if not always, becomes much more complete before baptism, or public confession, than the life of an infant before birth. The rigid method of using the illustration referred to will work mischief, I fear.

All who have learned to look at the question of Christian union from the point of view of the Disciples of Christ will readily understand that there will be no attempt or demand on our part to reach uniformity of opinion concerning the psychological or philosophical process of conversion. We quite agree with the writer of the foregoing that "the physical processes of birth" may be, and sometimes are, pressed too closely in attempting to explain the processes of the new birth. We have both heard and seen this done. The main thing here is to have a clear conception of the scriptural steps by which one who is out of the kingdom of God may become a citizen. All questions of analysis in the realm of psychology or philosophy may be remanded to individual opinion with freedom of thought and investigation. If there should be a little too much rigidity of method in the matter of conversion among some of us, and a little lack of clearness as to the necessary steps leading to forgiveness and membership in the church of God among some of our Free Baptist brethren, the free interchange of thought in the mingling together of the two bodies would be likely to neutralize any extreme tendencies in either direction. All such questions of difference may be safely left to the process of "benevolent assimilation," under the unifying influence of Christian love and fellowship.

Some Lessons of the Convention

By W. T. Moore

Experience is a great teacher. Sometimes its lessons are not very pleasant, but even then they may be wholesome. Our light afflictions, in this respect, as well as in other respects, may work out for us a far more exceeding and eternal weight of glory. It is often difficult for us to determine what is the best course to pursue, in a given case, until we have tested the matter by actual experience. We have been experimenting with great conventions. Beginning with the jubilee convention at Cincinnati we have had a succession of great convocations unequaled in the history of Christendom. The time has now come when we ought to be able to estimate fairly the value of these great assemblies; and we think it will be generally conceded that their influence is very distinctly for good.

The following points of value may be specially emphasized:

(1) They create enthusiasm. This is an element much needed in successful religious work. We must not only have the truth but we must have its spirit also, and this spirit is everywhere an enthusiastic spirit. The multiplication of redeemed souls in a convocation is always an element of great power. Every addition to the crowd augments the spiritual force. This fact of itself presents a strong reason in favor of these large conventions.

(2) The social opportunity in such great assemblies cannot be duplicated anywhere else. Brethren are there from the east, and from the west, from the north and from the south, and they are enabled to form the acquaintance of one another, to touch hands, to look into one another's faces and to talk over the things pertaining to the kingdom of God. This is not only a great privilege, but furnishes many of the happiest moments of the convention. At St. Louis this feature of the convention was especially marked. The opportunity for social intercourse was greater than at any of our other conventions. The weather was so delightful and the arrangements for the comfort and convenience of the delegates were so complete that no one could reasonably be out of humor, and consequently, the spirit of brotherly love had opportunity to manifest itself without any interruption whatever. This feature of the convention alone was worth all the convention cost.

(3) The influence of such great gatherings must be very considerable in creating public sentiment in favor of our religious movement. The attention of the general public is at least arrested by spectacular demonstrations. In the natural order of development the eye is affected before the ear. The whole Jewish ritual was largely an appeal to the eye, and this was exactly in harmony with the law of growth. The Gospel makes its appeal to the ear, but even it is not without some matters that appeal to the eye. It is certain that the great conventions which the Disciples have held within the last few years have done much to bring their movement to the front, as well as to stimulate activity among their churches.

Other advantages might be enumerated, but those mentioned are sufficient for our present purpose. Some disadvantages of the mass meeting are apparent to those who have carefully studied both sides of the question. A few of these disadvantages it may be well to consider:

(1) There is little opportunity for calm deliberation and discussion of the matters which come before the convention. The able reports are usually disposed of with very scant attention. These reports are often approved when perhaps two-thirds of the convention have little idea of what the reports actually mean. They are simply taken for granted. Doubtless in most cases the reports are just as they should be. But this is not the point to be considered. A report may be all right, but it needs to be emphasized, to have its important suggestions brought distinctly before the convention, and consequently it needs discussion, not for the sake of finding fault, but for the sake of earnest approval. But in our great mass meetings there is usually little time for anything more than to pass the reports as quickly as possible and then go on to other matters. But even if there was time allowed for free and full discussion it is always impossible to have such discussion in a great mass meeting. When men are deliberating calmly and earnestly, they need to be close together in a small assembly.

(2) The business features of our conventions are practically overshadowed by the popular demand for entertainment. A majority of those who attend these large conventions are interested in hearing the speeches, and while these are important in their place, and probably cannot be dispensed with entirely, it is a very serious question as to how much of purely speech-making ought to be admitted. Even if the mass meetings are continued the speeches ought to be reduced, at least by half. Even the mass meetings will not stand an overdose of unexceptionable oratory. More than two lengthy speeches at one sitting can be tolerated only by the most patient audience. Our program committees will do well to consider this fact and not attempt to test the patience of the people too far in this respect.

(3) The mass meeting might still be continued for the good it does, provided some real opportunity could be given for attention to business. Perhaps the difficulty might be met if the respective boards could have daily meetings during the conventions, and in these meetings could carefully consider such things as ought to command deliberation. At present our boards have an hour each at the very beginning of the convention, and usually this hour is exhausted by hearing an abstract of the board's report and attending to a few matters of minor importance. If the board should meet three or four times during the sitting of a convention, this might solve some of the difficulties that have been mentioned. But however this may be, it is no longer doubtful that something ought to be done to bring our conventions more into line of deliberative bodies than is now the case.

Another suggestion might be made here with profit. There ought to be the wisest distribution of our preachers for the Lord's day. The ablest men in attendance on the convention ought to be sent to the pulpits offered to us by other religious bodies. If little men must have a place in the preaching force on Sunday, by all means let them be assigned to our own pulpits. We must not be selfish when the great cause we plead is at stake.

Thanksgiving Hymn.

By Loveday A. Nelson.

For winter's cold and summer's heat,
We give Thee thanks, our God;
For shine and cloud, e'en snow and sleet,
We give Thee thanks, our God.
The chilling frost, the biting blast,
The sun's ray hot, the moonlight mild,
The green fields wide, the heavens vast,
The mountains grand, the prairies wild,
For all, we thank Thee, God.

For love of parents kind and dear,
We give Thee thanks, our God;
For teachers noble, friends sincere,
We give Thee thanks, our God.
By each deed worthy, rich in good,
Each thought that lifts the soul distressed,
Sweet love that binds in brotherhood,
How numberless the ways we're blessed!

Then hallelujah! Praises sing—
We give Thee thanks, our God;
Our thanks we raise to Heavenly King—
We give Thee thanks, our God.
Let voices chord till heavens ring,
Till Christian world with praise resound,
And breezes bear with tireless wing
The grateful love that will rebound
In ceaseless thanks to God.

Bloomington, Ill.

HOW ONE FAMILY SPENT A JOYFUL THANKSGIVING.

Aunt Catherwood's Box

THE RESULT OF A YOUNG GIRL'S SELF-DENIAL.

By Susan Hubbard Martin

"What are all those things, Auntie?" asked Vivian, coming suddenly into Aunt Catherwood's room. Aunt Catherwood was in the closet. Near the door was a heap of cast-off garments.

"Oh, they're old clothes I'm sending to your Uncle Catherwood's sister who lives out west," was the muffled reply. "She's very poor, so I always send her a box once a year about Thanksgiving."

Vivian looked again at the pile of garments. She was a tall, golden-haired girl of fifteen, with a sweet, charming face, clear eyes, and a dimpled chin. She was a little pale and thin just now. Aunt Catherwood was her father's sister, and Vivian had come to visit her for a few weeks. She had had a dangerous illness in the summer, and did not seem to gain strength when she recovered. The old family physician having ordered for her a change of climate and a change of scene, to Aunt Catherwood's she had gone. She had left home, friends and schoolmates, and a lonely time she had of it.

Vivian did not care much for Aunt Catherwood. She was so different from what she thought her dear father's sister ought to be, still, somehow she felt sorry for her.

Aunt Catherwood was rich, but she had no children. She loved to save money and was very close about spending it. She gave little, if anything, to charities, and was a stern and exacting mistress to her servants. None of them ever stayed very long. The big house might be handsome enough, but to Vivian it was inexpressibly gloomy.

"Are there any children?" asked Vivian interestedly, still gazing at the clothes.

"Yes, two. I believe there's a girl about your age. Gladys is her name. She writes to your Uncle Catherwood occasionally; always, after I send a box. I must, say, however, that her letters are not over and above grateful, And to think of the trouble I go to, too! Why, last year I hadn't a thing to put in the missionary box, all on account of them, but that's just the way with poor relations. They expect everything and never have anything to give themselves."

Vivian looked at the varied assortment again. A frayed dress skirt, somewhat soiled, lay at the bottom of the heap. There were some old stockings and shoes, a black woolen dress that was moth-eaten, a worn jacket, and two or three old bonnets. There wasn't a really good article among them, and Vivian waxed indignant as she took stock of them.

"If people send articles like these in missionary boxes, no wonder missionaries grow discouraged," she thought. "It's enough to make them lose their faith. Aunt Catherwood just acknowledged she did. I should think, with all her money, she'd be ashamed to be so selfish, and what loads of clothes she has, too!"

"There, I believe that's all," announced Aunt Catherwood, emerging from the closet with a wrinkled and faded dressing-sacque in her hands. "I'll put this in, too. I'll pack them up right away and send them off to-night. What a nuisance poor relatives are!" she continued. "If they'd save their money they wouldn't need any help. Your Uncle Catherwood owes his start in life to me, and my good management. I have never seen this sister of his, but no doubt she's a poor, incapable creature."

"Perhaps she isn't," ventured Vivian. "Good, industrious people are often poor."

"But they don't stay poor," retorted Aunt Catherwood grimly. "Do you suppose I'd ever be poor?"

"But everybody can't make money like Uncle Catherwood," persisted Vivian.

"Vivian," said Aunt Catherwood, impressively, "I sha'n't argue with you. What do you know about finances or good management?"

Vivian was quenched, but the subject interested her.

"Are you sure there's a girl about my age?" she questioned.

"Certainly," was the reply. "There is nothing strange about that, is there?"

Vivian did not reply. Somehow she felt very sorry for these poor relations of Uncle Catherwood's. Vivian did not know anything about poverty, for her father, too, was a rich man, and she had everything she wanted, but she could form something of an opinion. Vivian was fond of pretty things herself; no doubt that other girl was, too. It must be unpleasant to be obliged to wear clothes like those before her, and there wasn't a thing there that was suitable, or could be made to do for Gladys.

"We'll pack them in that box standing in the hall," began Aunt Catherwood, briskly. "I told James to bring it up this morning. To-night I'll send it off. Come along, child. It must be lunch time, and I've a reception and two teas on hand for this afternoon."

Two hours later Aunt Catherwood departed in her carriage for her round of engagements. She looked very stately and imposing in her silks and laces, with her white, jeweled hands and fashionably dressed hair.

Vivian could not help wondering how Aunt Catherwood would like to wear the things she was sending to her husband's sister.

Vivian watched at the window until the carriage was out of sight, then she turned away. "Now is my chance," she wispered, merrily. "My, I'm so glad she had to go away!"

She ran flectly up the wide steps to her own room. In the hall the box was standing open.

"I may conclude to put some gingham into it," Aunt Catherwood had said. "I won't close it until I come back."

"Poor things," whispered Vivian as she passed it. "Won't they be disappointed when they view its contents? At any rate, I'll do what I can. I've been thinking about Gladys all day, and she's not going to be left out."

Her face lighted up, and she nodded in a pleased fashion to herself. The big house was as lonely as ever, but somehow Vivian did not mind it. The box kept her company. She smiled happily as she vanished into her room.

She was gone quite a while. When she came out her arms were laden. She sat down by the box, depositing her burden carefully on the floor.

The first thing she took up was a gray dress, made in the prevailing fashion. A beautiful dress it was, soft and rich and fine, with a pink velvet collar and cuffs.

"I'm glad I can send this," she murmured. "I don't really need it, and mother won't care when I tell her. She always said it was so becoming, and I hope it will be to Gladys. Then, here are these shoes. I can spare them, and this ribbon. I've heaps of ribbons. Girls have to have plenty. I'm going to put in a white petticoat, too, and these handkerchiefs, and perhaps she won't care for it, but I'm going to send this fan. Maybe some time she'll want to go to a party. Girls do go to parties, if they are poor, and then it'll come in nicely. Oh, yes, I must not forget a pair of gloves and some bootlacings. Now I must put these carefully at the very bottom, where Aunt Catherwood won't see them. Oh, I do hope Gladys will be pleased," she added. "I don't want her to be any poorer than she is, but I will be glad if she needs them—oh, awfully!"

With a bright face and nimble fingers she finished her labor of love, then crept happily away.

Aunt Catherwood viewed the box as she came home from the last tea. Vivian had followed her upstairs.

"The box makes quite a showing, doesn't it, Vivian?" she asked. "I did not think it was nearly so full. I guess, after all, I won't put in the gingham. I've given them enough. I hope they'll be properly grateful; after all my trouble, they ought to be."

* * *

"When is the party, Gladys?"

"The 27th, and oh, mother, I do so want to go. Beth is my best friend.

I can't tell her why I must stay away, and yet I'll have to. Isn't there some way that you can manage, mother?"

Mother shook her head. "A new dress is impossible now, dear," she answered. "Later I might get one, perhaps, but with winter coming on, there are so many things we must have. Rent to pay, and coal and groceries we can't do without. Aunt Catherwood's box comes this month. Perhaps—"

"Oh, mother, there's never anything in that," cried Gladys, rebelliously. "Don't you remember last year, when times were so hard and you were sick, all she sent was some worn out flannels, an old opera cape and two or three straw hats?"

"Aunt Catherwood's box has come," announced Ben, a day or two later.

Ben was a year and a half younger than Gladys, and looked a good deal like her. "The man's just now bringing it in," he added.

Gladys was making biscuit for tea, but she flew, floury hands and all, into the sitting-room. Aunt Catherwood's box, like Pandora's of old, always held hope at the bottom of it, if nothing else. It was a yearly disappointment, and still it always created a ripple of excitement and anticipation.

When the man had gone, Ben went for the hatchet. When he came back, he glanced at Gladys. Gladys was standing looking at the box.

"If you have tears to shed, prepare to shed them now," he said, solemnly, as he pried open a board. Though only a boy, Ben had a keen sense of humor, which much poverty and many disappointments could not wholly subdue.

"Cheer up, Gladys," he added, "it can't be anything worse than an old petticoat and a straw bonnet. We've stood Aunt Catherwood's boxes for a good many years now. I guess this one won't kill us, but you, you look as if you had lost your last friend."

The lid was off now, and the first article Ben drew from the box was the old dressing-sacque. Gladys groaned, and mother looked sympathetic. Next came the woolen dress, and in quick succession the other articles.

Gladys turned away. She wasn't going to witness any more unpacking. It was too bitterly disappointing. After all, why should she care so much? Aunt Catherwood never sent anything she could wear, anyway, and she was no worse off than she had been. Suddenly, from the next room, she heard an exclamation from mother and Ben.

"Gladys, come here!" called mother, excitedly.

Gladys went back. There stood mother with a dress in her hands—a beautiful gray dress, with a pink velvet collar and cuffs, evidently intended for her. Gladys stood still, transfixed with astonishment.

"Oh, mother," she cried, "do you think that's really meant for me?"

"It must be," said mother, smiling happily, "and look here, dear, at the shoes, handkerchiefs, gloves, ribbons, fan, white skirt, all intended for the same little maiden. Why, you'll be rich, Gladys, with all these treasures, and just as you were needing them so much, too. I feel rebuked. I might have known God would provide for us."

"Well, you are a lucky girl," said Ben, emphatically. "I wonder what got into Aunt Catherwood's stingy soul. The grace of God, I guess. You can go to that party, after all, Gladys."

* * *

"I had such a nice letter to-day from Gladys," remarked Uncle Catherwood one evening. "She thanked us for the box you sent them, and especially for a dress that came in it. A beautiful dress, she called it. Did you send such a nice one, Anna?"

Aunt Catherwood looked up. She and Vivian were sitting across from Uncle Catherwood, over a cheerful open fire.

"A dress? Yes," she answered, flushing a little, "but it wasn't exactly —beautiful. It was one of mine I did not care for."

Uncle Catherwood looked puzzled.

"Here's her letter," he went on, adjusting his glasses. "Let me read it to you. There's a mistake somewhere."

"DEAR UNCLE AND AUNT CATHERWOOD," it began. "I write to thank you for the box, which arrived safely. I can never be grateful enough for the beautiful gray dress which it contained, which I so much needed. It fitted perfectly and I wore it to the party of my dearest friend. If it had not been for the present of that dress, I couldn't have gone. I can't say enough to express my thanks. I couldn't begin to write them, but I do want you to know how happy you have made me. The shoes fitted, too, and I wore also the white skirt and ribbons and carried the fan. With everything I needed, I had a lovely time. It was so nice not to be shabby, but to know that I was as well dressed as anyone. Mother adds her thanks to mine. I wish I could do something in return for you, but as I can't, I'll just sign myself,

"Your grateful and loving niece,
"GLADYS."

Uncle Catherwood folded up the letter. "That's all, I believe," he added. "What kind of a dress did you send, Anna?" he asked, turning to his wife. "It must have been a better one han you thought. It was kind of you, my dear. I must do something nice for you in payment. It was very good and generous and thoughtful of you to remember my sister and her children. Poor Eunice! She's had a hard time. I seldom write to her, I'm such a busy man, but I ought to think of her more than I do, and to remember that we were children together. I'll send her a check to-morrow."

Aunt Catherwood flushed more than ever, and looked uncomfortable. With all her closeness she was not dishonorable, nor would she take honor where it was not due.

"Thank you, James, for your praise," she answered, "but I don't deserve it. I'm sure I don't understand about it at all. All the dress I sent was a black one. It would not have been suitable at all for Gladys, and I sent no fan or ribbon or gloves. Perhaps the box got mixed up with some other, though I thought I directed it plainly enough. A gray dress? Well, that is the strangest thing, and she writes it fitted her perfectly."

In her amazement and doubt, Aunt Catherwood looked across at Vivian.

Vivian's face was scarlet. Like a flash, a light broke in upon her. Vivian had a dress of the kind described, and she had not worn it lately.

"Vivian," exclaimed Aunt Catherwood, "I believe you sent Gladys your gray dress."

Uncle Catherwood had laid aside the letter, and was regarding her, too. Vivian blushed a rosier red than ever, but she did not flinch.

"Yes," she replied, bravely, "I did send it, Aunt Catherwood. I slipped it into the box the afternoon you went out. You remember that afternoon? You sent the box that night. I—I felt sorry for Gladys, and I sent her some of my things. I have so many, and—I thought she'd be pleased."

Uncle Catherwood suddenly took off his glasses. There was a mist upon them. Aunt Catherwood, too, looked moved.

"Vivian," said Uncle Catherwood, a trifle huskily, "you're a good girl, a very good girl, and I sha'n't forget it. So you sent Gladys the things, did you? Well, I'm obliged to you, child—I shall remember it. Parted with some of your own finery, did you, for a girl you'd never seen, and never mentioned it? That's the right spirit. Well, well, not many would have done it, and God bless you, my dear."

Uncle Catherwood was a man of few words, and this was a long speech for him. Coming from him, too, at this time, it meant a good deal. Uncle Catherwood would do something handsome for Vivian.

Aunt Catherwood sat silent. In her mind's eye she saw that heap of worn out, shabby garments, and her own selfishness was laid bare.

"I might have sent them something better," she thought, remorsefully. "I'll do better next year—and yes, I won't wait till next year, either. I'll send them a box, a noble one, with nothing old or worn out in it, and Gladys shall come in for her share, too, as sure as my name is Anna Josephine Catherwood." And she did. —*Ram's Horn.*

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Thanksgiving day assumes an importance above most memorial days, in that it calls attention to great ideals of life and character, and to men who were driven by no outward necessity to live lives of hardship, but who voluntarily renounced material gain for spiritual good and a loyal service to God and their fellowmen. The Pilgrims found in all this an uplifting joy which more than compensated them for all their hardship.

Thanksgiving Day

As Seen from the Dome

By F. D. Power

"It has pleased Almighty God to bring the American people in safety and honor through another year, and in accordance with the long, unbroken custom handed down to us by our forefathers, the time has come when a special day shall be set apart in which to thank Him who holds all nations in the hollow of His hand for the mercies thus vouchsafed to us."

In these words the President begins his proclamation appointing November 24 as a day of thanksgiving. God is the source of our national prosperity. Our confidence is in God. "When He giveth guidance, who then can make trouble?" asks Job. "And when he hideth his face, who then can behold him, whether it be done against a nation, or against a man only?" When we learn that God's dealing with nations is like his dealing with individuals and that there is nothing right between nations that would be wrong between individuals we shall take a long step towards a sounder national policy. Think of such a conviction when it comes to dealing with the saloon or the question of war or the rights of property or the liberties of the weaker races and peoples. God's blessing of orderly government is one of our first causes of thanksgiving. When "every man did that which was right in his own eyes" misery came from lawlessness. Anarchists discard the Bible, for its thought is the very opposite of anarchy. A growing reverence for order and love of law is the history of government. We see it in the Old Testament story culminating in Psalm 119. We see it in Christ's "Render unto Cæsar the things that are Cæsar's," and in Paul's "Every one should obey the authorities who are over him." We see it in a wonderful way in the history of the English speaking people. We see it in Hooker's immortal utterance, "Of law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world; all things do her homage, the very least as feeling her care, and the greatest as not exempted from her power." We see it in McKinley's charge, "Let no man hurt him!" and in the action of the great American nation when a national election, with all the mighty interests involved, passes without disorder. "Safety and honor."

"The year that has closed has been one of peace within our own borders," says the President, "as well as between us and all other nations. The harvest has been abundant, and those who work whether with hand or brain are prospering greatly. Reward has waited upon honest effort." Peace and prosperity: these are blessings to be remembered in this hour. Jesus took the loaves and "when he had given thanks" he distributed them. He took the cup as he stood in the awful shadow "and gave thanks." David declares, "Seven times a day do I praise thee," and again, "I will bless the Lord at all times," that means perfect praise and under every condition. When Luther was in deepest darkness he would say, "Come and let us sing the Forty-sixth Psalm!" "If any one would tell you the shortest, surest way to all happiness and all perfections," said William Law, "he must tell you to make a rule to yourself to thank and praise God for everything that happens to you. For it is certain that whatever calamity happens to you, if you thank and praise God for it, you turn it into a blessing. Could you, therefore, work miracles, you could not do more for yourself than by this thankful spirit, for it turns all that it touches into happiness." "My God, I have never thanked thee for my thorn," prays George Matheson, the blind preacher. "I have thanked thee a thousand times for my roses, but not once for my thorn. Teach me the value of my thorn, Show me that my tears have made my rainbow. Then shall I know that my cross was a gift from thee." To many have come sorrows and misfortunes, yet even these have reasons for gratitude; and when we think of the peace given to our land and prosperity to our people, and the joys of the home and the heart, the time calls for a song—a universal song. It is well to remember our bounties—it is a peril to forget the Author of Mercies. Of Israel Hosea declares: "She did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal. Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof. I will recover my wool and my flax given to cover her nakedness."

"We have been enabled to do our duty to ourselves and to others. Never has there been a time when religious and charitable effort has been more evident. Much has been given to us, and much will be expected from us." The President would consider the obligations which God's bounty imposes. Our national responsibilities keep pace with our national opportunities. We are servants, stewards, debtors. To Israel God said: "And your threshing shall reach unto the vintage, and the vintage shall reach unto sowing time, and ye shall eat your bread to the full, and dwell in your land safely." But all this was on condition that "ye walk in my statutes, and keep my commandments, and do them." We rejoice in the fact that the bounty and exuberance of the natural harvest has its parallel in the growth of our people in moral culture and benevolence. See the continually increasing number enrolled in our churches, the larger and more perfect methods of missionary activity, the care of the church more for practical truth and Christlike service than speculative discussion and sectarian triumphs, the growth of Christian men and women in faith and love. Our nation has a glorious heritage in the Christian foundations laid by the fathers, and a blessed message of brotherhood to bear to the race, and for these we should give thanks and pray that we may be true to our mission. So our Chief Magistrate well says: "We speak of what has been done by this nation in no spirit of boastfulness or vainglory, but with full and reverent realization that our strength is as nothing unless we are helped from above. Hitherto we have been given the heart and strength to do the tasks allotted to us as they severally arose. We are thankful for all that has been done for us in the past, and we pray that in the future we may be strengthened in the unending struggle to do our duty fearlessly and honestly, with charity and good will, with respect for ourselves and with love toward our fellowmen."

"A day of festival and thanksgiving," the President calls the 24th of November. Such it should be. I am not in exact sympathy with the man who often wished himself in the middle of a pumpkin pie as big as an acre and knee deep in pumpkin, and no way to get out but to "eat himself out," but the blessings even of turkey, cranberry sauce and pumpkin pie are not to be despised by any man, saint or sinner. "Happy is the people whose God is the Lord." "A merry heart is good medicine," saith the Holy Scriptures, and "He that is of a merry heart hath a continual feast." Merry does not mean reckless jollity; it is like Paul's "Be of good cheer!" Many mighty Christians have been men of great cheerfulness. Luther had great capacity for laughter. Beecher, Guthrie, Spurgeon, Phillips Brooks were perennially sunny men. "Give us, O give us, the man who sings at his work!" exclaims Carlyle. "Do not hang a dismal picture on your wall, and do not deal with sable and glooms in your conversation," says Emerson. "Rejoice in the Lord always," says Paul. Cheerfulness honors religion, it proclaims to the world we serve a good Master. Let the annual Thanksgiving then be a true festival. Look at your mercies with two eyes and your troubles with one. Take short views. Learn in whatsoever state you are therewith to be content. "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord; neither be ye sorry, for the Lord is your strength."

The Christian Use of the Tithe System

By G. L. Wharton

III. Objections Answered.

There are some difficult questions in connection with the tithe system. This is true of Christianity itself and of everything that has life and God in it. I do not claim that my answers to the objections are the best that can be given. They are the best I have on hand and they are to my mind satisfactory for all practical purposes.

1. "*It is an old Jewish law.*" With this the whole tithe question is "turned down." The objector means that it belongs and pertains to the Jews only, and as such can be of no use to a Christian. This needs a fair answer and shall have it. Supposing it did refer directly only to the Jews, does that reasonably imply that a Christian cannot use it in any way? Christian preachers and people use freely the principles of all the ceremonial institutions of the law of Moses. Why not use this? The tithe was ordained by Jehovah as the financial system of the Jews. It has never been amended or revoked. When the Christian church is pressed so hard for some sane and successful ways and means of obtaining money for religious, educational and benevolent purposes, will it not show wisdom in Christians to profit by the most successful financial system the world has ever seen?

But it is a mistake to suppose that tithing began with the Jews and pertains to them only. Abraham, 500 years before Moses, tithed. Jacob tithed 300 years before the giving of the law. The ancient nations living around the Mediterranean sea and eastward as far as Babylon and Persia were tithing at the time of Abraham. (See evidence already given.) This shows that tithing in the earlier history of the world was not exclusively Jewish in origin or practice. It is also a groundless assumption that the tithe system was wholly a ceremonial of Judaism. Though found in connection with the ritual of the Jewish sacrifices, its purpose is clearly stated in Num. 18:21: "And unto the children of Levi I have given all the tithe in Israel for an inheritance, in return for the service which they serve, even the service of the tent of meeting." The tithe is "in return for the service which they serve"—a purely business arrangement for the support of the Levites. It is to this arrangement that Paul refers when he writes, "Even so hath God ordained [arranged] that they who preach the gospel shall live of the gospel" (1 Cor. 9:10). We see, therefore, that the tithe, neither in origin or purpose, is a ceremonial. It belongs wherever found to the ways and means department.

Is it typical? The only place in the Bible where the tenth is used in connection with a type is found in Heb. 7:1-10. This is an interesting scripture. The subject is, "*Melchizedek a Type of Christ.*" The sacred writer sees three things in Melchizedek which correspond to the same in Christ, and because of which he says, "Jesus is a high priest forever after the order of Melchizedek." Here are the three items in the type and anti-type:

TYPE.	ANTI-TYPE.
1. Melchizedek "ever liveth."	1. Christ "ever liveth."
2. Melchizedek "blessed" Abraham.	2. Christ "blesses" his people.
3. Melchizedek "tithed" Abraham.	3. Christ "tithes" his people.

The third item in this "order of Melchizedek" is the tithe which is named seven times in the paragraph. According to this inspired writer Christ must tithe his people as Melchizedek tithed Abraham to complete the above order. If Christ does not receive the tithe he is in that particular inferior to Melchizedek, and not only so, but also inferior to Levi who took tithes of the people. Moreover, if Christ does not tithe his people the reference to the tithe by the sacred penman to prove the superiority of Christ's priesthood is not only irrelevant and an utter failure, but it is an irrefuted argument on the other side. The question here is not the tithe as a type, but Melchizedek as a type of Jesus. No writer known to me ever has undertaken to show that the tithe is typical in any sense.

Whether the tithe is to be confined to the Jews only may be considered in another way. I am told that it is an axiom of jurisprudence, that a law once enacted remains in force till it is revoked, or till the necessity which produced the law ceases. Neither of these has occurred with the tithe. Not a line in either Old or New Testament is against the tithe, but it is encouraged everywhere there is reference to it. The necessity which produced the law—God's ownership of all and his needs for the support of the Levites and his kingdom in Palestine—is as much more than equaled in the Christian dispensation as the world is larger than the Holy Land, or as the support of the ministry of Christ is greater than the temple and its support in Jerusalem. The law given by Jehovah has not been revoked, and the necessity for it has been augmented many times.

A false conclusion from a false premise has produced a false impression which is quite generally received. It is admitted that God did once bless his people according to Mal. 3:10, prior to the day of pentecost, but the impression is that he does not bless Christians that way now. Experience proves that this impression is erroneous. All Christians who now try the tithing in a Christian way find even a greater blessing than any Jew ever found. There is something wrong in any theory that contradicts the common experience of good men.

I conclude, therefore, that the tithe system is not an old Jewish law merely, nor a Jewish rite, ceremony or type, but that it is a divine principle which Christians ought to use to regulate, educate and train themselves by, for the service of Christ and mankind.

2. "*It is unjust.*" This is a most serious charge. Two able, aged and highly respected scholars and ministers of the Christian church hold and teach this as an objection to the tithe system. These brethren have taught and are teaching hundreds of young ministers, hence I conclude that others hold this objection. I ask all such to hear my reply. If the tithe system is unjust that must end it.

The favorite illustration is this; a poor widow with many children to support has an income of $300. A young man with no one dependent on him has an income of $1000. The contention is that the tithe system is unjust to the widow. With all due deference to these respected preachers, I must say that they could not come to such a conclusion as they have save through misunderstanding what the tithe system is. I presume they think the tithe system is like the government tax levy—the maximum required. Our government at Washington does tax this widow and young man just that way, yet I have heard no one crying out against the injustice of Uncle Sam. But instead of the tenth being the maximum, as with the government tax, it is the minimum. The moral obligation of the tithe system requires the $1000 young man to do more than tithe or be a robber of God. The Bible principle that "where much is given much is required" is most strongly enforced by the tithe system. It is just. The second misunderstanding of the obligation is that he has not taken the biblical view point of the tithe. It is not simply paying so much money even for a good purpose. The spiritual view point is that it is a personal blessing. It is the key that opens the windows of heavenly blessings in abundance. The purpose, motive and spirit of the biblical tithe brings the whole six days of worldly toil and business into the atmosphere of a conscious, blessed partnership with God, whether the tither be rich or poor. To deprive the poor widow of this fellowship and blessing would make God's kingdom a limited concern with preferred stock. Jesus and the widow's mite shows that poverty does not in God's sight debar from the blessing of giving.

The third mistake is the greatest of all. If the tithe system is unjust now it always has been unjust. Justice is not a virtue of certain dispensa-

tions. It is eternal. "Justice and judgment are the habitation of his throne." If the tithe system is unjust then God is the author and promulgator of injustice. If this system is unjust to the widow then God indisputably practiced injustice to the widow all through the Mosaic dispensation. This is not even thinkable. God has always been jealous of the rights and cause of the widow, the orphan and the poor. Did God commit such an unholy inconsistency and cruel injustice for 1500 years? And did Jesus while pleading for "justice, mercy and faith," command in the same breath the injustice of tithing even to the smallest things? And, above all the writings of men, there is the open one word in it against this injustice! Bible—the revelation of God—and not My brother, whoever you may be, the tithe system is just in the sight of God, and you are mistaken.

3. "*I cannot afford it.*" This is the heart objection with most people. They do not feel that they can afford so much. "Think what it will mean," said a husband to his wife who spoke favorably of tithing. He meant that it would mean much larger giving than they were practicing. And that is what it would mean to most Christians. Is that all it would mean? Would it not mean more blessing, more good, more joy, more peace, more Christlikeness, more of heaven on earth? It certainly would.

In very many cases the little giving is the result of the love of money. This often causes that "I cannot afford it" feeling. The only answer to this is conversion, regeneration, for covetousness is idolatry. On the other hand many honest, good Christians feel that they cannot afford it because of lack of proper teaching and through the habit of small giving. You can afford to tithe because you cannot righteously afford to do less. With greater blessings from God than the Jew received you cannot afford to be more selfish than he. Gratitude prompts and makes the feeling that you cannot afford to do less. In view of Jesus' gift for you, *you can afford* at least one tenth for him. You cannot in view of what others need afford to eat up, wear out and spend in selfish luxury more than nine tenths of what God commits to your trust, The personal blessing is so great, both temporal and spiritual, that you can not afford to give less than a tenth. We can not afford to answer a living Christ and a dying world with less than a habit of giving one tenth at least of our ability. There are many ways of curing the "cannot afford it" feeling, but genuine, intelligent, practical consecration is all that is needed.

4. "*If the tithe system is for Christians why do we not read more about it in the New Testament?*" I do not know. I have the same feeling about many other things. I wish sometimes there were more in the New Testament about the "Lord's day," the "sin of saloons," "building meeting houses," "church government," "colleges," "religious journalism," etc. And I wish there were more about the "future state," "spiritual body," "heaven," etc. If I were to attempt to explain the comparative silence of the New Testament on the tithe system, I would say that the Bible of the first Christians was the Old Testament. They were well taught already in this system. The Jews and Gentiles knew well its practical working. Christ had nothing to add to this plan of finance save the spiritual motive of love to God and love to man, without which all giving is nothing. The New Testament leaves the tithe as it found it to be used to the glory of God through the guiding spirit and the good, common, business sense of consecrated and loyal disciples.

There are many instructive questions, such as, "What must I tithe?" "Suppose I am in debt?" etc., which I have not space to answer. About forty such questions with short, pithy answers are published in a tract called, "What I Owe and How to Pay It," which you can obtain for one cent a copy by sending to "Layman," 310 Asland Building, Chicago, Ill.

After spending one Sunday morning on the subject of the tithe, a rich brother, not noted for his large giving, shook my hand heartily and said, "That was a good talk." I replied, "It's a great deal better when you do it." So I say, in conclusion, whatever you may think of this writing, or anything you may hear or read on this subject, remember, "it's a great deal better when you do it." "The proof of the pudding is in the eating." "Prove all things; hold fast that which is good."

The Strenuous Life.

By Rochester Irwin.

"Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able."

These words of the Master's are familiar to every Bible reader; yet how few have brooded over them until their full import was realized! "Strive to enter in"—agonize, it means. Strive with such earnestness of purpose and intensity of effort that the struggle passes into an agony. "Agonize ye to enter in": those are the words he spoke.

All great things of earth are born in agony. "A good book is the life blood of a master spirit; the martial victories which brought to man the blessings of liberty were won through the agony of self-sacrificing patriots"; the redemption of the human soul was wrought through the agonies of Gethsemane and Calvary.

"There is no excellence without great labor," a labor so intense and devoted that it becomes impassioned agony. A Christian character can no more be made without hardship and struggles than bricks without fire. Man's first birth is wrought in agony, so must his second be. He must sometimes struggle in spirit if he is to have fellowship with the "Man of Sorrows" who was "acquainted with grief." He must agonize to bend his stubborn heart to say, "Lord, not my will, but thine, be done." Thus only may he enter the strait gate.

"Faint, yet pursuing, from day to day
Over the sure and blood-marked way;
Strengthen and keep us, O Savior, Friend!
Ever pursuing unto the end."

Saunemin, Ill.

TILL NOON.

The Simple Dish That Keeps One Vigorous and Well Fed.

When the doctor takes his own medicine and the grocer eats the food he recommends some confidence comes to the observer.

A grocer of Ossian, Ind., had a practical experience with food worth anyone's attention.

He says: "Six years ago I became so weak from stomach and bowel trouble that I was finally compelled to give up all work in my store, and in fact all sorts of work, for about four years. The last year I was confined to the bed nearly all of the time, and much of the time unable to retain food of any sort on my stomach. My bowels were badly constipated continually and I lost in weight from 165 pounds down to 88 pounds.

"When at the bottom of the ladder I changed treatment entirely and started in on Grape-Nuts and cream for nourishment. I used absolutely nothing but this for about three months. I slowly improved until I got out of bed and began to move about.

"I have been improving regularly and now in the past two years have been working about fifteen hours a day in the store and never felt better in my life.

"During these two years I have never missed a breakfast of Grape-Nuts and cream, and often have it two meals a day, but the entire breakfast is always made of Grape-Nuts and cream alone.

"Since commencing the use of Grape-Nuts I have never used anything to stimulate the action of the bowels, a thing I had to do for years, but this food keeps me regular and in fine shape, and I am growing stronger and heavier every day.

"My customers, naturally, have been interested and I am compelled to answer a great many questions about Grape-Nuts.

"Some people would think that a simple dish of Grape-Nuts and cream would not carry one through to the noonday meal, but it will and in the most vigorous fashion."

Name given by Postum Co., Battle Creek, Mich.

Look in each pkg. for the famous little book, "The Road to Wellville."

Our Budget

—A pleasant Thanksgiving to all our readers.

—By making our Thanksgiving Number a week in advance, we hope to prepare our readers, somewhat, for Thanksgiving Day and prolong the happy season.

—November 20 is Boys' and Girls' Rally Day. Get the boys and girls interested in home missions.

—We hear of a good beginning for state mission day, and we trust that this will be kept up until all our churches in the various states have made their offerings to the cause of state missions. Let November be given up to this special work.

—Now that election is over, let us plan for the largest and most enthusiastic crusade of Christian evangelism in our history. Every preacher among us should, if possible, hold one meeting between now and our next national convention.

—The time for seeing the greatest World's Fair which has ever been prepared for the benefit of mankind, will soon be past. Let he who can make it a point to spend at least a day or two in these wonderful palaces of art, science, manufacture, agriculture, horticulture, etc., that he may carry with him, through the remainder of his life, the memory of this wonderful exposition, which is destined to leave an indelible mark on the progress of the world.

—We print elsewhere the picture of the church at Noblesville, Ind., and of the pastor, Bro. E. B. Barnes. The church celebrated its seventieth anniversary last Lord's day, the editor of this paper being with them, delivering an anniversary address in the morning and preaching at night.

—In our evangelistic department this week will be found an account of the organization of our first church in Nevada, in the city of Reno, by R. L. McHatton, of Santa Rosa, Cal. If any one feels disposed to respond to Brother McHatton's appeal for a lot for the new church, let him correspond with Brother McHatton as to the probable cost, etc. This first-born in Nevada must not be allowed to perish for the lack of support.

—Frank H. Main, of Detroit, writes: "I consider the address of Bro. F. D. Power a classic. It should be issued in tract form at once." It is already in type and perhaps by the time this appears will be ready for delivery. We can furnish it in single copies at 5 cents, or in quantities at the following rates: One dozen copies, 25 cents; fifty copies, 85 cents; one hundred copies, $1.50.

—The Berkeley Busy Christian is the title of a neat little four page local church paper, issued by the Berkeley, Col., Christian church, where Flournoy Payne is pastor.

—The Christian church at Carthage, O., will celebrate the twenty-fifth anniversary of the dedication of its present building on Lord's day, Nov. 20, by holding a silver jubilee. Chas. M. Fillmore, the pastor, has prepared a special jubilee service for the occasion.

—Crayton S. Brooks has begun his work at Colorado Springs.

—Le Grand Pace, Onawa, Iowa, has accepted a call to the church at Poplar Bluff, Mo.

—Any church desiring a minister of ability and wide experience write J. L. Smith, Box 217, Pocahontas, Iowa.

—The Christian doctor wanted in last week's issue is at Mozier, Ill., and not Moyier. Write me for particulars. Wide country practice too. J. M. BOVEE.

—W. H. Harding has been spending two weeks with the church at Coupland, Ill. The church was more effectually organized and new officers were appointed.

—The wife of Bro. Levi Marshall, pastor of the Christian church of Hannibal, has just lost her mother, Mrs. G. W. Kramer, and has gone to New York to attend the funeral.

—G. W. McQuiddy, of Hunter, O. T., has received calls from the churches at Parry and Blackwell, but will continue his work with the Hunter church at an increase of $200 in salary.

—E. R. Childers was presented with a cheque to pay all his expenses to the World's Fair by the church at Middletown, Ky. Brother Childers says it was the best convention he ever attended.

—A. M. Harral has begun the temporary pastorate for one-half time with the church at Ada, I. T. One hundred dollars was raised Lord's day evening to pay on the church debt, and one was added to the membership.

—What have you in second-hand hymn books of which you wish to dispose? One of our suburban churches is in need of same and can not buy new. State condition and kind, also number and price.—B. D. CHESNUT, care Iowa Seed Co.

—The church at Kenton, Ohio, has employed W. H. Pinkerton, evangelist, of Paducah, Ky., and Percy M. Kendall, singer, of Columbus, Ind., to assist the pastor, C. C. Rowlison, in a meeting during the month of January next.

—Prof. V. E. Ridenour will give a number of stereopticon entertainments during the month of January, 1905. Endeavor Societies or any other societies are invited to write him for terms. His address is Topeka, Kansas, 1513 W. Sixth street.

—The brethren at Saunemin, Ill., under the leadership of Rochester Irwin, have built a fine new church, and a new building is nearing completion at Forest, Ill., where Brother Irwin preaches every Lord's day afternoon. All departments of the work at both places are in fine condition.

—Our National Benevolent Association has just received a second gift on the annuity plan from Sister D. W. Green, of Illinois. Geo. L. Snively, 903 Aubert Ave., St. Louis, will gladly furnish inquirers information concerning the Benevolent Association and the annuity plan of aiding its work.

—During the month of October the receipts of the Foreign Society amounted to $4,052.97, a gain over the corresponding month of 1903 of $2,204.87. This is a good way to start on a new missionary year. Not less than a quarter of a million dollars this year should satisfy us for world-wide missions.

—C. F. Stevens, who has been pastor of the church at Trenton, Mo., for almost six years, has resigned to accept a call to the Central church, Wichita, Kan. S. J. White, of Millersburg, Ohio, has accepted a call from the Trenton church. Trenton has a new $20,000 church which was dedicated the first Sunday in September.

—The first portion of the Union Avenue Christian church building was occupied by the united congregations of the Central and Mt. Cabanne churches on Lord's day last. Only the Sunday-school room is completed at present, and the formal dedication may be deferred until the main auditorium is erected. When completed the church will be one of the handsomest edifices in St. Louis. The Sunday-school building has every modern convenience, and while its capacity is hardly sufficient for the congregation that may be expected, the members will be content to put up with the inconvenience in this regard, until the main auditorium, which will meet the wants of a growing neighborhood, can be finished

—Bro. Jesse T. Craig, Poplar Bluff, Mo., is in a meeting with Bro. Clark W. Comstock, at Gallatin, Mo. Brother Craig has been pastor of the Poplar Bluff church for five years, and is open to engagement for a new field. He is a good, strong man and will do a good work wherever called.

—Prof. Wallace C. Payne has recently spent two weeks at the University of Texas. He conducted chapel exercises one week, and delivered a number of addresses. He also lectured to large audiences in the Central Christian church both Sunday nights he was in Austin. The Bible chair now has good property and nearly ten thousand dollars endowment.

—Brother and Sister Thos. Hunt are not reckoned among the wealthy Disciples of Illinois and yet they have just made a direct gift of $150 to our National Benevolent Association. Such help to one of our noblest church enterprises contributes largely toward making one "rich indeed." Geo. L. Snively, 903 Aubert Ave., St. Louis, will explain the scope and methods of the association to all inquirers.

—A minister who recently came among us from another religious body, and who secured a pastorate in one of our churches, writes: "I am growing more and more in love with my work, and the place of liberty which I find in the blessed brotherhood." It is indeed a glorious thing to stand fast in the liberty wherein Christ hath made us free, without being entangled in any yoke of human bondage.

—Miss Alice Mary Smith, of Chicago, and Rev. Walter Lee Martin were married on Thursday, Oct. 27, 1904, at Los Angeles, Cal. Brother Martin resigned his work at Glenwood, Iowa, and took up the work at Boyle Heights, Los Angeles, Aug. 1. He reports the work as promising, for a new field. We extend our congratulations to the wedded pair, and wish them success in their new field of labor.

—One of our younger ministers and preachers writes: "I have tried earnestly to promote the larger interests of Christ's kingdom in the community. I have striven not only to preach, but to pracitce union." That brother has caught the keynote of success. Paraphrasing President Hayes' saying: "He serves his party best who serves his country best"—we may say: "He serves his own church best who serves the kingdom of Christ best."

—It has been found necessary to double the sitting capacity of the Marshall St. Christian church at Richmond, Va., and the work of enlarging and improving the building has just begun. Bro. B. H. Melton, who has been pastor here during the past two years, has drawn around him a great many friends, and the present building has been taxed to its utmost capacity. Among the improvements will be the erection of a model Sunday-school auditorium.

—At the Platte Co. (Mo.) convention, held at Platte City, Mo., Oct. 31-Nov. 2, the following recommendations were unanimously adopted, and steps will be taken towards making them effective:

1. That all Christian churches in Platte county arrange plans whereby all ministers who preach in the county shall live in the county.

2. For the accomplishment of this end, we recommend that all our town churches, as early as possible, secure parsonage property, and each employ its pastor for all time.

3. That all our country churches group themselves into pairs, secure parsonage property with ample grounds attached, and through a joint board of officers, employ a minister who shall serve each of the congregations employing him one-half time.

4. That a copy of these resolutions be printed in our county papers and read in all our pulpits.

—Bro. J. G. Creason has resigned at Cleburne, Texas, to take effect January, 1905. He will return to Missouri, which he desires to make his permanent home. He has done a good work in Texas, as he did also in Norman, Oklahoma, while pastor there. In a personal letter from Bro. E. M. Smith, of Centralia, he commends in very high terms Brother Creason, and hopes that Missouri will offer him so good a field that he will remain in the state. This is a good opportunity for one of our pastorless churches in the state to supply its pulpit with a tried and faithful pastor.

—In a personal letter to the editor of this paper, Dr. J. B. Clark, Secretary of the Congregational Home Missionary Society, of Boston, who had so much to do with the arrangements for the recent International Home Missionary Celebration of the Louisiana Purchase, in this city, says: "I was greatly delighted with the clear and earnest paper you presented, which gave us all much needed light on the nature of the Disciples and their work." This was the address published in last week's CHRISTIAN-EVANGELIST, and we are glad to know that in the opinion of Dr. Clark the address accomplished the purpose for which it was prepared.

—The announcement elsewhere by B. L. Smith, corresponding secretary, of the appointment of W. J. Wright as superintendent of evangelistic work, in connection with the Bureau of Evangelism, whose headquarters is at Des Moines, will give general satisfaction to the brotherhood. As Brother Wright's address before our convention clearly indicated, he has a high and true ideal of the kind of evangelists we need, and the kind of evangelistic work that will honor God and save men. We are sure that under his energetic leadership a new impetus will be given to this department of our great work throughout the brotherhood.

—I heartily sanction Bro. J. H. Galloway's suggestion that Bro. G. L. Wharton's articles on "The Christian Use of the Tithe System" be put in tract form as early as possible. If the tithe system were scrupulously practiced by every member of every congregation of the entire Christian broherthood, I am sure the good results in every respect would be almost innumerable and inestimable; in order to which, I suggest that we should have a special fund to be appropriated for the free circulation of all such literature. This is our greatest need, as it is our greatest opening for good. S. R. EZZELL.

Lancaster, Texas.

—Sumner T. Martin, of Bellaire, O., writes: "I have accepted a call to become evangelist for southern California, and will begin that work about Dec. 1. I part with these people with sincere regret. There are few better churches. They love righteousness, support nobly their minister and have a mind to work. The church is near the front in its missionary offerings, and has its own missionary in China, and in the south. Over 400 souls added since I came September, 1902. R. L. Hopkins is chairman of the board, and of the pulpit committee." "This is very sudden," as the ladies are wont to say. We congratulate southern California on this valuable addition to its ministerial force. Brother Martin is one of our most faithful and efficient preachers.

—"W. J. Wright, the new superintendent of evangelism, has come to Cincinnati, Ohio, and has begun organizing his work in evangelism. Immediately following the national convention he went to Des Moines, Iowa, and met the standing committee on evangelism, and the work was outlined. The opportunities of this work are great, and we shall rejoice greatly to see them seized by our people. There is a very general feeling that Brother Wright is the man for this special work of organizing and stimulating the work of evangelism among us. The prayers of God's people will be with him in this great work. I take great pleasure in commending him and his work to the very favorable consideration of the brotherhood.

"BENJ. L. SMITH, Cor. Sec."

—W. H. Pinkerton was recalled as pastor of the church at Paducah, Ky., after he had preached his farewell sermon. The service was a very complimentary demonstration to Mr. Pinkerton on the part of all the Christians generally of the town. One of the Presbyterian ministers occupied a position in the pulpit and the congregations of the Methodist, the Cumberland Presbyterian and the Baptist churches, with their pastors, joined the service before its close. At the conclusion of Brother Pinkerton's address the meeting was taken into the hands of the ministerial association. Each of the ministers expressed their appreciation of Brother Pinkerton, and a resolution regretting his retirement was endorsed by a rising vote of the congregation. One of the members of the official board of the church immediately arose and moved that Brother Pinkerton be recalled as pastor of the church, and the congregation unanimously agreed. Brother Pinkerton, who has been at Paducah for the past eleven years, was unable to decide at once what his action on this call would be.

—The following resolution was passed by the Mohonk conference:

Whereas, The Indians of the five civilized tribes of the Indian Territory made a solemn agreement with the United States in the years 1897, 1898 and 1902 for the surrender of their lands to the commission to the five civilized tribes, providing that the sale, barter or giving of intoxicating liquors to any person within the district now constituting the Indian Territory shall be forever prohibited, which agreements were fully accepted and approved by the United States;

And whereas, the said agreements constitute a permanent and unalterable condition applicable to the disposition and use of the beforementioned laws. Therefore,

Resolved, that we call upon the Congress of the United States to duly execute the said agreements by inserting in the enabling act that may be passed to constitute a state of the Indian Territory, either separately or in conjunction with Oklahoma, such provisions as will secure by constitutional enactment the permanent enforcement of the said agreements.

—Rejoicing in Mr. Folk's triumph is not confined to Missouri or to the Democrats. The following is from the Chicago Tribune, a Republican paper and it states the case truly and well: "Just honesty. That's all. A perfectly simple proposition. A child could see it. But it took a big man to work it. Just honesty. Thou shalt not steal. When Moses said it it was already old. When Folk said it it was still new. It runs through autocracy, aristocracy, democracy and all other forms of government, and if it doesn't vivify them they are dead. The election in Missouri went to the roots of life. Just honesty. Why should a man who believes in it be reviled as a revolutionist? Because the business men who were advancing their interests in Missouri by bribery regarded any change as revolution. They wanted no change. They were conservative. Folk wanted a big change. He was a radical. There was no telling how far he might go. If he objected to having business interests control the legislature by bribery he might object to having them control it by discrimination in freight rates. He might get flightier and flightier till he was as insane as La Follette. Meanwhile he gives no indications of having anything in mind except honesty. Honesty has elected him Democratic governor of Missouri. The Chicago Tribune (Republican) is very glad.'

Business and Religion.

THE *Annuity Plan* is a marvelous success. Already $200.000 received by the Foreign Society.

Interest paid every six months during life. No risk, no suspense, no expense, no trouble and no doubt. Certainty, absolute certainty, guaranteed. Bond given to insure prompt payment. Government bond no better.

The Annuity Plan grows in favor every year. One successful business man has made six different gifts, aggregating $23,000.

For the Donor it is

Better than a farm.
Better than a mortgage.
Better than life insurance.
Better than bank stock.
Better than railroad bonds.
Better than Government bonds.
Better than cash in hand.

For the Foreign Society it is

Better than small gifts.
Better than occasional gifts.
Better than an annual membership.
Better than a life membership.
Better than a bequest.

You receive an income on your money while it is doing good in the world.

Two hundred friends have tried the Annuity Plan, and all are delighted. A number of others are considering it. It is suited to rich and poor alike.

Any amount from $50 to $50,000 will be received.

Let us tell you more about it. A postal card will bring you a handsome, illustrated booklet, printed in colors, with full information, free of charge. Write to-day. Address

E. M. RAINS, Cor. Sec.,
CINCINNATI, O.

Pavilion Fund.

Received since last report:

Butler College	$ 25.00
Miss Susie Blakey	1.00
Mrs. R. B. Brown, Warsaw, Ky.	1.00
John F. Breeden, Woodburn, Ill.	1.00
Lizzie Durrett, Louisville, Ky.	2.00
Howard C. Rash, Salina, Kan.	5.00
Total amount to date	$3,980.74
Balance needed	$215.00

Those who have pledged should remit amount at once that we may close this account. Send to J. H. Allen, 104 S. Main St., St. Louis. J. H. GARRISON, Chairman.

A Thanksgiving Prayer.

Prayer: Our Father, who art in heaven, Thou art the gracious Giver of every good and perfect gift, the Fount of all our blessings. To Thee do we give thanks for the unnumbered blessings which have crowned our days, as individuals, and for those national blessings which have made our nation renowned among all the peoples of the earth. Make us feel a sense of contrition for all our sins, and grant us the grace of true penitence and grateful hearts for all our blessings. For Christ's sake. Amen.

NEWS FROM MANY FIELDS

Kansas Letter.

FIRST FRUITS OF KANSAS DAY.

"The returns" to the present hour (noon Wednesday) are very gratifying.

(Telegram)

"Girard, Kan., Nov. 7, 1904.

"A. Rosalea Pendleton, Topeka, Kan.

"Raised twenty dollars for state work yesterday. Collect to-day.

"W. H. SCRIVNER."

The apportionment of the Girard church was $15.

O. P. Cook, pastor at Iola, telegraphed the offering for that church, $15.50, the apportionment being $15. By this means Brother Cook came very near being "the early bird," F. E. Mallory, of East Topeka, came into the office a few minutes before Brother Cook's wire did, and paid their apportionment and two fifty more.

All of the churches that sent in the cash Monday were to be entitled to the "seat of honor," that is "honorable mention," for their promptness. Of course all churches that pay the apportionment in full during the year will be placed on the "Honor Roll."

The seat of honor belongs to the following churches: East Topeka, Iola, Chanute, Columbus, Moundridge, Thayer, Soldier, Lyons, Greenleaf, Stockton, Leon, Haverhill, Wilsey, Oxford, Stafford, Garden City, Cimmarron, Yates Center, Gridley, Rossville, Mt. Hope, Caldwell.

Of these churches the following went beyond the apportionment: East Topeka, Chanute, Iola, Thayer, Soldier, Greenleaf, Haverhill, Wilsey, Oxford, Mt. Hope. All the others reached the apportionment, and some of these apportionments had been doubled this year. It should be stated that the Reserve church raised the apportionment just before the day, and sent it in.

Two small congregations deserve especial mention. One of these is a little band near Centralia, where C. C. Atwood had just closed a protracted meeting. The apportionment was $1, they raised $10, and the cash will be in in a day or two. The other church is the Topeka Central Park, just organized last August, and had not been asked for anything, yet sent in $5.25. Wm. Irelan is pastor pro tem.

Several pastors have written that they will have the offering in in a few days. Many of these say the apportionment will be more than doubled.

So such music is delightful, it is charming. We hope there will be no note of discord, and that all "will join in on the chorus."

AN IMPORTANT ANNOUNCEMENT. This is that D. Y. Donaldson will move back to Kansas and take the position of state evangelist Jan. 1, 1905. The state board has been in correspondence with Brother Donaldson for some time, yet the final arrangements were not completed until a few days ago. We feel sure this announcement will meet the hearty approval of the entire Kansas brotherhood. D. Y. Donaldson is really a Kansas man, having been pastor at Hutchison for several years, and just recently removed to Colfax, Washington. He is a splendid man for the position of evangelist, and will be a valuable addition to our field force. His employment should greatly accelerate the work, contribute to the results, and inspire all to renewed diligence in the support of state missions.

May the heavenly Father bless not only the work and the workers, but those who with their money and their prayers are supporting the work.

W. S. LOWE.

Topeka, Kansas.

India Letter.

The rains are once more over, and soon the season will be here when missionaries will be able to get out and preach to the people in the villages. Just now little can be done except in the larger towns. Even that meets with its obstacles. Some little work of an evangelistic nature was begun in our new station, Jubbulpore, but the city is again suffering from an epidemic of plague, and very little can be done. It is not as if the same amount of suffering and death were to occur in a civilized country. Here the people firmly believe that anyone who has a white skin, or who sympathizes with the Christians, is an emissary in the spreading of the plague. So it is very difficult to find access to them at such times.

The work is going on some, though. Brother Menzies reports six baptisms lately at Rath. There were a few baptisms at Bilaspur not long since. But the heathen are working hard to prevent the spread of the word. A recent incident at Mungeli shows this. About ten days ago a young man who had been acting as teacher in one of the lower classes for a short time came out in the face of great opposition and was baptized. A large and angry crowd of Hindus and relatives gathered at the meeting where he did this. The native officials conspired with his people and others to get him back into heathenism, and he was in some way drawn into their power. A favorite procedure in such cases is to confine a person who wishes to become a Christian. This is the more easily done because of the autocratic authority wielded by the father of a Hindu family. This young man did not return to the missionary again. But some few days later he sent a letter to Brother Gordon saying that he was closely watched, but he hoped to get away at night and come to the house of the missionary and conceal himself. I do not know what has been finally done. It requires much faith and courage to become a Christian under such circumstances.

Another very similar case occurred very lately in Calcutta. A young man there who had been in Deoghur, and there got acquainted with our missionaries and the gospel, desired to become a Christian. He wished to come to our mission. He met with the secretary of the Y. M. C. A. in that city, who helped him all he could. But the young man's relatives, who are of a rather high caste and well to do, took him from place to place so that he might not be under the influence of Christians. His health at this time was not good, so he went to a sanitarium at Darjiling. Here too they watched him, and took him away when they feared for him. He got to Calcutta, and, I believe, was sprinkled and declared a Christian. It was planned to send him here that he might be instructed in the gospel more fully. But he went to visit his wife, and was at once seized and confined by his father-in-law. The Y. M. C. A. secretary called to see him, but was refused admission. Since then he has not been communicated with by Christians. I do not know what will become of him; sometimes in such cases men are led to abjure Christ. May God give him the grace to triumph.

Such are some of the obstacles with which we have to contend. But the work is steadily growing, and we believe that the gospel is the power of God unto salvation for the Hindus as well as for anyone else.

GEO. W. BROWN.

Observations on the St. Louis Convention.

In attending a great convention like that recently held at St. Louis one wonders if the communion service would not be more fitting, impressive and helpful if no set address or sermon were given. Has any address that has ever been given added anything to the reverence and solemnity of such an hour? Does not this sacred institution speak its own message to such congregations as assemble for its observance? Is not any attempt to add to its impressiveness by words an effort to paint a flower? I suggest that we try one communion service where no set speech is delivered, where the fewest possible words are spoken and where no brother is expected to deliver an eloquent oration to those present in the form of thanks for the emblems. There need be no fine singing even. Let there be a coming together in a quiet, worshipful spirit to commune with Christ and worship our Father. From such a service one should surely get such spiritual help as is needed.

Would it not be possible to have one convention with such a program as would present no speaker who had appeared on the program for the last ten years? A few of the favorites might feel the slight, but it would give a feeling of bigness to our brotherhood and would remove from the minds of many the suspicion that we have only a few men capable of making convention speeches. Such an experiment would be refreshing to many of us who are out on the firing line and furnishing the munitions of war that make our conventions possible. I move for the experiment to be tried in San Francisco in 1905.

To a man who is generally deprived of attending our national conventions the large number of young men in our ministry is inspiring. We surely have a magnificent array of splendid fellows in our pulpits. They are of fine physique, of superb personal appearance, of splendid mental and spiritual equipment. I once feared that wisdom would die with the veterans who have done such heroic service for us in the last generations. I no longer have such fears. I believe our cause is safe in the hands of the present generation of preachers.

I was greatly impressed and delighted at the emphasis laid in this convention upon evangelism, and especially upon city evangelization. The last decade has witnessed large growth among us in cities. We are equipped with means and men to push our city work as never before. Our cities are our nerve centers. In them are largely focused our civic, political, moral, educational and spiritual life. We must enter them with our great plea for the union of God's people, and must answer the cry that arises in every direction for the union of those who love the Lord.

I constantly marvel at the small plans of the acting boards of our missionary societies. As organized we have only one society in each field of distinctive work. Conceive if you can the superb folly of trying to carry on the work of church extension in the whole of the United States and among one and a quarter million Disciples with one secretary in the employ of the board, even if he be the indefatigable Muckley! Think of undertaking to enlist the sympathy and support of our great brotherhood for the work of foreign missions by means of two men in the service of our Foreign Society, even if they be A. McLean and F. M. Rains. Think of B. L. Smith and George Ranshaw wrestling with the problem of raising and dis-

tributing money for home missions in all the territory belonging to the Stars and Stripes. The same thing applies to the operations of the C. W. B. M., though in many of their methods they have greatly improved upon those of the brethren. I protest against making such child's play of the great enterprises of our church. I favor a forward movement. I favor multiplying our secretarial forces in each society by about five. Then double that force next year. We shall then begin really to deal with the problems committed to our hands. Expense! It is absurd to talk of the increased expense account. What does the business man care if it costs $5,000 to do business when by so doing he can increase the profits of his business $6,000? Let us adopt in our mission boards the policies of business men in the world. Let it be said of us no longer that the children of this generation are wiser than the children of light. This is the one thing in our missionary work that needs agitation. Give the subject of missions such attention as it deserves. Let us weary the brethren with our importunities in the interest of missions by having multitudinous secretaries to adequately represent the various interests of our great church.

Los Angeles. A. C. SMITHER.

Minneapolis, Minn.

Six months ago the Grand avenue Christian church, Minneapolis, Minn., of 150 members, was taken up by the present pastor where it was left in excellent condition by Bro. C. B. Osgood. The church had already taken a prominent place in the community and every sign of an effective pastorate was in evidence. The spirit of brotherhood and of purpose pervaded the congregation and an excellent corps of workers was on hand. Since that time the church has continued to go forward. The annual meeting in October showed the church solvent, and the $400 on the Church Extension loan has since been paid. The Sunday-school has installed a home department, filling a real need. An Intermediate Endeavor society has been organized with 19 members under the leadership of Sister Witter, state superintendent of Juniors. The ladies' aid society has, without dissent, resolved itself into a pastor's aid society, and is doing what its new name implies.

Our C. W. B. M. auxiliary has taken up actively the proposition to establish a Bible chair in the University of Minnesota. Having secured pledges within the congregation, a committee has in charge farther canvass for the same purpose as well as correspondence with other auxiliaries looking toward the same end. The Christian Endeavor society has organized a Bible study class in the life of Christ, using Professor Coler's University Extension course. A new departure, perhaps, and one which we hope will prove very useful, is the erection of a large sign 4x20 feet in front of the church and in full view of the car line, for the purpose of announcing sermon subjects. It was suggested by the necessity of compelling the pubic to know that a series of sermons on the Bible and Bible themes was being given every Sunday night. The series is arousing interest. The proposition to pay off the entire balance of our Extension loan by next October is being favorably considered.

FRED KLINE, pastor.

Des Moines Notes.

H. O. Breeden, of Des Moines, Ia., sustained a painful, but it is hoped not a serious injury of the knee, in alighting from a train at Burlington, Ia., a few days ago. As it had been arranged for Brother McCash to speak at the University church, Brother Medbury was very fortunately able to fill Brother Breeden's pulpit at the Central, on Lord's day.

The Iowa Bible-school board is doing some good evangelistic work, especially in the way of revising broken down churches and Sunday-schools. W. S. Johnson, one of their evangelists, recently closed a meeting at Clio, Ia., with 61 additions, 53 of them by confession. They are excellent people, have partially arranged for a preacher, and the church, Sunday-school and all other interests are starting out in most promising condition.

I. N. McCash, superintendent of the Iowa Anti-Saloon League, and the Des Moines ministerial association arranged for Sunday, Nov. 6, to be anti-brewery day. There were many exchanges of pulpits and such men as President Bradley, of Iowa College, Grinnell, and President Storms, of Iowa state college, Ames, came to their assistance. Brother McCash occupied his old pulpit at the University church in the morning, spoke at the Y. M. C. A. in the afternoon and at Plymouth Congregational church in the evening, which is a fair sample of the efforts of the day. The names of all signers on the brewery petition are to be published and it is hoped that it will be found to be a difficult undertaking to establish a brewery in Des Moines.

At the University church, Des Moines, Sunday evening, Nov. 6, four young people from the country, five to seven miles out, entirely unknown to the pastor and people, made confession and were baptized the same hour. Also, two sons of W. E. Rambo, born in India, and a prominent Presbyterian lady made the good confession and five others came with letters, making 72 added in six weeks, 17 of them baptisms. Among them was a clear case of household baptism, under very touching circumstances: A young wife, but a few months in the church, died and the following Lord's day her husband, her aged mother, two brothers, a sister and a niece came together to Christ. S.

DO YOU GET UP WITH A LAME BACK?

Have You Uric Acid, Rheumatism or Bladder Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's disease, which is the worst form of kidney trouble, may steal upon you.

The mild and the extraordinary effect of the world famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle free, by mail.



Swamp-Root Entirely Cured Me.

Among the many famous cures of Swamp-Root investigated by the CHRISTIAN-EVANGELIST, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

Gentlemen—I attribute my present good health to Swamp-Root. I suffered many years with kidney trouble and had an almost constant pain in my back. Your great remedy, Swamp-Root, cured my trouble, and I have since been perfectly well.

Yours truly,

B. H. Chalker, Ex. Chief of Police.

Ozark, Ala.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, poor digestion, nervousness, irregular heart-beating, rheumatism, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, Will do for YOU, Every Reader of the Christian-Evangelist May Have a Sample Bottle Absolutely Free by Mail.

SPECIAL NOTE.—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST. The genuineness of this offer is guaranteed.

My Rest.

After our general convention in this city, the undersigned was compelled to seek a few days' rest and recreation. At the request of Frank W. Allen, I spent twelve days at Triplett, Mo., preaching at night for the Triplett church in company with Brother Allen. This congregation has nearly 200 members, and is located in one of the most productive valleys in the state of Missouri. It is only four miles from the Grand river and about nine miles from the Missouri river, and the village has about 400 people. The citizens here together with the farmers around it are above the average in intelligence, thrift and true morality. Our audiences at the church were always good—a number of times the house being crowded. There were nine additions to the congregation three of whom united after the undersigned left. It was believed that much good seed was sown that would be gathered in the near future.

It was a great pleasure to thus be associated with Frank W. Allen. We have labored together in Missouri in the Christian ministry for about thirty years. Few men are more favorably known in the state than he. He has been pastor of the church at Lexington, Glasgow, Huntsville, Fulton, Hannibal, and a number of other churches. He also taught in the school at Camden Point, Independence, Mo., and was for seven years president of Wm. Woods college. There are few men in the state of purer and more dignified Christian life than our brother has manifested during all these years. The church at Triplett may congratulate itself upon having a man among them who will do them as much permanent and lasting good as they have in Brother Allen.

While here we also visited with our old friend and schoolmate, Bro. Henry Eubanks, who is a large farmer and stockraiser, and now and then spends a Sunday in preaching in some mission field in the country. We were delighted indeed to renew our acquaintance and find him in as vigorous health and happy surroundings. It was quite a pleasure to be thus associated and quite a relief to the writer. G. A. HOFFMANN.

Church Extension.

Comparative Statement of Receipts for November, 1903, and 1904.

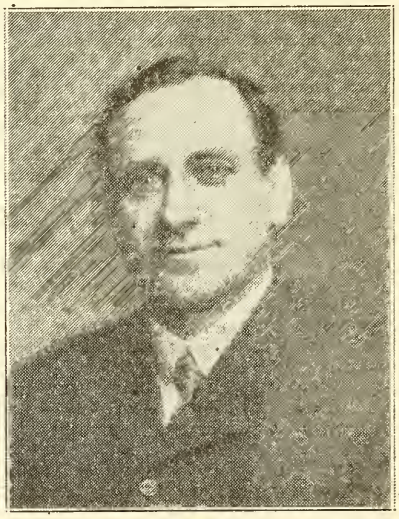
	1903.	1904.
From individuals	$1,333.13	$1,716.75
From annuities	25.00	406.00
From churches	5 474.10	4,606.86
Totals	$6,832.23	$6,729.61

This shows $102.62 less received this October than last, though we received $383.62 more from individuals and $381 more from annuities, we received $867.24 less from the churches.

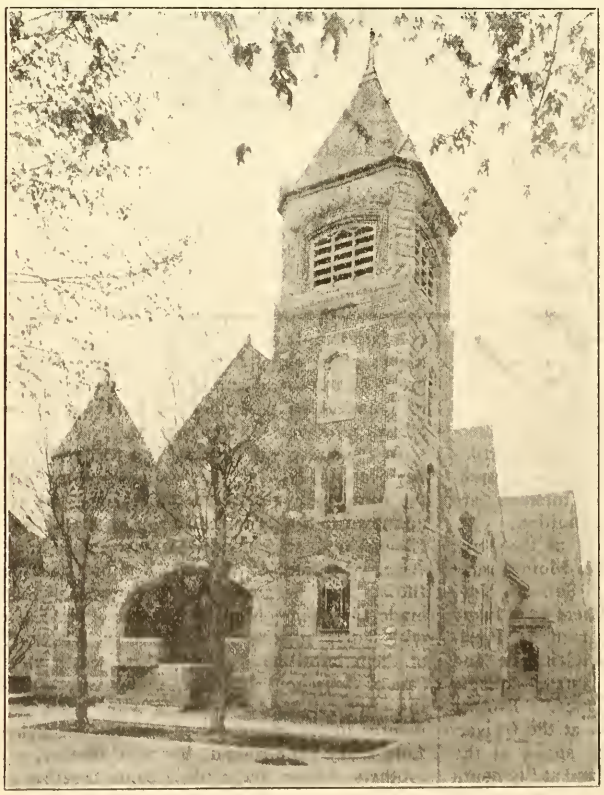
The total amount in our Church Extension fund on Nov. 1, is $441,000.

All remittances should be made to G. W. Muckley, Cor. Sec., 600 Water Works Building, Kansas City, Mo.

In October, a gift of $400 was received from a friend in Texas on the annuity plan, and the first week in November, a gift of $500 was received on this plan from a friend in Michigan.



E. B. BARNES,
Pastor Christian Church, Noblesville, Ind.



The 70th Anniversary was Celebrated Sunday.

In "Our Easy Chair" columns will be found some account of the editor's visit to Noblesville, Indiana, where the seventieth anniversary of the founding of the Christian church there was celebrated last Lord's day. It was in August, 1834, that John Jones and Chauncey Butler preached the new doctrine called the Reformation, in the frame court-house of Noblesville, where seven people made the confession and were immersed. Early in November an organization was effected. In 1835 the Baptist church of the town was merged into the Christian church, and in 1839 a new building was erected. This gave place to the handsome structure which was dedicated in January, 1898, under the pastorate of E. S. Conner. Bro. E. B. Barnes is the present pastor.

Dr. Price's
CREAM
Baking Powder
IN USE THE MOST ECONOMICAL
Greater in leavening strength, a spoonful raises more dough, or goes farther.
Price Baking Powder Co.
CHICAGO.

Danville, Illinois.

We have four churches in Danville. This announcement will be a surprise to many of your readers. Danville is a growing city of nearly 30,000 people. The First church, of which I am the minister, is the mother church, and numbers about 500 members of good, bad and indifferent. Since my coming to this work we have had about 20 additions, with many coming back into the work who had dropped out. The Second church, of which Bro. L. P. Kopp is the pastor, has a membership of some 225. This church has been having a number of recent additions and is growing. The Third church is under the leadership of Bro. S. S. Jones, who has lived in Danville about ten years. This church numbers near 250 members and is having frequent additions. The Fourth church is the last church organized, and has about 150 members. Bro. E. M. Norton has recently closed a most successful meeting with this church with over 100 additions. About half this number were baptized. Bro. T. L. Stipp is engaged to preach for this church a part of his time. Lots have been secured for the Fifth church in Oaklawn, which will soon be organized and started on its mission. All four of our churches own their property. The property of the First church is worth $30,000 or more, and is all paid for. The Second church property is worth about $12,000 and is practically out of debt. The First and Second churches own good parsonages. The Third church property is worth $20,000 or more, and its indebtedness is provided for. It was dedicated last May. The Fourth church owns good lots and has built a tabernacle which will answer for a meeting place till a permanent building can be erected. Besides these churches we have one mission Sunday-school which may develop into a church some day. The preachers and churches are now trying to pull together, that they may do a great work in Danville. J. H. SMART.

A CHEAP HEART CURE.

A Norwich lady tells you what to use at home, if you would cure yourself at once.

Alice A. Wetmore, Block 67, Norwich, Conn., says if any sufferer from Heart Disease in any form will write her, she will without charge direct them to the perfect cure she used.

We advise every one interested to get this free information now, for Miss Wetmore is very positive it will lead to their complete cure.

Book Leaves from Virginia.

One of the most phenomenal growths ever known among the Disciples of Christ in this state has taken place within the past few months in the city of Lynchburg.

For a number of years a strong and persistent effort has been made to plant primitive Christianity in this conservative and wealthy city. After a number of years, under the leadership of such men as B. S. Lucas, E. L. Powell and F. F. Bullard, we had grown into an organization of only about 350 members, and the city, as a whole, knew but little of what we taught and believed. One year ago the Virginia Christian college was founded, with J. Hopwood president. One hundred and fifty students were enrolled last year, about 20 of this number being young preachers. Just after the school closed for the summer vacation a tent was secured and meetings were held in the section of the city known as Park Place. A. C. Knibb, one of the students, was the chief speaker, assisted by H. D. Coffey, F. F. Bullard, J. Hopwood, F. A. Hodge and Z. P. Richardson. A long and aggressive evangelistic effort was begun. There were about 500 persons who confessed faith in the Christ, an excellent location was secured, a commodious house of worship constructed and an organization formed numbering about 350 members. The young church had a mind to work, and with their own hands have erected this splendid house of worship, which is packed at each service with anxious souls, eager to know more of "that way." An enthusiastic Sunday-school of about 300 has already been organized. Brother Knibb has been chosen the pastor of this work. There have also been begun other missions which give much promise of success. This institution of learning will be the means of spreading the simple gospel all over the state. During last year workers connected with the school took nearly 1,000 confessions. The present session is even better than last year. A fine body of students has already been enrolled. There are quite a number of young men who are preparing themselves for the ministry.

It has been the pleasure of the writer to spend this week in the college giving Bible lectures. A number of these lectures have been on "The Old Path," faith, repentance, confession, baptism and Christian living. One day it was my privilege to speak before the Piedmont business college, one of the greatest schools of the kind in the south. J. W. Giles, an earnest and thoughtful man and a true Disciple, has charge of this enterprise. He has conceived the idea of introducing Christian education into commercial circles. Each day the students are lectured on vital questions connected with Christian life. A fine body of students heard the address, the subject of which was, "Be a Man." The audience being half young women placed the speaker in a somewhat awkward position, and he was puzzled to suit his remarks to the better half of his audience. However, he told them while it would be impossible for them to be men, each one could do her best to get a man. Brother Giles enrolled nearly 500 students in this school last year.

Pastor F. F. Bullard, of the First Christian church, is forging ahead. He and his excellent wife are popular not only in the city, but wherever known. When the new church is completed it will be one of the best in the state.

W. G. Johnston, of Roanoke, will assist J. A. Spencer, of Danville, in a meeting this month.

We hear good reports of the work of our Brother Sine in Charlottesville.

Brother Kem has already come and taken charge of the work at Blacksburg, which is one of the most important fields in the south. The people are very much pleased with him and his co-worker.

Nine were baptized recently at Mars Hill who made the confession uuder the preaching of the blind evangelist, W. P. Shinall.

There are now a number of vacant pulpits in the state. If you want one address State Evangelist H. C. Combs, Richmond, Va.

Martinsville, Va. W. H. Book.

❁ ❁

The Great Need of the Church is Christian Homes.

The very existence of a congregation depends upon the virtue, purity and spirituality of the home. Nothing is a greater blessing to develop the home in the spirit of the Master than Christian literature. This not only shuts out evil, but brings in good. Where sin has entered, good literature becomes an antidote and often drives the evil out.

The Christian-Evangelist is a great family paper. It is read with pleasure and profit by both old and young.

Bro. J. H. Garrison, its editor, always labors to fill its pages with that which is best, purest and most helpful. We are satisfied that whenever one of our readers places the Christian-Evangelist in a new home he will render a service for good to the church that cannot be overestimated. It will not only bring peace and love to that home, but will stimulate Christian men to action and harmonious work.

In addition to the many good things of the past year, it will especially present the union question between the churches of Christ and the Free Will Baptists. This will be a most interesting and important question. The evangelistic spirit, as well as Christian union, will have a very prominent place in its columns. The great work of winning souls to Christ, together with its results, will be a most prominent and helpful feature. Likewise our centennial, which is to be celebrated at Pittsburg in 1909, will come in for its share of space in its crowded columns. While the convention in St. Louis beheld its thousands, it is expected that tens of thousands will gather there. Every intelligent Disciple needs the Christian-Evangelist in order to keep posted on these very important subjects. We are compelled to depend on our friends to introduce the paper into the many thousands of homes where the paper is not now going. We will be delighted to show you our appreciation if you will write us for free samples for your friends and promise to aid us in enlarging our circle of readers.

Christian Publishing Co.,
Per G. A. Hoffmann.

❁ ❁

Juggernaut; Christian Science Exposed.

The advertisement of this book upon another page, is the result of the Davenport investigation. The press of that city and neighborhood is eulogistic in praise of Professor Watson's work. Professor Watson has signed a sworn statement before a Notary Public that all statements and quotations in his lecture and in his book are true.



CHRISTIAN CHURCH AT WILMINGTON, O.,
whose seventy-first anniversary has just been celebrated.

For Over 60 Years

Mrs. Winslow's Soothing Syrup

has been used for over SIXTY YEARS by MILLIONS of Mothers for their CHILDREN while TEETHING with perfect success. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all pain, CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for Mrs. Winslow's Soothing Syrup and take no other kind. 25 Cents a Bottle.

An Old and Well-tried Remedy

CANCER CURED

WITH SOOTHING, BALMY OILS.

Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address

DR. BYE, Cor. 9th & Broadway, **Kansas City, Mo.**

These trade-mark crisscross lines on every package.

GLUTEN FLOUR For DYSPEPSIA.
SPECIAL DIABETIC FLOUR.
K. C. WHOLE WHEAT FLOUR.
Unlike all other goods. Ask Grocers.
For book or sample, write
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STAMMER?

We are cured; let us cure you. No Time-beating. The Science of Speech for Stammerers. Individual attention. Book free. Natural Speech Academy, 1028 East 28th St., Los Angeles, Cal.

Convention Echoes.

In response to our request for a brief sentiment from our readers concerning the recent great convention, the following "Echoes" have been received, which serve to show how deep an impression was made by the convention.

The great convention at St. Louis impressed me as being an earnest and worthy effort on the part of a great religious body to seize and use a great opportunity for the furtherance of the cause of Christ and the enlightenment of an onlooking world concerning its proportions, its principles and its purposes.

Waco, Tex. W. H. BAGBY.

The convention marked a glorious culmination in a succession of grand climaxes. The immense, though silent, solemn and sacred communion service was a veritable twentieth century transfiguration scene. The deep spirituality and glowing missionary fervor that pervaded the entire proceedings has stamped its immortal impress upon the whole world.

Rome, Ga. ERNEST C. MOBLEY.

The thing which most impressed me at the St. Louis convention was that the members of the Christian church are desperately in earnest in the presentation of their plea for the unity of all Christians and for the salvation of all men through the preaching of the gospel of Christ. The educational, social, inspirational, spiritual and missionary values were beyond my power to estimate. JAMES R. MCINTIRE.

Guthrie, Okla., Oct. 31.

My wife and daughter are just back from St. Louis, where they spent nearly three weeks at the World's Fair and attended the meetings of our convention every day. They are enthusiastic in their praise of everything connected with the convention. CLAYTON KEITH.

Louisiana, Mo.

I have this moment wiped the tears from my eyes produced by reading the article in the CHRISTIAN-EVANGELIST from the St. Louis Christian Advocate under the caption: "Twelve Thousand From Many Nations." I propose to read it to the church to-morrow, the South Broadway church, just before the communion. I was in the Spurgeon meeting to which the writer refers. No, I can never forget that great communion. No one who was in St. Louis will ever forget that great occasion.

I propose, also, to read to the congregation to-morrow what you say about tithing. My people are thinking, as I said to you a day or two ago, along this line. There are greater things before us than we have dreamed of if we can get our people to realize their responsibilities in the matter of dollars and cents.

Denver, Col., Nov. 5. B. B. TYLER.

Four sermons about our St. Louis convention and the issues there proclaimed, Lord's days October 23 and 30. The enthusiasm spread to the congregation. Seven were added to the saved. We are threatened with symptoms of a missionary fever. God grant it. That is a consuming interest and may it burn out our selfishness and clarify our vision and convert us to the imperialism that would make this world our Christ's,

E. RICHARD EDWARDS.

Bedford, Ind., Nov. 4.

I have never read better or more inspiring reports of any convention than are found in the CHRISTIAN-EVANGELIST of this week. The St. Louis convention of the Disciples of Christ impressed me deeply with the unanimous optimism expressed publicly and privately that the simple gospel plea will yet win the world.

The "single eye" toward our Lord and Savior is essential and sufficient. The cause is God's cause and not man's, and he will not suffer it to fail or fall into the hands of men too selfish and too narrow to advance it. We ought to pray that God will raise up a multitude of men as fit channels for his plea; men of clear, broad vision and abounding in the spirit of Christ, who shall lead the people close to the very heart of the gospel and teach them to value and hold fast the vital things of the kingdom; to hearken to God and not to men, except as they truly represent him in spirit and in truth. I. J. SPENCER.

Lexington, Ky., Oct, 29.

To me, the convention was great in number; greater in enthusaism, intelligent purpose and oneness of spirit, but greatest in love. The total absence of ecclesiastical red-tape makes it possible for the rightful men, men of love, to be our leaders. DAVID H. SHIELDS.

Salina, Kan., Nov. 2.

It was to me a new vision of the Mount of Transfiguration.

By faith I saw Christ, the final conqueror, with all honor and majesty, and, as trailing clouds of glory rolled away, I saw the heathen at home, and abroad, and heard again the glorious command: "Go ye therefore and teach all nations," for the end is not yet, though victory is assured. ARTHUR M. GROWDEN.

Hamilton, O., Oct. 29.

How sublime the World's Fair at St. Louis, exhibiting so wonderfully the material advancement of human genius and the reach of our twentieth century civilization and enlightenment! How much more sublime the great convocation of Christians, held at the same place, exhibiting so significantly the spiritual advancement of the world towards oneness in Jesus Christ—towards the evangelization of all nations! Twelve thousand persons under one roof at the Lord's table was a foretaste of what it will be when all shall sit down in heavenly places. J. W. ELLIS.

Plattsburg, Mo., Nov. 4.

I was not permitted to attend the great convention, but from reading, the one thing which attracted my attention most was the prospect of union between the Free Baptists and our own church. We have been courting long enough. It is now time for the marriage.

C. F. ELLIS.

315, 91st street, New York City.

It was the first national convention I have ever attended and every session was a supreme pleasure. The memory of that great convention will be an inspiration to me in the coming years. MRS. R. B. BROWN.

Warsaw, Ky., Nov. 1.

For me, the climax of the convention was reached when Dr. Ball said, "We have been speech-making about union long enough; it is time now to do business."

So I would like to think that in this community where there are more than twice as many churches as there should be, the time has come to "do business" for Christian union.

Alma, Neb., Nov. 4. OSCAR SWEENEY.

The convention was great throughout: great in its spirit, its unity, its high purposes, its splendid enthusiasm, its far-reaching influence. I think its most important events were: (1) Mrs. McDaniel's appeal for enlargement in Mexico, with its resulting $6,000; (2) the beautiful communion service, the instant and unanimous vote not to go into the legislating business on the name question, and (3) the adoption of the "tithe" recommendation.

SUMNER T. MARTIN.

To me, the International Convention was a continuous feast of good things, as one session closed, I would think surely that will be the best, but the next one would be a new revelation, an additional consecration. I have just passed my threescore mark in my life—40 years since I made the good confession and became obedient to the commands of my Saviour, but never before has my soul been so inspired. As I sat on the platform that hallowed Lord's day afternoon, I felt as never before the sweet privilege of being with my Saviour as it were on the Mount of Transfiguration; it seemed as though I were alone with him. The world for Christ, yea, let us reconsecrate our lives and double our energies. A postal card, no, pages of foolscap would fail me to try to describe that grand, glorious occasion.

JESSE T. ATCHISON.

Gainesville, Texas, Nov. 14.

I was impressed with the fact which everywhere found expression, that a religious body can only maintain its integrity and continue in its marvelous development by the possession of a great aim. Ours the desire to reach the regions beyond, and thereby answer the prayer of our Lord, "That they may be one, that the world may believe that thou hast sent me."

JAMES NORVEL CRUTCHER.

Moberly, Mo., Nov. 11.

Danger in the Dark

A tale of Intrigue and Priestcraft. By ISAAC KELSO. 152 Editions sold. *Every true American should have a copy.* A stirring romance, with historic setting. 345 pages. Postpaid, $1.00. *Agents wanted.* Big commission. Introductory price if this paper is mentioned, 60 cts.

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We come now with only a final word of exhortation—see that the work of preparation is crowned with a successful day of service.

1. Advertise; advertise the day; announce it with enthusiasm. Write of it for the local papers. Let the people know that you are going to have a great day and then let the service be equal to the promise.

2. Make it a Thanksgiving service. Decorate the house with fruits and flowers. Tell what God has done for this good land and appeal to the gratitude of the people to help God win and hold this homeland for righteousness.

3. Make it a decision day. Appeal to the larger scholars and urge them to give themselves to Christ, and let all hearts rejoice to see these little ones offering their young lives to him.

If our home land is to be won and held for righteousness we must win and hold our children; give me the children and I will soon have the land. Rally day is the only day in the entire year when this patriotic service is placed upon the minds and hearts of our children.

Let us go forward in the spirit of prayer into the joyful celebration of boys' and girls' rally day for America, the Lord's day before Thanksgiving.

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People's Forum.

New Testament Conditions of Membership.

London, Sept. 26, 1904.

Dear Brother Garrison:—In your reply to Professor Fox you throw on him the burden of proof that unbaptized believers were admitted to church fellowship in apostolic times.

1. Suppose that all were baptized who belonged to the church. The same supposition covers the question of communion; the same argument holds for close communion as for close fellowship.

2. Might we not err in affirming so definite and well organized a congregation in New Testament times as this argument demands? The Lord added to them daily such as "*were being* saved," or "were becoming saved." Did that process begin with baptism?

3. Apollos and the disciples at Ephesus had not been properly baptized. But they had been recognized as "disciples" and Apollos had been preaching. In showing these the more excellent way, no word is spoken about their "church membership." The only stress was on the lack of the Holy Spirit. But, if human judgment avails at all, the Holy Spirit appears through his works in many souls who are not baptized. If then, the gift of the Spirit may precede baptism, out of its New Testament order, why may not fellowship precede, since its consequence to baptism is not so assured as that of the gift of the Spirit?

4. These are doubtless abnormal cases. But it is the exception that *tries* the rule. It is not a ques ion of holding to baptism for fear of the consequences, but of whether our church fellowship is not more rigid than that of the New Testament. These people, before they were baptized, were disciples. Afterwards, they were disciples. Was church membership one of those things still to be added unto them? Very fraternally,

Mark Wayne Williams.

[We are always glad to have any of our editorial statements subjected to candid, pertinent criticism. On the above critique we remark:

1. We do not admit that "the same argument holds for close communion as for close fellowship," though it is a question of *membership* rather than of fellowship. The two ordinances are essentially different. Baptism is *initiatory;* the Lord's supper is *commemorative.* Let the reader work out the practical difference on this line.

2. We need not affirm that baptism is the *beginning* of the process of "being saved," because it is a condition of membership. On the contrary the fact that baptism is initiatory—"baptizing them *into* the name"—shows that it must be preceded by faith and repentance to qualify the subject for citizenship in the kingdom *into* which he is inducted.

3. A disciple is a *learner.* The disciples at Ephesus were *John's* disciples. Paul taught them, and baptized them and made them disciples of Christ. The Holy Spirit no doubt does often work in souls where there has not been perfect obedience, but where the obedience has been up to the measure of knowledge of divine commands. But are we to modify New Testament conditions of membership to suit exceptional cases? Would not this result in confusion and division? It would not only abolish *baptism*, but the church as a visible organism.

4. We have assumed in these remarks what seems to be universally conceded by standard church historians, that baptism was commanded by Christ, who himself was baptized by John before entering upon his work, and that it became the outward badge of discipleship to him, and a condition of admission into the fellowship of believers in the apostolic churches. Is this be true—and the New Testament seems to confirm that view—we are not making the terms of membership more "rigid" than the New Testament makes them.

The whole question, in the final analysis, resolves itself into this: Does the New Testament fix any conditions of church membership which we are bound to respect and observe?—Editor.]

Notes from a Quail Hunter.

Huntsville, Mo., Nov. 4, 1904.

Editor Christian-Evangelist:—Often have I been tempted by my egotism to write you a warm letter and show you the error of your way because of certain views upon many questions. But I have noticed in the past year that other egotists have, in the swellings of their own minds, been taking you to task for your "peculiar views." These people write as if they were hunting something to growl about; the result is, we have considerable growling. The Prohibition devotee, political crank, labor union fanatic, woman's rights declaimer, the sanctified (?) howler, the literalists of literalists, all these and more, open up on you every time you pen a line upon the great industrial, theological and social questions of the day. The worst thing about these letters is their tone—harsh, unfriendly, and often discourteous. No doubt you do your best to hit the mark; no doubt you often miss it; but your critics shoot so wide of the spot in their fine sighting and hair trigging that one is led to believe they are seeking to show you up as a marksman rather than to have you adopt their methods. Pardon the figure, I have been quail hunting.

Very truly,

L. R. Perkins.

MARRIAGES.

NEALE—PACKETT.—Married at Washington, D. C., Oct. 26, William Neale to Florence Packett, J. Murray Taylor officiating.

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

HENNINGS.

Died at her home near Bradford, Ill., Oct. 23, 1904, Nellie Hennings. She was a devout Christian and faithful unto death. She was a member of the West Side Christian church, Springfield, Ill. Interment occurred at Salisbury, Ill. The writer, who baptized her Aug. 14, 1904, conducted the funeral services.

J. H. Henderson.

SERGISON.

Mrs. C. A. Sergison, wife of Rev. E. F. Sergison, pastor of the Hopedale Christian church, was burned to death at her home in Rochester, N. Y., on the night of June 17, 1904. She was at home with her daughter, who had kissed her mother good-night and went upstairs to retire about 10:30 P. M. She seated herself upon a chair and began to finish a story. Only a few minutes passed, when she heard something fall. She ran downstairs to find her mother standing—enveloped in flames. With great presence of mind she ran back upstairs and grabbed the clothing from the bed, and rushing down wrapped her mother up, smothering the fire but not until the fire had done its work. Neighbors were called, and the fire quenched, and the burned, yet living body, which had settled down to the floor, was lifted to a couch in an adjoining room, when the dear sufferer called her daughter by name, "Bessie, dear, bring some warm water to bathe my feet." Then she asked to be carried up stairs to her own bed, but she was put in an ambulance and taken to a hospital where she lingered about six hours, with her grief-stricken and heartbroken daughter, alone, waiting for the last.

She had been reading in a Bible used by me 30 years ago that she prized very much. I had given it to her, and she held it in her hand till the book was very badly burned. Just how the fire caught we never shall know. She had in some way set the matches on the door casing, near the clock, on fire. She saw the fire and went to put it out and so caught on fire. She was too frightened to make any noise. At this point her mind stopped like a clock, and she stood and burned. The dropping of the lamp gave the alarm and no doubt saved the house and my daughter, and possibly the tenants in the other half of the house, a Mr. Pye, his wife and two children.

God only knows our sorrow, wife and mother gone, never more to see us in the flesh, but she sleeps in Jesus. Hers was a blessed hope. She talked much of the home land, her chief desire and anxiety being that we might meet there an unbroken family. She leaves two sons and two daughters, her husband, and a very large circle of friends, to mourn her loss. We trust our loss is her gain. How much we owe to friends and loved ones in such hours of trial, suffering, sorrow and heart-breaking experiences! May God, who is too wise to err, and too good to be unkind, bless and prepare us all for that place that Jesus has gone to prepare for them that love and obey him. And in the morning may we meet at the blest Redeemer's feet to crown him Lord of all.

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Sunday-School.

November 27, 1904.

TEMPERANCE LESSON.—Isa. 28:1-13.

Memory verses 3, 4.

GOLDEN TEXT.—[See Commentary.]

The temperance teachings of the Bible never present self-control and sobriety as a mere matter of prudence. The moral and spiritual element is always emphasized. So it is here. The argument of this passage is a constituent part of the great message which Isaiah was preaching to the men of his time. It was not primarily a lesson in hygiene, or in the conditions of business success, but a religious lesson.

In the opening verses, the prophet is pronouncing woes upon the "drunkards of Ephraim," the people of the northern kingdom, whose capital, Samaria, their "crown of pride," was even then about to fall before the invading Assyrians. Luxury and license, debauchery and degeneracy, the glories of wine and women—such were the pride of Ephraim. But the time of reckoning is at hand. Assyria is to be Jehovah's instrument for punishing an apostate and immoral people, and ruin will overwhelm the drunkards and sensualists.

The following exposition of the passage is given by George Adam Smith:

"Isaiah's intention is manifest and his effort a great one. It is to rob passion of its magic and change man's temptations to their disgusts, by exhibiting how squalid passion shows beneath disaster, and how gloriously purity shines surviving it. It is to strip luxury and indulgence of their attractiveness by drenching them with the storm of judgment, and then not to leave them stunned, but to rouse in them a moral admiration and envy by the presentation of certain grand survivals of the storm—unstained justice and victorious valor."

But though all the things in which a degenerate people take pride are to be swept away, there is still to be a "crown of glory" and a true and abiding one now (verse 5). The Lord shall be that crown of glory, and the strength of the people shall be in those who maintain justice and in those who, being purified, shall be fitted again for deeds of heroism in the defense of their homes and hearths.

The prophet now turns (verse 7) to his own immediate audience, the people of Judah. "These also have erred through wine." There is the same blindness to the things of spiritual worth, the same deafness to every call of duty, the same hardness of heart against every reproof.

In verses 9 and 10 the drunkards of Jerusalem answer the prophet mockingly, in words which may be freely paraphrased thus: Whom are you talking to, with your platitudes and commonplaces about soberness? You cannot treat us like children with your tedious moralizings, your line upon line and precept upon precept.

To this scornful reply, the prophet answers (verses 11-13): You will regret your rejection of this simple and wholesome teaching. God has been speaking to you, through me, messages which would have saved you, but you would not hear them. Now he will speak to you through other agents and in another language—the language of war and disaster. If you found my teaching tedious, much more toilsome and tedious will be the lessons which you must learn under the hard masters which you shall have. When God has to teach men through history, he takes his time, he repeats the lessons again and again, "line upon line and precept upon precept" (the very method which you have despised) until the truths have been hammered home under the shock of suffering and disgrace.

Thus does the prophet point out what is in store for those who refuse to hear the milder warnings of God's grace. They shall be put to the bitter school of experience, and there, through pains and troubles infinitely more tedious than the seeming platitudes of morality, God's lessons shall be learned.

Christian Endeavor.

By H. A. Denton.

November 27.

HOW INTEMPERANCE HINDERS MISSIONS.—Rom. 14:13-21.

For the Leader.

The one great work of the people of God in the earth to-day is to carry the gospel to every creature. That is the first and most important business. Nothing can take first place over this work. Whatever interferes with this work must be put out of our minds for all time. But how much more should we put it away if it be a thing that is of itself a sin. A national sin of long standing is intemperance. When we come to consider how intemperance hinders missions, we have an undertaking quite difficult, not because it is hard to find and state some ways in which it hinders, but because the hindrance is so varied and so far-reaching that one feels as if the time would fail him to tell all. Let our study to-night stir us up to a realization of the injury done the cause of missions by intemperance, and let us arouse from the sleep of lethargy and bestir ourselves to the importance of more vigorous sentiment on this subject.

For the Members.

1. In the first place, some of the most numerous peoples we are evangelizing hold temperance convictions far in advance of the general run of our own people. Are we to suppose, then, that these people who are holding on to their old faiths, and whose leaders hate to see the advance of the Christian religion, are going to be too stupid not to use this against us? One argument often heard against heathen religions is the effect they have had upon the people, the fruit they have borne. The heathen turns this argument upon our missionaries.

2. A Mohammedan, seeing one of his faith taking to drink, is reported to have said, "He has become a Christian." The Chinese say the Christian peoples brought opium to China, and, therefore, they cannot consistently grant the superior claims of the Christian religion. Some one says, "Yes, but they do not distinguish between being a citizen of a Christian country and being a Christian," which is true. But when we have granted this we are not relieved of the difficulty. It is a case of stumbling. Just as stumbling is discussed in the lesson, and we should see to it that this cause of stumbling should be removed.

3. It is said upon good authority that the only place on the new island possessions of the United States free from the curse of strong drink is Sulu, and that this is due to Mohammedan influence. It seems that this of itself would be enough to make one of our American Christians ashamed of himself every time he advocates the open saloon upon the grounds of the drug store argument: "If there are no saloons the drug stores will sell it." Then there other are equally weak defenses for this unholy sympathy with the cause of alcohol: "As long as the people want it they will get it, and we had as well get the license money," and again: "As long as it is made it will be used. The only way is to stop the manufacture."

4. The great hindrance of intemperance to missions lies in the fact that the heathen peoples look upon our nation as a Christian nation, and they suppose that every one over here is a Christian. They do not hesitate to charge it all up to Christianity. Now, which course are we to follow: make an effort to convince the foreigner that he is mistaken in this, or roll away the stone of reproach by banishing strong drink? By all means let us show the heathen his mistake as we have opportunity, but let us remember that the one thing more important than all other steps for us to take is to set ourselves right before the world as to our record for drinking and bartering intoxicants. And we must not forget that young people, of all others, should stand right upon this matter.

Quiet Hour Thought.

Oh, Lord, am I in heart, word and deed doing all I can do to lessen the bad influences of strong drink in all the world?

DAILY READINGS.

M.	As it did in Rome.	Rom. 13:11-14.
T.	A stumbling block.	Rom. 14:19-23.
W.	In Corinth.	1 Cor. 5:7-13.
T.	In Galatia.	Gal. 5:16-23.
F.	Peter's picture.	1 Pet. 4:1-5.
S.	In Thessalonica.	1 Thess. 5:5-8.
S.	How intemperance hinders missions.	Rom. 14:14-21.

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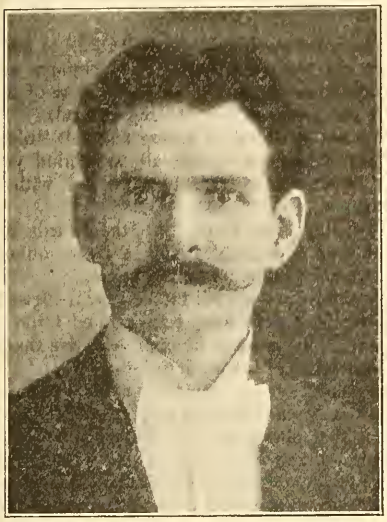
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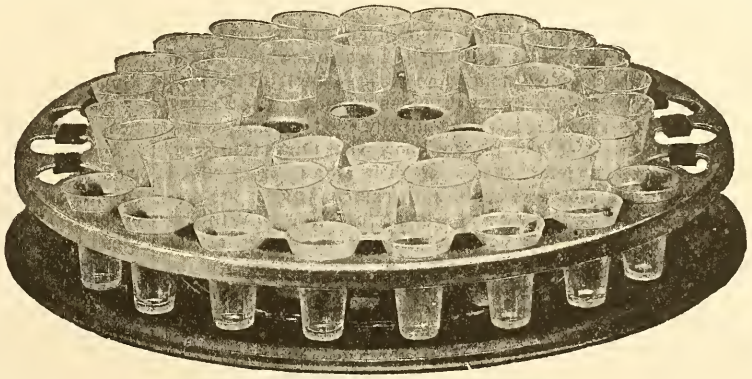
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Midweek Prayer-Meeting.

November 23, 1904.

GRATITUDE AND THANKSGIVING.

"Enter into his gates with thanksgiving,
And into his courts with praise:
Give thanks unto him, and bless his name."
—Psa. 100:4.

Thanksgiving and gratitude are not peculiar to any nation, or people, or age, or dispensation. Whenever and wherever there has been the recognition of God, as the Source of all good, there have been grateful hearts who have given thanks unto him for his blessing. In the text above it is seen that Israel was exhorted by one of their psalmists to thanksgiving and praise. They had been specially favored, and felt that they were under special obligations to give thanks for their national blessings.

Public Thanksgiving. The exhortation of the psalmist, to "enter into his gates with thanksgiving and into his courts with praise," has reference to the public gatherings of the people for the purpose of uniting in thanksgiving and praise to God. It is not enough that in our homes we give thanks for our individual mercies. This is well, and ought not to be neglected. But in addition to this, there should be the public assembly of the people to recognize the national blessings which have come to the whole people. There is an impressiveness and power in this union of hearts and voices in thanksgiving and praise which cannot otherwise be secured.

Things to be Thankful For. For national peace and stability. For freedom from pestilence and famine. For civil and religious liberty, which permits us to worship God according to the dictates of our conscience, and to labor for the advancement of his kingdom. For our public schools, colleges and universities, and all agencies of enlightenment and education, which elevate a people and make them great. For abundant harvests and general prosperity. For domestic ties, and for all the bonds which unite a people and enable them to live together in peace and mutual helpfulness.

Why We Should Give Thanks. It is but the just recognition of God as the source of our blessing that we give thanks unto him. In the ministry of Jesus, will be remembered, ten lepers were cleans d 'at one time on their way, and only one returned to give thanks to him who had performed the healing. His inquiry, "Where are the nine?" shows that he recognized and felt the slight and the ingratitude. To be ungrateful for favors received is one of the worst traits of character one can manifest. Who likes an ungrateful child, or friend? If we cannot be ungrateful to our human friends and benefactors, without loss of character and reputation, how much more ought we to give thanks unto God, who is the daily and bountiful Benefactor of our lives! How can we ask him for a continuance of his mercies when we fail to appreciate and give thanks for those which he has already given?

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

Special Dispatch to the CHRISTIAN-EVANGELIST.

OTTUMWA, IOWA, Nov. 13.—Sixteen added to-night; total twenty-second day 103. Continue.—W. J. LOCKHART AND GARMONG.

ARKANSAS.

Baldknob, Nov. 8.—I am in a meeting now at Corning. Meeting at Wynne resulted in the reorganization of a faithful few, who say they must build. The members at Lonoke are raising money to build. I spent two days in Swifton, and a committee of three is at work for a building. In Nettleton we own a lot, and one man proposed to pay one-half on a house; we hope to return and see about the other half. Bro. W. B. Mosoe is the pastor of the congregation now at Baldknob. Pastor Jno. A. Allen is doing good work at Beebe, from last reports. Bro. R. O. Rogers is the popular preacher in Paragould, where we have one of our best churches in Arkansas. He is booked for three debates. Our meeting begun at Corning Sunday has a hopeful outlook.—JAMES H. BROOKS.

DISTRICT OF COLUMBIA.

Washington, Nov. 7.—Took offering for state work yesterday; one addition, and one the Lord's day previous; four by letter. We recently sold a part of our church lot for $1,000 cash, leaving us still owing $3,000, which we hope to raise this month in cash and pledges, so that we may begin the new year with a clean slate.—J. MURRAY TAYLOR.

Washington, Nov. 6.—Two baptisms at 34th St. church this evening. The church is in a healthy condition. Our ministers met last Monday with the Baptist ministerial association, to hear a paper by one of their number on points of agreement and disagreement between Baptists and Disciples. A very sweet spirit was shown on both sides, and our love for each other increased.—CLAUDE C. JONES.

ILLINOIS.

Bloomington, Nov. 12.—Our meeting goes well here. We are assisting the esteemed pastor, Wm. Ross Lloyd. Have had 46 additions to date; nearly all confessions. We continue.—HARLOW AND RIDENOUR.

Streator, Nov. 7.—One confession yesterday. Twelve from all sources since we began here in the middle of September. Audiences and interest good. Prospects encouraging.—CHAS. D. HOUGHAM.

Jacksonville, Nov. 5.—Plans are ready for the new edifice. Sixteen additions in October. Juniors have state banner for third consecutive year, and Seniors district hanner. Men's league of 110 members doing good. Many other good things cheer us.—RUSSELL F. THRAPP.

Savanna, Nov. 5.—Just closed a meeting in Savanna which was begun by C. C. Carpenter and J. Fred Jones, Cor. Sec. We were there three weeks. Results, church with 39 members organized, mostly railroad men; over $400 raised for preacher's salary; in addition to getting those already members to see that there could be a church, and it was their duty to take hold with both hands. We had 16 additions. Williamson and wife had charge of the music. In addition to this I never had a singer on whom I could depend so well to look after the details so important in a new field. They both are willing to help anywhere.—HAROLD E. MONSER.

INDIANA.

Indianapolis, Nov. 7.—Three added by baptism at North Park church yesterday.—AUSTIN HUNTER.

Terre Haute, Nov. 7.—Yesterday morning at the Second church a young man confessed his faith in Christ and will be baptized Wednesday night.—LEONARD V. BARBRE.

Indianapolis, Nov. 7.—During my regular visit to the Whitewater Christian church two were added from the Newlights. Sixteen since I began my work there. The church building improved within and without, also new pulpit furniture purchased. Called to remain next year.—WILLIS M. CUNNINGHAM.

IOWA.

Elliott, Nov. 7.—Yesterday we finished thirty years of ministry in the church of Christ in Iowa—years of joyful service. We enjoy our work at Elliott very much. All departments are doing something.—S. B. ROSS.

Lehigh, Nov. 14.—We are now in a great revival. America M. Sea is the evangelist. Meeting two weeks old, 36 up to date. America M. Sea is a great evangelist. Elder J. S. Fowler is our pastor and is loved by all.—CHURCH CLERK.

Ames, Nov. 11.—Two more made the good confession last Lord's day, Nov. 6. Five added during the regular services of the last two weeks.—F. D. FERRALL.

Charles City, Nov. 7.—Three more additions here yesterday, two by statement, one by letter. Christian Endeavor society organized at Marble Rock, 15 members Oct. 30. Begin a meeting at Marble Rock, Nov. 21.—G. A. HESS.

Keokuk, Nov. 8.—We are in a meeting, following up the work done by "Billy" Sunday in our great union meeting recently closed. Have baptized 29 and received nine others so far; shall have somewhere near a hundred more before we close. Most of these took a stand during the union meeting. The Sunday meeting has done our city good in many ways. Men who did not know what it meant to pray, to return thanks at their tables, or to attend Sunday-schools and church services are experiencing a new-found joy. Guy B. Williamson and wife are with us in charge of the music. They are a fine team. They will be a magnificent help in any meeting. Our meetings combine the evangelistic feature with a school of instruction, the latter of course for the benefit of those who have recently come to us as a result of the union meetings. Many of them have little or no idea of their duties as Christians, or of the things for which the church of Christ stands. It is imperative that they be taught these things. Many of them are really unfit to be baptized because they have no just conception of the design, solemnity and beauty of this divine ordinance. Pray for us, that we may be faithful to the great charge that has come to us.—J. W. KILBORN.

KANSAS.

Chanute, Nov. 8.—Sunday was a good day with us here. Large crowds at all services. Fifteen added to the congregation, making 27 in four months. Took the offering for Kansas missions.—R. E. ROSENSTEIN.

Wellington, Nov. 8.—One added here last Lord's day. I have been called to remain with this church for the fourth year with an increase of $200 in salary. The membership of this church has been doubled in the last three years.—H. M. BARNETT.

Wichita, Nov. 12.—There were six additions to the Central church here yesterday.—C. F. STEVENS.

Pittsburg, Nov. 8.—I closed my work of 15 months here yesterday. During that time there were 52 additions, seven the last day and 12 the last month. I have about concluded to enter the evangelistic field for the winter.—G. W. BURCH.

Douglas, Nov. 7.—We held a four weeks' meeting in September with 13 added, eight by statement and five by baptism. W. H. Scrivner, pastor at Girard, Kan., did the preaching and led the song service as well. His solo singing pleased all. We can cheerfully recommend him as one who preaches the truth fearlessly but lovingly.—C. E. F. SMITH, pastor.

KENTUCKY.

Lebanon.—The little band of Christians at Lebanon, who have been struggling to hold up the cause of Christ in this place for many years, and are yet only a few in number, only

What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver and excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

one member who helped to build the church is now living here, a noble Christian lady who has labored for years in her Master's vineyard, and one who would be happy to see a strong church established here, before she must pass away from this world to a brighter land to receive her reward for her faithfulness here. We have just closed a good meeting here with 10 additions, and have had the gospel preached so plainly and in its fullness by Bro. T. J. Golightly. We feel that with the prayers of our brothers and sisters of this land we may be able to keep Brother Golightly on the field for full time and build up a strong church for Christ.—B. S. HINCOST.

MISSOURI.

Hamilton, Nov. 7—Six added yesterday—twenty-two to date and the house packed every night.—LAWRENCE AND EDWARD WRIGHT, general evangelists.

Warrensburg, Nov. 7—Closed a meeting last night for the Prairie View church, nine miles south of this place, with seven additions. This is my third meeting for this church. Bro. John Downing deserves special mention. One of the elders and he drove six miles every night of the meeting. If all elders and members of country churches were as faithful the question of country churches would be solved. —A. STERLING.

Webb City, Nov. 4.—The Webb City Christian church begins a meeting Sunday, Nov. 6. These special services are to be conducted by A. B. Griffith, Cleveland, Ohio. and Singing Evangelist F. H. Cappa, Memphis, Tenn., assisted by Mrs. Cappa. The conditions and the enthusiasm of the church for the meetings are such as promise an excellent meeting.—W. A. BOGGESS.

Unionville, Nov. 7—Lockhart and Butler meeting closed here last night with twenty accessions two last days; $23 raised last night for state missions. Many hinderances. We began work here on October first. Our Sunday-school has nearly doubled its attendance since we began and all departments of work are taking on new life. We hope to be in touch with all departments of church work. The writer begins a meeting at Brashear, next Monday night.—J. B. LOCKHART.

Warrensburg, Nov. 12.—Just closed meeting at Strasburg, with ten additions to the membership: six by confession, four by statement.—KING STARK.

Schell City, Nov. 11.—Six additions at Pleasant Grove—three by letter and three by baptism. Ten additions at LaDue by baptism.—H. R. PRICE.

Marionville, Nov. 7.—Brother H. C. Patterson had in his third meeting great interest. Five confessions Saturday night, nine last night.—J. T. LADD.

Middletown, Nov. 7.—One year ago we began a meeting five miles south of Middletown, resulting in an organization of twenty-five members. A new house was started and yesterday we had the pleasure of conducting the dedicatory service, and they have a good house that cost $1000. They were behind about $200 and we raised $302.50. Will continue the meeting, one addition last night. —R. B. HAVENER.

Clarence, Nov. 8.—Meeting closed at Lakenan Oct. 31, with 11 added—six by confession and baptism, two reclaimed, one from the Methodists, two by letter. Brother Havener, of Jasper City, did the preaching. I believe his work to be permanent. I hope he can be with us again.—CHARLES R. DANIEL.

NEBRASKA.

York, Nov. 7.—I closed a ten days' meeting at Sparta, Ky., Oct. 26, with two baptisms and strengthening of the church otherwise. I began a meeting here yesterday with splendid prospects.—WREN J. GRINSTEAD.

NEVADA.

Reno, Nov. 7.—I have just returned from Reno, a no mean city of 10,000 people, state university, three railroads, and the great center of trade east of Sacramento and west of Ogden. We organized, after a two weeks' meeting in the tent of California state board, the first Christian church in the state of Nevada. Three-fourths of those who heard me had never seen one of our preachers. We baptized four, received three Baptists and left a church of 33 members. If one of your readers will give the new church a lot, we will soon have our first house of worship in Nevada. Arthur Hull was the very efficient song-leader.—R. L. MCHATTON, Santa Rosa, Cal.

NEW YORK.

Buffalo, Nov. 7.—One responded to the invitation at Jefferson St. yesterday, and two at the mission within the last three days. The Brotherhood of Andrew and Philip and the young men's Bible club, have combined to bring the Ithaca conservatory of music female quartette this way Nov. 10. Ten young people graduated from the Junior to the Senior Christian Endeavor society Sunday night.—B. S. FERRALL.

OHIO.

May Hill, Nov. 9.—We are entering our second week here with seven added, four last night. The church has been without preaching for so long a time that the people have been slow to arouse. The dry bones are beginning to rattle, signs of life are manifest, and an excellent interest has been created. We expect a great meeting. I still have openings after Jan. 1. Our meeting at Mill Creek resulted in 43 additions, all adults.—J. H. DURFEE.

OKLAHOMA.

Weatherford, Nov. 6.—Meeting here one week old with 11 additions. E. R. Clarkson is minister and J. V. Updike evangelist.—CHARLES E MCVAY, singing evangelist.

Weatherford, Nov. 5.—Closed last Sunday evening at Aline; during the meeting organized a Berean society and secured some 50 or more members of same. Also organized at two school houses in the country. Am here at present where J. V. Updike is in a meeting.—THOS. J. EASTERWOOD.

Sparks, Nov. 8.—Since last month I have held two short meetings. Baptized two and received one into the church by statement. The work is progressing nicely. Will begin a meeting at Lyda school house next Sunday night.—J. P. BROWN.

Perkins, Oct. 7.—I have just returned from Mount Cimarron, where I have been assisting Bro. H. A. Reynolds in a meeting. The meeting lasted two weeks; 18 united with the church—12 by immersion and six otherwise. Brother Reynolds has very recently come to us from the Baptists and is highly elated over the change and is doing some very excellent work in his new field. The brethren at Mount Cimarron are well pleased with him. He preaches there and at Ripley, half time at each place.—J. W. GARNER.

OREGON.

Coquille, Nov. 2.—The Albany church sent its pastor to hold us a missionary meeting. Brother Bower was with us from Oct. 2 to 31. The church has recently assumed self-support, after having been helped for some years by the O. C. M. C. There were 15 confessions of faith, four from the Methodists, two from the Baptists. Two others, little children whose parents desire them to be instructed more fully before they are baptized, also made confession. We are under lasting obligations to Albany and to Brother Bower for giving us his "vacation." Brother Brownrigg at Myrtle Point will soon have the first modern church house built in Coos county ready for dedication.—JOHN J. HANDSAKER.

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SOUTH CAROLINA.

Charleston, Nov. 7.—Five added here since St. Louis convention. Twenty added and Bible-school more than doubled in our first six months here, which included the heated period.—CHARLES E. SMITH.

WEST VIRGINIA.

Parkersburg, Nov. 10.—I closed a very successful meeting at Fairfield church, Vincent, O., on Lord's day evening, Nov. 6, with 10 baptisms and one reclaimed. Began at Proctor, W. Va., Nov. 9. Will begin at North Baltimore, O., Dec. 4. This will be my second meeting with Bro. T. J. White.—J. D. HULL, evangelist.

WISCONSIN.

Hickory, Nov. 7.—Last Lord's day the church called us for the other one-half of our time, raising salary to $750 per year. We have had seven more confessions since last report, making 16 and two reclaimed. We are well pleased with our work, and the outlook is good.—M. L. COTTRELL.

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 183 Notre Dame, Ind.

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Business Notes.

Are you thinking of putting New Testaments into your school, and if so, do not allow this opportunity to pass when you can get a revision for seven cents a copy, in cloth for 15 cents, and cloth with large primer type for 35 cents.

❁

We hope to put out a good Christmas catalogue now shortly and some book bargains that will justify your waiting. Our new building is to be ready by January 1, and we do not intend taking the old stock with us. This makes a rare opportunity for many book readers.

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For Christmas we have two excellent Cantatas at 25 cents each, or $2.40 per dozen prepaid. One is "All Hail to Santa Claus!" the other "Young Santa Claus." Both are very fine, as examination will prove, and samples will be sent at prices above. No free samples of these.

❁

Praise to the Prince is getting before the brotherhood and is going to remain there some time when it does. Same binding as other of our good song books and same price. Limp cloth, $2.00 per dozen, boards, $2.50, and cloth, $3.00 not prepaid. They are 25 and 30 cents prepaid.

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"Christmas Carols" has ten excellent songs for the Christmas occasion, such as "Babe of Bethlehem" (Primary), "Hail the Day" (Marching song). All are good and offered to our schools while the limited supply lasts at five cents per copy prepaid, 50 cents per dozen prepaid.

❁

The Normal class of Geo. B. Townsend, Troy, New York, now numbers 87, with others "in sight," making it by far the largest Normal class in our brotherhood at "last" reports, but Alliance, Ohio, is to give us an "official count" this week, and that may change the records. Good for Troy!

❁

Have you read J. E. Beadles' new book "Robert Gordon"? It is a work of history and romance, the time being placed during the waning days of the Spanish rule in Old Mexico. Brother Beadles has very cleverly interwoven the times, places and characters into a tale, full of interest, of an American boy, truer to his head than his heart, to his convictions than his love. The book has 450 pages, in the best of cloth binding and sells by the publisher at $1.50, but we are going to make a "Christmas run" on it at $1.00.

No better or more appreciated gift will go from this house for the "holiday trade" than "Adnah," a story of the time of Christ, by J. Breckenridge Ellis, formerly selling at $1.50, but now, for the first time, offered you at $1.00, and only while the present supply lasts at that price. If not perfectly satisfactory, we will ask that you return it, so confident are we of the merit of the book.

❁

In connection with our Bible-school lessons first half of 1905, Dowling's Normal Instructor, Part 2, on the Christ, is just the booklet for supplemental work. The International Lessons are limited to the Gospel of John, but the Instructor gives us a complete "Life of Christ," so concisely put that there is no waste in it, in systematic order, too, and best of all for the masses, at 15 cents per copy, $1.50 per dozen prepaid.

❁

A. B. Morris, Concord, Cal., makes an order for the books of the Bethany Reading Course that indicates business on the part of the society there. If other Endeavor Societies wish to take up this excellent course of study, we will make them special prices on the books, believing as we do that the more the societies read such books, the more devoted they will be in the service of Christ. We are glad to do our part in this direction.

❁

Have you seen the "Guide Book," containing all the material found in the quarterlies of the first and second years of the Beginner's Course, with additional material? It is in two volumes and is a good thing for the teachers of such courses. They are 30 cents each or $3.00 per dozen prepaid.

❁

The Individual Communion sets are growing in favor, as was manifest at our booth during the General Convention. We are always ready to furnish these at the best rates possible. Circulars and information furnished.

❁

"Adnah" is the new work of J. Breckenridge Ellis, author of so many good books, the heroes and heroines being Jewish characters and the incidents pertaining to the time of Christ. This is one of his best and is receiving high praise from the critics. The scene is laid in the time of Christ and the interest does not lag from the first to the last of the 29 chapters and 300 pages. The mechanical execution of the book is good, so that it was put upon the market at $1.25, but we will send you a copy for $1.00. It makes a handsome present for birthday or Christmas. Agents wanted.

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3. The Youth's Quarterly, designed for the Intermediate and younger Junior Classes. In this quarterly there is a new arrangement of the material, which it is believed will make it even more acceptable and helpful to pupils and teachers than it has been in the past. Price 5 cents per copy per quarter; in clubs of ten or more to one address, 2½ cents per copy.

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These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with the Lesson Books or Quarterlies.

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10 copies,	1 mo.,	$ .15	3 mos.,	$ .30	1 yr.,	$1.00
25 "	"	.25	"	.60	"	2.40
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1. The Little Ones, for the Little Folks, with Beautiful Colored Pictures in every number. In clubs of not less than five copies, 25 cents a copy per year—6 1-4 cents per quarter.

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3. The Round Table, for the Boys and Girls who are a little too old for *The Young Evangelist*, and who have a taste for bright, entertaining stories and practical information. Price, single copy, one year, 50 cents; in clubs of ten or more, 36 cents—9 cents per quarter.

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As a man who is travel weary, as a man who is travel worn,
Who carries anew the galling loads he over the road has borne,
Who carries anew each burden when counting them o'er alone,
While trudging his way through bog and fen and stumbling on bruising stone,
As a man who is travel weary remembers the first fair way,
So a man goes back to the simple faith that was all his own one day.

The simple faith he cherished; the faith in the grass and sky,
The faith that he held in innocence with never a doubting "Why?"—
When valley and hill and forest and everything that is
Was wondrously rich with a breathing truth, and all of that truth was his;
When twilight and dawn were peaceful, and his were the dreaming stars—
The faith that he held unconsciously ere ever his soul had scars.

As a man who is travel weary, he stands on a lonely height,
And longingly looks at the stretching way that ends in the fading light,
And yearns for the pleasant pathways as once he sought out their end—
The faith that he held in an honest hold as one does a faithful friend.
He turns to the unforgotten, the years when he wrought no wrong,
And seeks for the faith that once was his—all simple and sweet and strong.

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LLOYD BAXENDALE.

By G. P. RUTLEDGE.

Author of "Pledge in Sermon."

CHAPTER VIII.

THE BOARD MEETING.

Mr. Randolph did not wish to converse with any of the members prior to the meeting of the board. Consequently, he arrived in the committee room of the church precisely at eight o'clock; and, after pleasantly greeting those present, promptly called the meeting to order.

At half past nine, "New Business" was announced. Some matters of minor importance were disposed of, after which a few moments of distressing silence ensued.

"Is there anything else?" asked the chairman.

"The pastor's resignation," responded Ralph Cunningham, who, upon Mr. Baxendale's recommendation, had just recently been elected secretary of the board. When he announced this "item of business," there was a degree of satisfaction in his voice. The resignation was read, and the chairman asked what should be done with it.

Mr. Cunningham arose and said: "Mr. Chairman, I think it is evident to all that the pastor has undergone a change of faith, which renders his further services in the pulpit undesirable. I therefore move that the resignation be accepted."

Mr. Steele seconded the motion, without comment.

"The motion is before you. Are there any remarks?"

Mr. Randolph tried to preside with dignity, but it was plain to be seen that he wished himself out of the chair.

"Mr. Chairman," said Mr. Rawlings—a lawyer of great reputation in the city—"this is, indeed, a serious matter. It is true that our pastor is out of harmony with the denomination. I am inclined, also, to think the denomination is out of harmony with the scriptures. Until yesterday, I felt that the pastor was unsound—sometimes I feared he was mentally unbalanced. But my judgment, founded on fragmentary remarks here and there in his sermons, was not mature.

"I made myself listen to his sermon yesterday with an unprejudiced mind, and it fully convinced me that he is right and the denomination is wrong. If tried by our statements of faith and the rules of the church, the sermon in question is heresy; but if held up in the white light of the New Testament, it is undoubtedly sound doctrine. For the time being, I shall abide by the decision of the board — whatever it may be—but I must place myself on record as opposed to the acceptance of the resignation. The doctrines of the church that have been so vigorously assailed are human; and, in my mind, those held by the pastor are divine. We are therefore suddenly called upon—unqualified, I fear—to decide between God's ways and man's."

The lawyer had scarcely taken his seat when Mr. Steele addressed the chair and proceeded with considerable vehemence: "I am greatly surprised at the remarks to which we have just listened. When such a man as my friend—a lawyer of renown and hitherto one of the pillars of the church—is put out of harmony with the denomination to which we belong, by one sermon, what will the future develop in our midst, should the services of Mr. Baxendale be continued? I was born and reared in the ——— church, and I cannot remain silent when its doctrines are imperiled. Poplar Square is one of the most influential churches in the denomination, and the step we are now about to take will mean a great deal to the cause we represent. Will we support our denomination or not? This is the supreme question, rather than the nebulous one proposed by my legal friend."

"I am the oldest member of the church." The speaker, very grey and stooped, kept his seat, and with a tremulous voice, talked in a fatherly way, without addressing the chair. "Mr. Randolph's father and I were members together of this board before many of you were born. I have stood faithfully by the fellowship in its adversity and rejoiced in its prosperity. Sixty years ago the Poplar Square church was not as prosperous as it is now, and in those days it required sacrifice. But we held together and persevered, because we loved the time-honored denomination in which our fathers labored and fell asleep. Now that nearly all who struggled to bring the church into prominence are gone, will you demolish the monument which stands in honor of their blessed memory? I shall not be with you much longer—I am now resting upon the edge of the grave—and I hope to go hence, knowing that the old church has not departed from the faith."

At the close of this appeal, which affected the entire company, Mr. Randolph brushed a tear from his cheek. He felt a profound respect for his father's lifelong friend, now familiarly known as "grandfather" Peterson. This old man resided with his grandson, next door to the church, and spent the better part of his time in the "sacred place," as he was wont to call it. He attended all the services, owned a key to one of the side-doors, and sat in his pew for hours at a time every day. His grandson frequently said: "Grandfather takes his meals here, but lives in the church!"

Asking "grandfather" Peterson to take the chair, Mr. Randolph did something very unusual—it was a rare thing for him to take any part, other

than that of presiding, in the official meetings of the church.

"Now that I am out of the chair," he said, "I have a proposition to make. To me it does not seem altogether right to take action in this matter when the pastor is in another state. And, besides, I do not feel that any of us have had sufficient time to examine and solve a question of so many sides and such tremendous importance. It occurs to me, therefore, that if the resignation should be laid on the table until the September meeting, our judgment would be more mature, and we would also be relieved of an annoying responsibility during the months of July and August. Looking for a pastor would be somewhat laborious in the vacation season."

Without further committing himself, Mr. Randolph resumed the chair and recognized Mr. Bently, whose name was connected with the various charitable organizations and reform movements of the city. He said: "It pains me very much to take issue with our worthy chairman, whom I respect as highly as any man in Providence, but I cannot endorse the proposition he makes. Mr. Baxendale requested that action be taken at this meeting. The church is in a state of expectancy and should not be kept waiting. Also, the ministers' meeting has already taken definite action. Why should the board wait? If heresy exists in our pulpit—and we know it does—we ought to eradicate it at once."

"Question, question," followed Mr. Bently's remarks.

"The question is called for," announced the chairman. "All in favor of accepting the resignation will make it known by raising the hand."

Whereupon, it was ascertained that of the twenty-eight men present only four opposed the resignation.

"Please pardon me, but I can't talk just now," said Mr. Randolph, starting for the door, when approached by Dr. Lessing. Passing out, as quickly as possible, he boarded a car and was soon lost in meditation. Finally, noticing the unfamiliar suburbs of the city, he observed that, in his excitement and efforts to escape a conversation with any members of the board, who might have overtaken him had he walked, he had taken a car in the wrong direction. He exchanged at the next crossing and proceeded homeward—his thoughts confused and his heart heavy.

(TO BE CONTINUED.)

❀ ❀

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Uncle 'Rastus' Thanksgiving.

By Mary M. Currier.

Dar's er heap o' t'ings ter pray for,
But I'se gwine ter let 'em go
Fer terday, an' jes' be t'ankful
Dat de Lord hab blessed me so;
Dar's er heap o' t'ings dat's crooked,
But I'se gwine ter let 'em be
Till I think erbout de blessin's
Dat de Lord hab sent ter me.

Dar's ben blessin's fer de body,
Dar's ben blessin's fer de soul.
God's been good ter me an' Dinah,
Dough we's pore an' growin' ol'.
Dar is vittles in de cubbud,
An' dar's chickens in de shed,
An' I'se gut er good ol' banjo
Hangin' up beside de bed.

Dar's er heap o' t'ings dat Dinah
Is a-wantin', I've no doubt,
An' er heap dat Uncle 'Rastus
Jest hab gut ter do widout;
But I ain't a-gwine ter count 'em,
Fer I reckon 't would be wrong
When we've got so many blessin's
Dat de Lord hab sent erlong.

Dar is days ernuff a-comin'
When er man ken set and sigh
Ober t'ings dat need a-fixin'
If 'e lets dis day go by
Widout takin' notice ob 'em,
An' I'se gwine ter keep dis day
Jest a-thinkin' o' de blessin's
Dat de Lord hab sent my way.

❀ ❀

Thanksgiving Forty Years Ago.

By Rev. William S. Jerome.

It is not perhaps generally known that Thanksgiving Day this year marks the forty-first anniversary of such national and general celebrations in our country. The idea of a general Thanksgiving Day, of course, dates very much farther back. Its origin may be traced to the Jewish feast of ingathering, after the yearly harvest. Our Pilgrim fathers observed such a day, after the first harvest at Plymouth in 1621. Governor Bradford tells us that he sent out four men fowling, "that they might after a more special manner rejoice together." Days of thanksgiving were frequently appointed by the authorities in New England. During the Revolution the Continental Congress annually recommended the observance of Thanksgiving Day. The first presidential proclamation on the subject was that of President Washington, in 1789. The occasion was the adoption of the Constitution, and the date was November 26.

This latter was the real forerunner of our national Thanksgiving Days. Occasional and special times of thanksgiving had often been appointed by different presidents, but the year 1863, famous in the history of the nation for its decisive martial triumphs, marked also the beginning of the annual series of Thanksgiving Days. The great victories of Gettysburg and Vicksburg were really the cause of the President's proclamation, and his example has been followed by all his successors. For forty years this annual festival has been observed, till it has become one of our most cherished and characteristic institutions.

The following is the text of this proclamation of the martyr President, which forty-one years ago inaugurated the custom. It will be interesting to compare it with that issued this year by President Roosevelt:

A Proclamation by the President of the United States.

The year that is drawing toward its close has been filled with the blessings of fruitful fields and healthful skies. To those bounties, which are so constantly enjoyed that we are prone to forget the source from which they come, others have been added which are of so extraordinary a nature that they cannot fail to penetrate and soften even the heart which is habitually insensible to the ever-watchful providence of Almighty God.

In the midst of a civil war of unequalled magnitude and severity, which has sometimes seemed to invite and provoke the aggressions of foreign states, peace has been preserved with all nations, order has been maintained, the laws have been respected and obeyed, and harmony has prevailed everywhere except in the theater of military conflict; while that theater has been greatly contracted by the advancing armies and navies of the union.

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plow, the shuttle, or the ship. The axe has enlarged the borders of our settlements, and the mines, as well of iron and coal as of the precious metals, have yielded even more abundantly than heretofore. Population has steadily increased, notwithstanding the waste that has been made in the camp, the siege and the battlefield, and the country, rejoicing in the consciousness of augmented strength and vigor, is permitted to expect continuance of years with large increase of freedom.

No human counsel hath devised, nor hath any mortal hand worked out, these great things. They are the gracious gifts of the Most High God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy.

It has seemed to me fit and proper that they should be solemnly, reverently, and gratefully acknowledged as with one heart and voice by the whole American people. I do therefore invite my fellow-citizens in every part of the United States, and also those who are at sea and those who are sojourning in foreign lands, to set apart and observe the last THURSDAY OF NOVEMBER AS A DAY OF THANKSGIVING AND PRAYER to our beneficent Father, who dwelleth in the heavens. And I recommend to them that while offering up the ascriptions justly due to Him for singular deliverances and blessings, they do also, with humble penitence for our national perverseness and disobedience, commend to His tender care all those who have become widows, orphans, mourners, or sufferers in the lamentable civil strife in which we are unavoidably engaged, and fervently implore the interposition of the Almighty hand to heal the wounds of the nation and to restore it, as soon as may be consistent with the Divine purposes, to the full enjoyment of peace, harmony, tranquillity and union.

This proclamation, so admirably stating the conditions of the national life, struck the eye and heart of Rev. William A. Muhlenberg, D. D., the eminent Episcopal minister, and author of the well known hymn, "I Would Not Live Alway." He immediately turned the President's noble words into rhyme, and set them to music. They were published by A. D. F. Randolph, 683 Broadway, New York, under the title, "The President's Hymn: 'Give Thanks, All Ye People,' in response to the proclamation of the President of the United States, recommending a general Thanksgiving, on November 26, 1863."

From one of the few existing copies of this hymn, I take for re-publication the stanzas of Dr. Muhlenberg. His music was of a stately and imposing character, well suited to exalt the words to a high expression of worship.

Give Thanks, All Ye People.

Give thanks, all ye people, give thanks to the Lord,
Alleluias of freedom with joyful accord;
Let the east and the west, north and south roll along,
Sea, mountain and prairie, one Thanksgiving song.

CHORUS—Give thanks, all ye people, give thanks to the Lord,
Alleluias of freedom with joyful accord.

For the sunshine and rainfall, enriching again
Our acres in myriads with treasures of grain;
For the earth still unloading her manifold wealth,
For the sky beaming vigor, the winds breathing health;
Give thanks—

For the nation's wide table o'erflowingly spread,
Where the many have feasted and all have been fed,
With no bondage their God-given rights to enthrall,
But Liberty guarded by Justice for all;
Give thanks—

In the realms of the anvil, the loom and the plow,
Whose the mines and the fields, to Him gratefully bow;
His the flocks and the herds; sing, ye hillsides and vales;
On his ocean domains chant his name with the gales;
Give thanks—

Of commerce and traffic ye princes, behold,
Your riches from Him whose the silver and gold;
Happier children of labor, true lords of the soil,
Bless the Great Master Workman who blesseth your toil;
Give thanks—

Brave men of our forces, lifeguard of our coasts,
To your Leader be loyal, Jehovah of hosts;
Glow the Stripes and the Stars aye with victory bright,
Reflecting His glory—He crowneth the right;
Give thanks—

Nor shall ye through our borders, ye stricken of heart,
Only wailing your dead, in the joy have no part;
God's solace be yours, and for you there shall flow
All that honor and sympathy's gifts can bestow; Give thanks—

In the domes of Messiah, ye worshipin throngs,
Solemn litanies mingle with jubilant songs,
The Ruler of Nations beseeching to spare,
And our empire still keep the elect of his care;
Give thanks—

Our guilt and transgression remember no more;
Peace, Lord—righteous peace—of thy gift we implore,
And the Banner of Union, restored by thy hand,
Be the Banner of Freedom o'er all in the land;
And the Banner of Union, etc.

—*The Interior.*

❀ ❀

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With the Children

By J. Breckenridge Ellis.

The Green Witch.

CHAPTER XXVIII.

"George," said Mr. Tomb, as they stood on the front porch, "there's a big protracted meeting in town. It's such a whopper that the people actually turn out at the afternoon meetings! Better go roun' an' hear Brother Bernard. When a feller looks as temporary as you do—fur there seems scarcely any blood to your body, my friend—he'd better seek after imperishable things. Four o'clock's the hour—put off to make way fur a funer'l. They ain't nothin' as tyrannical as funer'ls. You hear people say, 'This can't be done,' and 'That can't be put off,' and 'The other thing has got to be,' but let a funer'l be had, an' ever'body's got to knuckle!"

George left the boarding house, and avoiding the main streets took the road that led toward the wood. In his desire to be alone he walked on and on, till at last he found himself nearing the waterfall. He had set forth with no definite destination, but now he was rather glad that his feet had carried him along the familiar road. At last he reached the clearing which sloped down to the margin of the stream. The trunk of the sycamore tree was gone, but the stump offered a convenient seat. He approached it while the leaves, now massed in vivid green, whispered a welcome. The sunlight turned the bubbles of the waterfall to gauzy globes of sparkling green and blue and red, while the froth foamed over the stone ledge and lay piled among the stones like beaten snow. The blue-grass in the clearing was in seed, and it swayed rythmically, and dimpled and tossed as if it were a green veil which fairy hands sought to spread out upon the ground in spite of the breeze that was blowing.

George reached the stump, and sinking upon the ground rested his arms upon it, and his chin upon an arm, as he stared at the stream and listened to its ever changing song. He was thinking of Marget and of his vanished youth, and of his wasted years. "Why did I come here?" he cried out suddenly. For in this scene it was impossible to keep his mind from slipping back along association's grooves into the forbidden past. What had become of Marget? How sad seemed her story, how pitiable her beauty, how hopeless her "voices"! It could have ended in but one way. Somewhere she lived, a daughter of the poor, content at last to earn her daily bread and never look beyond the wall that enclosed her earth-bound feet. She was married, no doubt, and had become just one more work-woman, bent and thin, with the shabby, decent clothes which are the uniform of the virtuous poor. She had learned, as he, the grasp of the iron hand under which one's heart grows cold to youthful ambitions—the hand of destiny.

Then he thought of Bill Klupertack, happy in his wife and little girls, a man with a home—that is to say, a man who has part of his heaven upon earth. The loneliness of his own life smote upon him and he cried out in agony. And the bitterness against which he had fought for years seized possession of his soul. His mother hadblighted his life—his mother!—that dream of beauty and perfect love, that name which he had honored in honoring God.

His frail form was shaken by convulsive sobs. At last the stern fortitude which had hardened his life while it had supported his spirits, deserted him. He no longer accepted the cloud upon his life as something inevitable. It had not been inevitable. If his parents, moved by impetuous impulses, then enchained in stony pride, had been willing for the sake of their passions and their reserve to trample happiness under foot, they should have remembered him; it had been his right to be remembered. Their tenderness to him had but made the revelation more cruel. His faith in his mother, his training to revere her, had rendered him unable, in his tender years, to support the thought of her divorce without crushing from his heart those beautiful enthusiasms which are the glory of youth. The long, slow afternoon began to leave lengthening shadows to mark its passing. He had forgotten the dinner-hour, and even the spot where he lay, in the anguish of memory. When he rose, white and still suffering, he saw from the sun that hours had slipped by. The tears were wet upon his cheeks—the tears which had not flowed since early boyhood. He felt strangely weak; the fortitude of an iron will was broken down. At last he had gone back to the past, and in mourning over it all his nature seemed to have softened. There rose before his vision the little church where he had gone long ago to hear songs and prayers, and sermons not so clear to his young mind as the texts from which they were preached. There he had sat beside his mother. And now when he thought of her he felt not the respect which springs solely from duty, nor the resentment which had first caused his tears. A pity for her crept into his heart. She had done wrong—so wrong!—and he was sorry. He knew she had long repented the steps leading to her divorce; for the first time he felt that he could sorrow with her, and even weep with her. So may tears, in an hour, wash away the stone bulwarks of pride which have been years a-building.

He came back to Burr City on the northern side. As he entered Hobbs's Addition he looked for the old tent. It was gone. In its place stood a small cottage, in whose door was a young woman dressed in her poor best. She was surrounded by several children. The boys wore clothes which had evidently been worn by larger boys, but in spite of the misfit, they showed that care and threadbare cleanliness which bespoke the "best suit." The young woman wore a dress of cheap lawn, and there was a bit of finery at her wrists which called attention to the red, hardened hands. George saw in her the probable fate of Marget Hootin, and a helpless pity went out to the group. At that moment a bell began to ring. The young woman called to one of the boys who had returned to the house for some object, "Hurry,

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darling, we must not be late for church."

Ah, yes; for them that bell was ringing, and for all like them it had a message of love and cheer, the sweetest thing in their life. Poor? Nay, they were rich and he was poor who had shut himself from God. He suddenly resolved to attend the meeting. He slipped into the rear of the familiar building that he might escape notice.

With difficulty he found a seat. The auditorium was crowded. As he settled himself in an obscure corner and prepared to take a survey of the place, a woman walked to the side of the organ. George recognized the organist, but she who now faced the audience and began to sing was a stranger. No, not a stranger—where had he heard that wonderful voice? His eyes flashed upon the young minister who sat behind the pulpit. Mr. Tomb had called him "Brother Bernard." This was the young man's sister whose voice floated out like a breath of heavenly perfume; it was Marget! As he gazed upon her he gradually read in her features the writing of her youth. She was not so greatly changed, after all. The face which had once seemed too long and thin, was filled out, while a stain of red in the dark cheeks suited well the sparkling splendor of her eyes. There was an unconsciousness of self in her pose that went straight to his heart, and the evident feeling which moved her, the longing to reach others which caused the tones to vibrate with precious sympathy, brought the tears to many eyes. She was not Marget Bernard as she sang her message; she was only a voice of truth which had found from experience the balm of sorrows. Tall and stately she stood, the flexible, generous mouth changing with each note in such a manner that every word came thrilling and distinct to the obscurest corner. As George listened, he thought not of her grace and beauty, they became rather a part of her song, lending it a power and dignity beyond the exquisite cadences of her modulated tones. As in the old days, she had chosen a familiar air to which she had composed lines, worthless as a work of art, but priceless as outspoken sympathy and love. The air was "Old Kentucky Home."

"I'll sing a song of a home beyond the skies,
Whose portals are bright and fair.
The homes here so sweet may be closed to my feet,
But I have a dwelling there.
The sun shines bright on my home beyond the skies,
For Jesus its light will be;
The world's home-rays may be curtained from my gaze—
There's a bright home in heaven for me.

"So weep no more, sad spirit,
For home, for friend, for love.
There is one for you in that land so bright and true—
There is one for you above.

"I'll sing a song of a Friend beyond the skies,
Of One who will faithful be,
The friends of this life may forget me in its strife,
But there's One who'll remember me.
He will ever be true though the years have passed away,
Though beauty and youth are flown,
Though scattered is wealth, though shattered is health,
The Saviour is still my own.



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P. C. MADISON, M. D., Suite 280, 80 Dearborn St., CHICAGO

"I'll sing a song of a love beyond the skies,
A love that is tender and warm,
It will never grow less, it will never cease to bless,
It will shelter me from harm.
If not one heart in the world feels love for me
I never can lonely prove,
For a precious thought lasting happiness has brought,
'Tis the thought of my Savior's love.

"So weep no more, sad spirit,
For home, for friend, for love.
There is one for you in that land so bright and true—
There is one for you above."

As the last tone of the wonderful voice died away, a breathless hush fell upon the congregation. Then a smothered sob was heard, it came from a tall, gaunt elder, whose hair had grown snow-white in the service of the Lord. A hand seemed clutching at George's throat. He resolutely withheld his tears, and, that he might regain mastery of himself, began to examine the audience, seeking familiar faces. His attention was at once attracted by a little group who sat not far away; it was composed of the young mother and her boys whom he had watched in Hobbs's Addition. Her face was uplifted, unconscious that the light was full upon it. The tears were streaming down her thin cheeks, and upon her face there was a light, and a glory in her eyes that spoke eloquently of her faith in that Friend, in that Home, in that Love beyond the skies. He was in that emotional condition when an added drop overflows the heart. His head sank, and he no longer sought to harden his sensibilities. A glow stole through the recesses of his being. Happiness was near at hand. Young Bernard began his sermon. He was about thirty, tall and erect, with his sister's magnetism in his dark eyes. His voice was so deep and resonant he had no need to lift his tones; he but dropped his words and their music spread throughout the building. At his climaxes, he did not cry out; a greater earnestness was infused into his manner, which caused his voice to tremble just a little; then it would roll on, smooth, eloquent, profound. He had the greater hold upon these people, because they had known him as Tuck Hootin's son. As they looked into his face and thrilled under his words, and as they wept to hear Marget's songs, they never ceased to wonder at the transformation of these lives; the power of God seemed manifested in their very presence.

Thre was nothing "doctrinal" in the sermon, none of those "principles" on which the faithful whet the words of the Spirit, none of those arguments which cause one to wonder if the members of other denominations are present. There were no attacks upon worldly amusements, no powerful denunciations of sin, no scorn for human weakness. It was not that these matters seemed trivial to the speaker, but that he had not the time for them. The sermon was all about Jesus, and in the brief space of the modern sermon, he could not tell half his heart contained of the suffering, the poverty, the patience, the endurance, the mercy and the love of the Man of Nazareth. When George went out beneath the summer stars, a solemn peace fell upon his soul. The waves of sorrow, disappointment, anguish, which for seven years had raged within, beating ceaselessly upon the walls of a stony reserve and a hopeless endurance—these waves were lulled to rest; for the voice of Jesus had rebuked the storm.

(TO BE CONTINUED.)

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THE CHRISTIAN-EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLI. No. 47. November 24, 1904. $1.50 A Year

"THE GOOD WILL OF HIM THAT DWELT IN THE BUSH."—Deut. 33:16.

I love the ample shadow of the elms,
Cedar and maple, and the dim, green lane;
The memory of those tranquil groves o'erwhelms
My soul with sweetness which is kin to pain.
Live if you must in cities built with hands,
Give me God's forests and his orchards old,
Give me the treasure of his fertile lands,
And let the miser hoard his paltry gold.
For my abode, the palace of the trees,
Pillared by oak and pine, a lordly hall,
The wandering vines shall be my canopies,
My roof the sky which arches over all.
I love the quiet cattle and the sheep
Which feed beside the river and the rills;
Mine be the treasures of the dew and deep,
The ancient mountains, everlasting hills.
Eat if you must the bitter bread of tears—
Fruit of the sweatshop where the spirit swoons;
Give me the honeycomb, the ripened ears,
Fruit of the suns, growth of the summer moons,
Give me these precious things, but more than these,
More than the fulness of the fragrant soil,
More than the treasure of the herbs and trees,
Give me the wholesome rest which follows toil.
Men groan from out the city. From the mart
Is heard the wail of want and discontent.
Give me the humble homestead and the heart
The humble heart whose ways are innocent.
Oh, God, who made the bush thy dwelling place,
Beneath whose trees I worship and adore,
Thy voice I cannot hear, nor see thy face,
But grant me thy good will, I need no more.

—Grace Pearl Bronaugh.

Eugene, Oregon.

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What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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C. W. B. M. in Missouri.

Every pastor in the state of Missouri is requested to help the Christian Woman's Board of Missions, to be loyal to their promise to have the work of this vast army of women presented in all the churches on the first Sunday in December, the day granted by our great brotherhood for the purpose. It matters not whether or not there is an auxiliary in your church. We ask you to present the work to your congregations. Many friends may be won, to whom any other appeal will not come in the same convincing manner. It can do any church only good to hear about what the women of our churches are doing for the world. It will quicken the missionary spirit and prove an inspiration to many who are in doubt as to how best to serve the Lord. Literature and all needed information will gladly be sent on writing to Mrs. Helen E. Moses, 152 E. Market St., Indianapolis, Ind. The program prepared by W. W. Sniff and wife is a fine one, and if followed will awaken many sleeping minds on the subject of the greatest thing on earth, that of world-wide evangelization. If you want an awakened interest in all branches of church work, stir up your good women on the subject of missions, and give all an opportunity to give to the glorious cause for which Christ became a man like ourselves.

The Sedalia district convention will be held at Lamonte, on Dec. 4-6. Every auxiliary should send its delegates to represent it. Every auxiliary should send $1 to the manager, Miss Luella Duke, of Lamonte, as the district constitution provides, to defray district expenses. How many will be true to this duty, also? The program will soon be out. Come, and let us prepare for a joyful time together, where we may plan large things for the Master; we shall go from that place better equipped to carry them out.

MRS. L. G. BANTZ.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLI. November 24, 1904 No. 47

Current Events.

Democratic Reorganization.

It is difficult to believe that Mr. Bryan and Mr. Hearst sincerely regret the defeat of Mr. Parker, although, for the sake of preserving their party regularity, they advocated his election. Both have been quick to point out since the election what everyone could see at a glance without assistance, that the conservative, reorganized Democracy was a failure as a vote-getter. Mr. Taggart's post-election statement was to the effect that "the reorganization was all right; what we lacked was votes"—a rather unusually shallow utterance, even for Mr. Taggart, though the latter half of it appears irrefutable. Mr. Bryan and Mr. Hearst have gone deep enough to assert that the lack of votes was a result proceeding directly from the fact that the reorganization was *not* all right. There is some logic in this. To be sure, Mr. Bryan was very vigorously asserting, after the elections of 1896 and 1900, that one or two defeats did not prove that a policy was wrong or that it was doomed to permanent failure. So Mr. Parker and his associates might claim by the same logic that the principles for which they stand (if anyone knows what they are) are not discredited by the unsuccessful issue of a single battle. Still, it is pretty clear that the reorganization at St. Louis had for its prime object the getting together of a full party vote, and as that failed, the reorganization failed. Mr. Bryan's movement in 1896, whether right or wrong, had a far different motive and one which rendered it far better able to survive a defeat. Of that fact Bryan's present status in the party is sufficient evidence. He has gone through two of the severest trials that a political leader can encounter; he has led his party twice to defeat, and he and his doctrines have been set aside to make room for other men and alien principles. But after all that, he is still the dominant personality in the party. The question, What will Parker do? seems adequately answered by the statement that he will settle down in New York and practice law. But the question, What will Bryan do? cannot be answered without predicting the course of the Democratic party for the next decade or two.

What Mr. Bryan Will Do.

Mr. Bryan will lead a counter-reorganization. Before the election he told us that he would do so, and there is no reason to believe that he has changed his mind. It was announced that Mr. Bryan, Mr. Hearst and Mr. Watson, the recent Populist candidate for president, would meet immediately after the election to draw up plans for a concerted movement, but the first member of this triumvirate did not meet with the other two. He has, however, issued a declaration of the principles for which the party must stand. Nothing is said about the immediate advocacy of the free coinage of silver, but a number of radical measures are proposed of the sort generally known as at least semi-socialistic. Mr. Bryan attributes the recent defeat to the fact that "the Democratic party attempted to be conservative in the presence of conditions which demand radical remedies. It sounded a partial retreat when it should have ordered a charge all along the line." He continues: "To win the support of the plutocratic element of the country, the party would have to become more plutocratic than the Republican party, and it could not do this without losing several times as many voters as that course would win. The Democratic party has nothing to gain by catering to organized and predatory wealth. It must not only do without such support, but it can strengthen itself by inviting the open and emphatic opposition of those elements."

Mr. Hearst contributes to the literature of the subject a glowing eulogy of radicalism and a corresponding denunciation of conservatism. In one sentence he spoke truly, if the word "radical" be conservatively interpreted: "The greatest need of this republic to-day is an aggressive and well-organized radical party—a party devoted to intelligent progress." That is true, especially if the Republican party is destined to become more and more the conservative party as it now is in everything except expansion. Whether the various advocates of political radicalism succeed in getting together in an organization known as the Democratic party, or in a new party under another name, is a matter of small consequence, though the former name is worth something for the sake of some steadying traditions which go with it. But the main thing is to get together. Mr. Watson has no hope at all for the Democratic party, but he favors the measures which Mr. Bryan favors. They ought to work together. Their appeal—and perhaps it is the strongest appeal that an opposition party can make under the present circumstances—is to the discontented, the disaffected and the dissatisfied. A financial depression would add largely to that class. The problem now is to find some cave of Adullam at which they can rally and a David for a leader. Mr. Bryan is to be considered a promising applicant for the latter position.

❁

The Tariff as an Issue.

It is worth noting that Mr. Douglas (Dem.), who ran 120,000 ahead, of the national ticket and was elected governor of Massachusetts, has an entirely different theory of the present duty and opportunity of the Democratic party. He is no Adullamite and has no program of government ownership, direct legislation or currency reform to promulgate. He is for tariff reform. As a business man he considers this the paramount issue, In explanation of his own success in Massachusetts, he says:

"I made the fight solely on the proposition that we should have reciprocity, and that all trusts which sell their products abroad cheaper than we can buy them here should not be permitted to enjoy protection. I gave them practical examples of the working of the tariff. I told them that on every pair of shoes costing $3 turned out of our factories, there was a tariff duty of nine cents on the raw material. I instanced a recent purchase of $550,000 of leather, which I bought from the trust, on which there was a duty of $55,000. I gave concrete illustrations in the woolen, cotton, and other trades.

"It was an issue that touched a popular chord. They said in the national campaign that we had no issue. We had the greatest, most vital of issues. For some reason it was subordinated in our national campaign. It was the one issue of all others to have pressed—it was the thing the people were palpitating over. We made our people understand that the tariff and trust question is the same—that it is idle to talk of solving the trust question so long as we are sheltering these 'giant paupers' under our protection system.

"I told our people that Massachusetts put $6 in the protection pool for every dollar it took out; that our 650,000 homes contributed $65,000,000 a year to the trusts; that the Steel trust alone reaps $80,000,000 a year out of protection, and pockets it, selling abroad cheaper than we can buy from it. And yet they have the assurance to tell us the trust question has nothing to do with the tariff.

"My election means the first gun in a battle for reciprocity and tariff relief."

A Republican Opportunity.

We are inclined to think that Mr. Douglas is more than half right about it. The time is ripe both for reciprocity and for a general reduction of the excessive schedules of the Dingley tariff. It is somebody's opportunity. But as the pieces now stand on the political chess-board, the Republicans have the next move. It is their opportunity first. Their Chicago platform was as evasive on the subject of tariff reform as the Democratic platform was on most other subjects of importance. The president is known to have predilections in the direction of tariff reform and he is fully committed to reciprocity. The very large Republican majority in congress will doubtless be an impediment to legislation of this sort, but there are two grounds for hope that the administration will take up and put through a measure for tariff revision. In the first place, a large number of the newly elected and re-elected congressmen realize that only the overwhelming vote for the president saved their political lives. The president's tremendous victory gives him a degree of influence in his party which few presidents have had, and congress will be very reluctant to refuse anything that he asks for. In the second place, Mr. Roosevelt is not a candidate for re-election. It is noticeable that in a second term, when the incumbent realizes that his official career is nearing its end, a president often acts with more freedom from party restraint and becomes more insistent in urging his favorite measures even against congressional opposition. It is reported that a special session of congress will be called at the conclusion of the coming short session to take up the question of tariff reform.

❁

Butler's Confession.

The crowning feature of the election in Missouri is "Col." Ed. Butler's confession. This is worth almost as much as the election of Folk. There are plenty of recent precedents for boodlers' confessions in St. Louis, but it was commonly supposed, by those familiar with Col. Butler's temperament and habits, that his conscience would be able to stand the strain that was put upon it. But it seems not. Thirty years of election frauds weigh too heavily upon him in his old age and, instead of being content to confess to his priest, like the good Catholic that he is, he takes a newspaper reporter for his father confessor. He says:

"Let me tell you something about this town. St. Louis is Republican, too, and if things were on the level here the Democrats could not have elected any mayor save Joe Brown. Joe was elected twice honestly and he is the only Democrat who did carry St. Louis on the square since the civil war."

"Are you still a Democrat?"

"Of course, and I intend to die one. Right now let me say this. I have been stealing elections from the Republicans of this city for thirty years and I have decided to quit. Yes, sir; quit is the word. I'm like them boodlers who got conscience-stricken and confessed. I've put in many a queer lick for the Democratic party, but I ain't going to do it any more. In other words, I've got conscience-stricken too."

This confession is interesting, but it does not add greatly to the public's information about either the political complexion of St. Louis, or the character of Col. Butler's civic activities. It has been pretty well known, for some time, that St. Louis is a Republican city, and it has been strongly suspected that Missouri is a Republican state. Recent elections in St. Louis, until the one two weeks ago, have been a mere travesty, the registration, the voting and the counting all being taken care of by a ring in which Col. Butler was the most potent figure. Some very excellent men have been the beneficiaries of Col. Butler's "queer licks"—for example, Mr. Wells, the present mayor of St. Louis. But in general his pernicious activity has been motived, not by party loyalty, but by the desire for graft. Mr. Butler's confession may be the outpouring of a tortured conscience—and then again it may not. We do not want to do an injustice to any penitent sinner, but his statement seems to us to contain more boast than contrition. We search it in vain for any sense of guilt. We find in it only the proud assertion that it was his power and skill which, for thirty years, has caused a Republican city to elect Democratic officials. But it is not ours to pass judgment upon the genuineness of his repentance. It is enough if he will live up to his promise to "quit."

❁

The Kaiser's Gift.

The statue of Frederick the Great, which Emperor William has presented to the United States, was unveiled on Saturday in the grounds of the War College at Washington. The gift was said to have been made in grateful recognition of the cordial welcome extended to Prince Henry at the time of his visit to this country two years ago. The acceptance of this statue for the embellishment of the grounds of the War College does not, as we understand it, commit the country or even the administration to the approval of everything that Frederick the Great thought or did. His theory of absolutism is repugnant to all our convictions of popular rights. But the statue is neither given nor accepted in commemoration of his theories of government. If the Supreme Court room were being adorned by the effigies of famous judges, the fitness of any individual to be represented there must be judged by reference to his judicial standing. So in placing a statue at the War College, the criterion is military importance. And Frederick the Great was undoubtedly a great soldier who may well be held up before young soldiers—if we must have soldiers at all—as the embodiment of many admirable qualities which make for military effectiveness.

Homes the Strongholds of the Nation.

Not a long one, but one of the most important of his speeches, was that delivered by President Roosevelt last Saturday. In the last analysis, he said, the future of the country must depend upon the quality of the individual home, upon the way in which the average man and the average woman in it does his or her duty, which, as he pointed out, depends very much upon the way the average boy or girl is brought up.

Therefore, a peculiar responsibility rests upon those whose life work it is to see to the spiritual welfare of our people and upon those who make it their life work to try to train the citizens of the future so that they shall be worthy of that future. In wishing you well to day I wish you well in doing the most important work which is allotted to any one of our people to do. The rules of good citizenship are tolerably simple. The trouble is not in finding them out; the trouble is in living up to them after they have been found out. I think we all of us know fairly well what qualities they are which in their sum make up the type of character we like to see in man or wife, son or daughter; but I am afraid we don't always see them as well developed as we would like to.

❁

A Presidential Wish.

What the President wishes to see in the average American citizen is what every right-minded man wishes to see—"the development of the two sets of qualities which we can roughly indicate as sweetness and strength."

I wish to see in the man manliness, in the woman womanliness. I wish to see courage, perseverance, the willingness to face work, to face, you men, if it is necessary, danger, the determination not to shrink back when temporarily beaten in life, as each one will be now and then, but to come up and wrest triumph from defeat. I want to see you strong men and brave men, and, in addition, I wish to see each man of you feel that his strength and his courage but make him the worse unless to that strength and courage are joined the qualities of tenderness toward those he loves, who are dependent upon him, and of right dealing with all his neighbors.

Going on to speak of achievements in national life Mr. Roosevelt commended the fact, as an axiomatic truth, that in America a man is to be treated as a man, without regard to the accidents of his position. And in conclusion he made a strong plea for a broad and courageous charity in religious outlook.

We have grown to realize that part of the foundations upon which our liberty rests is the right of each man to worship his Creator according to the dictates of his conscience, and the duty of each man to respect his fellow who so worships him (cheers and applause), and, oh, my countrymen, one of the best auguries for the future of this country, for the future of this mighty and majestic nation of ours, lies in the fact that we brothers have grown to regard one another with a broad and kindly charity, and to realize that the field for human endeavor is wide, that the field for charitable, philanthropic, religious work is wide, and that while a corner of it remains untilled we do a dreadful wrong if we fail to welcome the work done in that field by every man, no matter what his creed, provided only he works with a lofty sense of his duty to God and his duty to his neighbor. (Cheers and applause.)

"The Sound of Marching."

This was the signal by which God signified to David when he should go forth to meet the Philistines: "And it shall be, when thou hearest the sound of marching in the tops of the mulberry-trees, that thou shalt go out to battle; for God is gone out before thee to smite the host of the Philistines." There is a time to go to battle, and there is a time to refrain from going to battle. A wise general is one who watches the situation closely and strikes at the opportune moment. This is just as important in spiritual as in carnal warfare.

Any one whose ear is attuned to spiritual notes and movements among us, may hear "the sound of marching," not literally in the tops of the mulberry-trees, but in all the high places and larger centers of the brotherhood. There is a divine discontent with past achievements and present attainments, and a spirit of aggressiveness, which is manifesting itself in many ways. There is a hungering and thirsting after a fuller realization of the divine life within us, and an increasing desire that others may share this life with us. There is, also, in our churches and among our representative men, everywhere, a conviction that grows in strength and clearness, that, as a religious reformation, we have a message of vast importance for the present age, and that God has laid upon us a mighty responsibility in giving a fair and adequate expression of this message to the world, and a propaganda commensurate with the importance of the message. There is, also, in connection with these feelings and convictions, a remarkable optimism which anticipates great triumphs for the cause we plead in the near future. No one among us, who is in harmony with the spirit and purposes of our movement, fears defeat, or doubts for a moment that the cause for which we are pleading, will commend itself to thinking people more and more, and win its way ultimately to magnificent triumph.

It would be strange, indeed, if, with such elements of power and achievements, there were no "sound of marching" along the ranks of our militant forces.

There are several reasons why there should be heard, just now, such a "sound of marching," or notes of preparation for an advance movement. We are getting old enough, now, as a religious movement, to profit by the experiences of the past. Our success has been such as to inspire confidence, while our failures are readily accounted for in our lack of fidelity to the very principles we have advocated. The change in the attitude of the religious world toward the very things for which we stand is another factor in producing the conditions mentioned above. Then, in the progress of our normal development, we have reached the point where we must crystallize into a respectable denomination, content to jog along in the beaten paths, or plan for larger conquests and for continuous progress. We are not going to crystallize under a written or unwritten human creed, and shut our minds and hearts against future light and growth. The whole spirit of our movement is against any such pitiful denouement. The growth of our missionary work, of our educational interests and of our benevolent enterprises has been a mighty factor in lifting up the whole body of our people to a plane where they are ready for a forward movement. The recent great convention in St. Louis was a revelation of what we can accomplish by united action, and an inspiration to undertake even greater things. It was to many responsive souls the call of God to put away childish things and to enter, in a manly fashion, upon the real work which lies before us. Not to be omitted from the reasons for the present indications or sounds of a forward movement, are the best and highest notes in our religious journalism in brushing aside small and trivial issues, petty differences, and in keeping before the brotherhood the great purposes of our existence as a religious movement. True, there have been other notes in a part of our press, but we may always rely upon the sanity of the brethren in the long run to distinguish the true notes from the false, and to respond to that which appeals to the highest and best that is in them. Together with all these factors the prayers of the most devout souls among us must be counted as one of the most potent factors in bringing about the era of larger and better things.

As to the elements which make up this "sound of marching," and the particular direction which this advance movement is likely to take—all this, with some related problems, we must leave for discussion in future articles. Suffice it now to say that, to observant eyes, and ears that hear, there are not wanting evidences of a great advance movement among the Disciples of Christ in the direction of the fulfillment of the very purposes of their existence.

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The Christian Woman's Board of Missions: Dec. 4.

The national missionary convention has set apart the first Lord's day in December for the presentation of the work of the Christian Woman's Board of Missions in the churches and the taking of an offering for its support and enlargement. This is the one opportunity of the year to place before the people this important work, and it should be widely and wisely used.

The women who are in the auxiliaries are very few compared with those of the church who are not identified with this work, yet the church has no better center for the enlargement of missionary effort, for the growth in systematic giving to church work, and for training in all the higher activities of Christian service.

We trust pastors of churches not having auxiliaries will present the work of our woman's missionary organization to their people, thus seeking to enlist the interest and sympathy of the women of their congregations in this work.

The Christian Woman's Board of Missions was organized in 1874 for world-wide missionary education and evangelization. Beginning with its auxiliary societies, organized in the churches for the cultivation of a missionary spirit, the dissemination of missionary intelligence and for regular and systematic giving to missions, it reaches out through the home land and into foreign fields for the preaching of the gospel, the teaching of the Bible, the Christian education of childhood and youth, the healing of the sick and the relief of the oppressed and distressed.

The workers of the organization number and classify as follows: Organizers in the United States, 30; evangelists, pastors and teachers in the United States, 135; missionaries in Jamaica, 13; missionaries in India, 26, assistant missionaries, 4, native helpers, 50; in Mexico, 19 missionaries and in Porto Rico, 4, making a grand total of 285 workers. Of this number, 202 are evangelists, pastors and teachers, 30 are organizers, 4 are assistant missionaries in India and 50 are native helpers in that country. Four new workers have very recently gone to India, Mr. and Mrs. Wilmer Monroe, Miss Ora Haight and Dr. Jenny Crozier. Three have been added to the force in Mexico, Mr. and Mrs. McDaniel and Jasper T. Moses. The number in the United States has been well enlarged, making the fullest missionary family having yet surrounded the hearthstone of this organization.

It is proposed in the new missionary year to enter South America, to build a boys' orphanage and industrial school and a girls' school in Porto Rico, to enlarge the work in Mexico, to better equip the stations in India, to increase the force of workers in Jamaica, and to enlarge the work in the United States. These are not small or unworthy undertakings. Brethren, "help these women."

The editor had the privilege a few days ago of visiting the headquarters of this splendid missionary organization at Indianapolis. We found such able and consecrated women as Sisters Atkinson, Moses, Judson and Pounds, busily engaged in their great enterprise, whose success has won the admiration not of our own brotherhood alone, but of other religious bodies. Miss Burgess was on a missionary tour to some of the conventions in the southern states. This coming C. W. B. M. day ought to be so used as to add many women to existing auxiliaries, to form many new auxiliaries where they do not exist and to greatly increase its receipts.

Editor's Easy Chair.

On the back of a suit case, in a crowded day coach, these "Easy Chair" paragraphs are written. But we have learned, with Paul, to be content in whatever state we may be, and, in a measure, to be alone even in a crowd. One cannot always choose his surroundings, and he who seeks to follow, steadfastly, the path of duty, must needs do his work, often, under anything but ideal situations. After all, external circumstances have far less to do with the character of one's work than his state of mind and heart. And yet one may well give himself up, when he can do so, in his travels, to conversation with the people whom he meets. He can often learn things in that way which he cannot find in books. He will catch phases of thought and life, in that way, to which he might otherwise remain a stranger. Next to knowing oneself, is knowing our neighbors and fellowmen. An editor, especially, ought to know what others are thinking about, and how they look at life and its problems. He, of all men, must not fall into the provincialism of thinking that his own point of view, on any subject, is the only possible one. Moreover, one who seeks to base his theories of life on facts will use all opportunities, in his contact with men, to gain from them such facts as have a bearing on any particular problem he may be studying. Railway travel offers a good opportunity for gathering such facts.

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Since beginning these paragraphs, we have had an interesting conversation with a young man who, after graduating at one of our best colleges, spent several terms in the greatest of our western universities. His judgment, after watching closely the effect of the spirit and teaching of the university on the students who go there, is, that it unfits them for practical service to mankind. Young men who go there to better qualify themselves for their life work, say, as preachers of the gospel, often lose themselves, he says, and know not their religious whereabouts. He has observed this effect upon a number of good, sturdy young men of solid character and attainments. He accounts for this on the ground that the teachers in that institution become enamored of certain theories and follow them to such an extent as to lose contact with others, and with the practical things of life. A professor, for instance, who tells his class of young men that he has no use for the resurrection of Christ in any literal sense, is the victim of a certain philosophy which has carried him beyond the point where he can be of service to young men who are feeling their way to a larger faith and a better equipment for the preaching of Christ to men. The fact to be accounted for here is that a young man of fine character and sound intellectual and religious training, who is not narrow and uncharitable in his judgments, but remarkably well-balanced, should have this impression of a university claiming to be Christian in its purpose and spirit. If we were connected with that university such a fact would give us deep concern and we would seek diligently to ascertain the cause, and, if possible, to have it removed.

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Without reference now to the reality of the situation described above, we feel inclined to say, with the requisite amount of dogmatism, that any university whose teaching and religious atmosphere are such as to unfit its students for the practical work of life, and to bewilder them with its speculative doubts concerning the fundamental things of faith, must change its spirit and method or forfeit its influence as a factor in the world's progress and civilization. We do not refer, of course, to those mental growing-pains which students often experience in adjusting the facts of science and the truths of revelation to an inherited faith or theory. These are inevitable and generally lead to a stronger and more intelligent faith. But when university training comes to be identified, in the minds of many intelligent students, with the impracticable in life and the skeptical in religion, there must be something wrong in its ideals, or its methods, or its dominant spirit. The university referred to in the conversation mentioned above, is not yet old enough to be so fixed in its ways that it cannot change them. We need, and must have, university training, but the university that is to give it to an increasing number of college graduates in the future will be one in which the students, instead of losing themselves, will find themselves and their life work.

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Whatever may be true of the great universities of this country, we know that our colleges are nurturing schools of faith and character. As all roads led to ancient Rome, so all lines of modern thought lead to our colleges and emphasize their value to the special work of religious reformation in which we are engaged and to the kingdom of God. Nothing is more vital to the permanency and progress of our work than the endowment and equipment of our colleges. This will enable them to do their work so thoroughly that their students will be able to pursue any special work in any university without being removed from the sure foundation on which they have builded. It ought to be a part of the work of our colleges to so ground their students in the fundamental things of religion that no subsequent teaching of a "philosophy falsely so called" will serve to confuse them or lead them astray. This, we are persuaded, is the effect of the training in all our colleges to a greater or less degree. But it needs to be more decided. Unpreparedness for the university, no doubt, has something to do with the result complained of above. The religious side of our colleges needs large emphasis to enable them to compete with more richly-endowed state schools. It is that which justifies their existence. But if they are to be citadels of faith, and recruiting stations for our ministers and missionaries, we must, in all conscience, give them more liberal endowment.

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Questions and Answers.

1. What is prayer?

2. Is prayer made while going about our daily duties, while "peeling potatoes," as a good sister expressed it, proper and acceptable to God?

3. Is there anything in the scriptures that indicates that Jesus and his early disciples thus offered up their petitions? J. E. A.

San Antonio, Texas.

1. Prayer is the sincere petition of the heart to God for some gift or favor which He alone can bestow. In a broader sense it is communion with God, including thanksgiving, adoration, confession of sin, and submission of our will to the will of God.

2. There is no doubt but that prayers offered while going about our daily duties are acceptable to God, if they are sincere. Prayer does not depend for its acceptance with God upon outward circumstances surrounding us, but upon the condition of the mind and heart that utters it. It may be silent, or expressed audibly. The only condition is that it be sincere and in faith, "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

3. We do not recall any specific record of such prayers, and there naturally would not be any such record. But when we understand that prayer, to a devout soul, is as natural as breathing to the physical man, we can not doubt that Jesus and His disciples thus prayed.

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Can you give me any light on 1 Cor. 3:15? S. C.

The verse reads, "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire." Taken in the connection in which the language occurs, the meaning is, that, if one builds material upon the divine foundation, which, for the lack of proper preparation, or other reasons, is destroyed by the fires of temptations and trials, through which all of us must pass, the workman must suffer loss, yet not necessarily the loss of his own soul. He will be saved, "yet so as through fire"; that is, he will be tested by the same fire which tested his own work. The statement is designed to enforce the admonition, "Let every man take heed how he buildeth thereon." The

warning is one which may well be carefully heeded by all preachers of the word, and all other builders of God's spiritual house. Thoroughness in the work of conversion is the lesson taught.

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1. Recently a Baptist preacher said in his sermon, "When we have religion we know it, because we can *feel* it." He alleged that "the Campbellites," as he called us, "do not *feel* religion, because they have none." Is feeling the true criterion?

2. How can one "fall from grace," if he have everlasting life when he believes?

TRUTH SEEKER.

1. Religion ought certainly to be *felt*, if it is possessed, but feeling alone is a poor criterion for the genuineness of one's religion. It should manifest itself in a changed life, in a character conformed to the will of God, and in good works. The true test of religion is what it does for those who accept it, not in the region of the feeling alone, but in their conduct and character.

2. The life which the believer in Christ receives is of the quality of the life everlasting, but it exists in different degrees in different individuals, or in the same individual at different times. Sometimes it exists in such feeble measure as to be obscured, and it ceases to be a controlling factor in one's conduct and character. In such case one is said to have "fallen from grace." It is a fact of common observation and experience, that Christians do, under certain conditions, deteriorate in their religious life, and cease to bring forth the fruit of the Spirit. It does not follow, in such case, that there is no life, but only that it is not of sufficient strength to bear fruit to the glory of God. Persistence in worldly living, however, sooner or later results in spiritual paralysis. It is a law of God, both in the physical and the spiritual realm, that the member or faculty that is not used is eventually atrophied.

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Notes and Comments.

Herbert Hadley, the newly-elected attorney-general of Missouri, in a speech before the Candle-Light Club of Kansas City, a few days since, is reported to have said:

"Of that splendid Democratic leader and reformer, Joseph W. Folk, I have no word of criticism to offer. My fight on him ended when the polls closed on election day. When Mr. Folk shall introduce the reforms he advocated before his nomination and previous to his election, he will find in me an earnest supporter of his measures. These measures shall also receive the support of Republicans in legislature and senate. There must be no Republican laggards because Mr. Folk is a Democrat I shall oppose any Republican guilty of obstructing measures of reform like those advocated by Mr. Folk."

This sounds very much like Mr. Hadley was worthy of the position to which he has been elected. If this spirit shall prevail among other Republican and Democratic officials, recently elected, we may hope to see such a cleaning up of our political life in Missouri and in her chief cities, as will make the state as conspicuous for its devotion to public morality as it has recently been famous for the exposure of its public corruption.

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The Baptist Argus of Louisville has this encouraging word:

We gather from close observers among Baptists beyond the Ohio river, that the bulge in leadership here and there, by some brethren who seem disposed to set aside some of the most important of our old things, has nearly spent its force.

Now, if we could have equal assurance that the Baptists south of the Ohio river, "who seem disposed" to unduly exalt some of the least important of the "old things," were losing their leadership, the outlook for the union of Baptists and Disciples would be much more encouraging.

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Dr. E. A. Steiner, at the late Congregational Council at Des Moines, speaking on the subject of evangelism, spoke out some brave truths, which not only that religious body, but others, may well heed.

"We have been hindered by our peculiar temper. We are democratic in polity, but aristocratic in our feelings. We mistake respectability for salvation, and count regeneration unnecessary for those born in New England. We have, also, overmuch of the intellectual mood. We are too prone to seek truth as an end in itself, not as a means to life. We have reviewed books; we have traveled with the magic lantern from Jerusalem to Borneo; we have made it easy to enter the church by surrendering our creeds; but we have not gained the people, because we have lacked the one thing needful.

"The demons of modern society go not out, because we lack these three things: faith, prayer, sacrifice. Unless we have these, we shall not move a mole-hill, much less a mountain. We shall only preach the blood of Christ with power when we put our own blood into it. As a denomination, we must first come to believe in ourselves, if we are to move others. The times are ripe for a revival of essential, spiritual Puritanism.

"Finally we must enlist the few while they work. We cannot reach the masses by tolling the bell and winding up the preacher. The chief business of the preacher is to teach his members to be winners of souls."

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The Central Christian Advocate, in an article on "Widespread Discouragement," quotes a sentence from a sermon by Bishop Berry, preached recently at Worcester, Mass., as follows:

"We will never be able to do anything worth speaking of in soul-saving until we get over this widespread discouragement which seems to have taken possession of the church."

Commenting upon this remark the Advocate says:

"Both statements in this expression contain tremendous truths. There is a widespread discouragement in the church as regards soul-saving. There is no particular discouragement as regards body-saving, brain-training, society uplifting and educating. We are doing fairly well at that. But when it comes to saving the soul, instead of educating it and refining it (or making believe to do so), there is an atmosphere of depression and discouragement in the churches."

This is very remarkable. The discouragement complained of, is probably not confined to Methodists. The cause for it, we must think, does not lie in any lack of zeal, or of consecration on the part of our Methodist friends, and others who share this feeling. The immediate cause of discouragement in soul-winning is, no doubt, the lack of any large success in the number of converts made. But that fact has a cause, also, that needs to be sought after with great diligence and candor. The old methods used by the churches in protracted meetings have largely passed out of use. They have lost their power. New methods have not yet come in to take the place of those outgrown. Is not this the cause, or one of the causes, of the lamented discouragement? If so, the remedy is to be found in a return to the simple method of the New Testament; namely, that of preaching Christ simply and earnestly to the people, and, when men are charmed by his personality and realize their need of salvation, the very same steps that led the first converts into the knowledge of sins forgiven and into fellowship of the church, should be clearly pointed out to inquiring sinners.

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Disciples of Christ have their discouragements and difficulties, also, but they are not discouraged in the matter of winning souls to Christ. True, they have not succeeded to the extent that they could wish, but their success in this line has been such as to inspire them with great hopefulness and to fill them with a greater determination to be more aggressive in their efforts to convert people to Christ. So far as we are able to discern, the secret of their success in soul-winning, is to be found in their direct appeal to the human conscience and will, with the simple gospel message, which calls men to repentance to-day. They have no impedimenta to carry, or to defend against attack in the way of denominational creeds, names, doctrines and dogmas. They are content if men believe on Christ and are willing to surrender to him, obey his commands, wear his name, and make an effort to reproduce his life. This seems to have been the apostolic method—the method of the New Testament. We believe that a return to the simplicity of the gospel, both in preaching and practice, would remove any feeling of discouragement on the subject of soul-winning which our neighbors feel, and would be accompanied by the most gracious results. This is our prescription for discouragement in soul-saving, and we recommend it to our own ministers, as well as to others, to the end that we may give a better practical illustration of the power and adaptation of the simple gospel of Christ, to win men from the kingdom of darkness to the kingdom of God's dear Son.

The Autumn of Life

By C. M. Watson

"Thou shalt come to thy grave in a full age,
Like as a shock of grain cometh in in its season."—Job. 5:26.

Looking to the harvest field, Eliphaz the Temanite in speaking to Job found an illustration for the thought of ripe old age. Looking to the flying leaf, the stars of the heavens, the sands of the sea, the daytime, the night-time, the seasons, the rivers, the flowers, the trees—all Bible writers gather to themselves applications for the spiritual truths they wish to graft upon the lives of men. The shock of grain tells its lesson and we understand.

Looking about, poets and teachers and men of all walks of life have gathered truth from the teaching of the day, or the season. Even as in the instance of the scripture writers, those who present life's lessons to us in these latter days sing into our hearts the truths that come with the changing seasons. Perhaps no poet but who has sung of the yellow leaf, the purple haze, the chill winds—all of which bespeak autumn days. "The melancholy days are come, the saddest of the year," sings one; another, in opposite strain would tell us of "the merry autumn," and pointing to the purple tints, the blue sky, would bid us think of "the autumn time of splendor."

But whether "melancholy" or "merry," the autumn season speaks distinctly to us. Its glory and its promise of bleakness tell us of life. Old age is pictured in the gold we see about us; and life, we come to know, is not all a glorious summertime. Time speeds on—another season has passed—we're growing old. The flying leaf, the chilly winds—the shortened days—the harvested crops, the presence of autumn nuts and fruits—these are the images that crowd the retina of the eye and peering into the soul tell us of the winter's approach. So, bowing reverently, we say:

"Change and decay in all around I see,
Oh, thou who changest not,
Abide with me."

Was it said, "We are growing old"? Let us question:

"Old—are we growing old?
Life blooms as we travel on
Up the hills, into the fresh, lovely dawn;
We are children who do but begin
The sweetness of life to win,
Because heaven is in us, to bud and unfold,
We are younger for growing old!"

A beautiful fancy is that that "in heaven the oldest are the youngest, since all life is towards immortal youth." Instead then, of thinking of ourselves as so many years old, let us think of ourselves as 40, 50, 70, or 80 years young. Think not, then, of the "melancholy" days of life but of old age, even as of nature, which having doffed its modest green puts on its beautiful garment of gold. Old age is the splendid time—the golden age of life.

Coming to this autumn time, the Christian, as we have found him, longs for the soul's home.

The life has passed through the rush of the morning, and even the busy hum of the afternoon is gone. The gold has begun to appear in the sky. The lark is stilled and mourns with life "the dying day."

It is the reflecting time. As that great artist Van Dyck has pictured it for us, old age is the time when the life sits in deep meditation.

The bark of life has clear sailing for another port just ahead. Who has not lingered by the side of old age and felt the pulse of the inner life as with clearing vision it saw ahead? What a great joy filled our hearts as we beheld that while the hand gradually loosened its hold on life with the weakening of the body, the soul marched triumphantly on! With joy mingled with sadness we have seen the life in this time watch closely the sands as they seeped slowly through the hour-glass of time.

"Look at those hands," said an old father in Israel to me once, "they are not worth anything. I'm no good nohow. I wish I could go home." A poem by the southern negro poet fits exactly this homing spirit of old age. An old negro, pictured in his musings by the colored poet of the south, is pretty much the picture of all life in the whitened harvest time.

"It's mighty tiresome laying round
This sorrow stricken earthly ground,
And sometimes I thinks, thinks I,
T'would be a sweet thing just to die
And go along home.

"Home where the friends I've loved would say,
'We've waited for you many a day,
Come here and rest yourself and know
You've done with sorrow and with woe,
And you're at home.'

"I wish that day was near at hand,
I'se tired of this lonely land,
I'se tired of these lonely years,
I just want to dry up my tears
And go along home.

"When I get home some happy day,
I expect to throw my cares away,
And up and down the shining street,
Go singing soft and low and sweet,
When I get home.

"Oh, Master, won't you send the call?
My friends are there, my hope, my all,
I'm waiting where the road is rough,
I want to hear you say,
Enough, old man, come home."

Now, it may be that some will object to such pathetic longings on the part of old age. Who has known old people and objected to this glorious side of their lives? That old age which lives patiently, keeps sweet, and thus abides the Lord's time to be called home—that life is one of God's greatest powers for good. The life doesn't hear much, perhaps, or say much. It just *lives* and here is power.

Now, to have the autumn purple mantle a kingly soul is our ambition. But a problem presents itself, and the question, how may we grow old successfully, awaits solution.

The principle of reaping that which we sow has been ever before us. We know that wasted years bring regret, sorrow, unhappy memories, remorseful self-accusing. We know equally well that the good seed of purity, unselfishness, reverence for God and man, makes harmonies of truth to fill old age with peace. Precept upon precept we have heard and possibly learned life's lessons; yet we fail, falling by the wayside and coming in, not in the golden harvest, but falling, as the withered leaf.

It may help us to grow old successfully if the master passions of great souls shall here enter for our consideration.

Let Abraham come to his grave, full of years, and looking into his life we behold the fact that he had *faith in God* and this ever led him on in life.

Let Paul the aged appear and in chains we hear him pleading the cause of Christ.

Look upon that old man—carried by four young men, as tradition tells us. Listen. "Love one another"—"Love one another"—he repeats again and again as he is carried among the people. It is the Apostle John. He had learned love's lesson and thus grew old successfully.

These men grew old successfully because they loved God. Wherever successful old age is found, faith and love are sure to abide.

Nothing is more to the point than the words of the poet Bryant, who was ushered into the world in those melancholy days of which he afterward wrote:

"So live"—he admonishes—"that when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

Or again, in that other classic, "Rabbi Ben Ezra," where the poet of Faith, Browning, sings of "a rounded and full pulsed life," we may find suggestions that will help us grow old successfully:

"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made:
Our times are in his hand
Who saith, 'A whole I planned,
Youth shows but half; trust God; see all, nor be afraid.'"

The poem in all is a noble expression of life. It portrays that side which says "let us eat, drink and be merry." The body is satisfied, the soul, it wanders on the bleak mountain side. "Since life fleets, all is change; the past is gone, seize today!" But is the impulsive earth side of life all we ask? Take the body at its best, "how far can it project the soul on its lone way?"

The poem on the other hand brings out the fact that "thy soul and God stand sure." This is illustrated by the potter and the clay, who remain. On the wheel, the base has in it the earlier grooves of youth; and now the rim, with sterner stress, is marked. "Let age approve of youth, and death complete the same," shows the true movement of life. Thus is brought to us the truth of the successful life being the life that seeks God, allowing faith and love to guide. To live victoriously and helpfully the soul through faith must guide the life, and not the body through the impulses.

In a meditative mood I once wrote, "After all is said, I wonder what I most would like to know." As I mused I somehow thought that just to find myself growing old successfully would be the height of my ambition.

Our lives were given that we might move triumphantly toward a palace, and not crawl miserably toward a hovel. May our path be the path of the righteous which as the dawning light shineth more and more unto the perfect day, and may it be ours to "come to our grave in full age, as a shock of grain cometh in in its season."

At whatever hour of the day of life the angel comes—as sculptors have portrayed him—and puts one hand in front of the chisel with which the life works, and with the other points the way to the place of higher activities—may it be ours to be ready and willing to let God's will be our own.

The spirit of one of the noblest and best of the world's recent literary geniuses may cheer us on to this end. Who can tell the keen disappointments and discouragements that knifed Robert Louis Stevenson's life—summed up in his broken health pushing him away from his English home, out into a summer clime in the far off Pacific where he dies prematurely? His own answer is sunnier than we could hope ours would have been. In his requiem we have it.

"Under the wide and starry sky,
Dig the grave and let me lie.
Glad did I live and I gladly die,
And I laid me down with a will.

"This be the verse you grave for me:
Here he lies where he longed to be;
Home is the sailor, home from sea,
And the hunter home from the hill."

Or better still, let us think of that vigorously valiant life, the apostle Paul's, and be inspired by what it brings us. Think you of those years—made rich with inspiration for the coming Christian hosts—which go to make up a life which was one long, hard campaign. Perils, indignities, hardships, these were his. Of them we have the record. But back of these imagine the chapters of his biography full of toil and grief, which, behind the veil which hangs over them, belong to history unrecorded. Thinking about these, we find inspiration to live, for as the end of life draweth nigh, we hear him say, "I have fought the good fight." With this he flings to the breeze what always fired him with enthusiasm. "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, will give me."

But better than Stevenson or Paul, back farther still to him who is best of all. We point to Christ whose life numbered but a few years—years which, however, were as a full measure, pressed down and running over. Let light and shadow have its rich interplay in his life. See him glad, or see him sad. Behold him tempted or behold him forsaken; and these will lead us to the life's end sublimely victorious. Here, forgiving his enemies, he was able to say, looking to God, his father and ours, "Into thy hand I commend my spirit."

The life to be lived is one long campaign. Men shall see part of it; God shall know most of it. Oh, may we welcome gladly the years! Standing before each succeeding one with a deeper faith, and a hope that increases in brightness, we shall find our path a path "that shineth more and more unto the perfect day," and having a right to the tree of life, we shall "enter in by the gates into the city."

Woman's Missionary Work

BY W. J. RUSSELL

I stand amazed when I consider the facts and figures which reveal what the Christian Woman's Board of Missions has accomplished during the last three decades of years. What unused and unguessed resources, lying hid for so long a time, have been called out of their secret places, and sent on missionary errands around the world! The beginning of woman's work was the dawning of a new day—and there scarcely has been a brighter since the angels made the Judean air thick with melody when Jesus was born.

What is to be the attitude of woman to this great work in the future? There never was a time when there were so many doors of opportunity opened for her to enter to do service for her Lord. The foreign field invites her. Because of the enlightenment that has come through commerce and science, the heathen are losing faith in their own systems of religion, in their sacred books and in their teachers. Dr. Parkhurst, after going round the world, says: "I have nowhere seen a new heathen temple; they were all old and dilapidated." Dr. Christlieb, speaking of the decadence of heathen temples and worship, says: "What cheering news for the friends of missions!" But what a responsibility rests, at such a time, upon the home churches, which God has so highly honored, in that he has thrown the gates so wide open, trusting to the Christians of the present to hear his voice, understand his beckoning, and follow him.

In this work of Christian missions woman finds a large sphere of usefulness; 'tis as high as human joy; 'tis as deep as human woe, a kingdom of wise and loving ministries. Jesus has crowned every Christian woman with a circlet of honor, set with precious gems of opportunity—opportunity to give, and serve, and pray; to give self-denyingly, to serve lovingly and to pray conqueringly. The best example of self-denying liberality in the Bible is recorded of woman. The best example of loving service in the Bible is recorded of woman. The best example of conquering prayer in the Bible is recorded of woman. It was no great gift, no great service, no great prayer. The gift was a widow's mite. The service was the anointing of Jesus with a box of ointment. The prayer was a mother's prayer for a daughter possessed with a devil. But the gift and service and prayer were in self-denial and love and faith. And so in the sight of God, they were of great price. Jesus never let fall such words of royal commendation as concerning these three women. Of the poor widow he said, "She hath cast in more than they all." Of Mary, with her alabaster box of precious ointment, he said, "She hath done what she could," and to the praying Canaanitish mother he said, "Oh, woman, great is thy faith. Be it unto thee even as thou wilt." Surely such giving, such service, such prayer, is possible to every woman. It is not the greatness of it, but the spirit of it, that tells. Oh, ye Christian women, whether of affluence or poverty, whether of high place or low place, whether old or young, go at the call of Christianity and do your woman's work. There are treasuries of the Lord that await your mites. There are alabaster boxes you may break for Jesus, if not upon him. There are daughters in Christendom and heathendom, with evil possessions, whom you by faith may bring to Christ for healing.

Pittsburg, Pa.

Reflections on the St. Louis Convention

By Charles Louis Loos

What must certainly have struck every thoughtful observer at the St. Louis convention was its magnitude; twenty thousand registered, and on Sunday over ten thousand communicants filled the vast coliseum.

Here is a fact worthy of note and of reflection. Such a great multitude most likely never before assembled around the Lord's table in the entire history of the church.

This convention, this communion service represent in a striking manner the million and a quarter of Disciples of Christ in the United States.

What a sublime testimony to the power of our reformatory plea is this, in this great, free, American land! What a witness to the efficiency of the evangelism that has so eminently characterized our preaching from the beginning of our history to the present hour!

When I sat in the center of the coliseum on Sunday afternoon and looked on the vast worshiping assembly, met for the celebration of the Lord's supper, my mind reverted far back to the day when A. Campbell in heroic faith preached his historic sermon from the text, "Though thy beginning was small, yet thy latter end should greatly increase" (Job 8:7); and to the time when Walter Scott, in the little Baptist meeting house in New Lisbon, O., in November, 1827, for the first time in ringing, fiery tones announced the full, clearly defined, original New Testament law of pardon for the salvation of men, free from all the embarrassments of the false evangelisms of centuries and ages.

I said to myself, this, this free, simple gospel has triumphed mightily among men. And what a potent argument we see to-day around us for the soundness and effectiveness of our plea for the union of God's people, a union free from any bond of human creed! And this plea has now endured for almost a century. We have proved to the world that we have been right in holding that unity of faith, life and action and great development can be with no other foundation than the basis of the New Testament, intelligently and faithfully maintained.

And no people in America are more thoroughly *one* than we are to-day, and that without any distinctive denominational name; and this, too, to the discomfiture of all the predictions of the religious world around us to the contrary.

We have endured to this day and prospered wondrously in the unity of the evangelical faith of the New Testament. Every effort to vitiate, to pollute the faith of this great free people by injecting into the pure stream of its belief and faith disintegrating, degenerating, licentious, falsely "liberal" notions of the Bible and its teachings, has utterly failed, has been brought to shame by the energetic force of the sound biblical convictions of this evangelically fine, strong people. May it ever be so!

Listening to the discourses and discussions of the conventions, all must have been impressed with the progress in general intelligence and in the knowledge of the special subjects that became the objects of their consideration. Progress, yes, in all good things, yet steadfastly holding to the old Bible, the old gospel, and to the old method and spirit of preaching that has been so wondrously successful through our entire history.

When the evangelists from all parts of this broad land were heard, it was most reassuring to note that the speech, the spirit, the method, the mighty aims of the fathers were still in our evangelism.

And it is the voices of our evangelists that tell us how the heart of our people beats, how its mind thinks, how its spirit acts.

In earlier days there was inevitably much debating in our national and state conventions. The absence of this today, and for years past, reveals the advance we have made in our deliberations; in what is proposed, in the manner in which our boards and committees manage the business brought by them before the sessions. We have learned how wisely and effectively to dispatch matters.

Let me call special attention to one thing. Our conventions, national and state, every year reveal more and more the wisdom of confining ourselves entirely and strictly to the things for which these assemblies are intended—missionary and kindred subjects, and keeping away from all ecclesiastical and doctrinal legislation. In our earlier national conventions good men again and again proposed to "move the convention to settle questions that were disturbing the brethren." One of these questions was, to fix on a distinctive name, by which we might be known by the people and especially in law. Gently, kindly, but firmly, this proposition was rejected. We were determined to remain free, as we had been, to use the liberty of all the names the New Testament gives us. No denominational appellation! had been our watchward from the beginning. The action in St. Louis in this respect, I think will keep the "name" question away, at least for about twenty years. It is just twenty-two years since it was revived at the Lexington convention.

A chief cause of rejoicing was the manifest growth of the misionary spirit in our people. It is no longer necessary, as it was long felt to be, to argue in our conventions, in discourses and discussions, the scriptural legitimacy and the necessity of missions and missionary societies. These capital subjects have passed the day of question and debate.

The presence among us of Dr. G. H. Ball, as accredited delegate from the Free Will Baptists, was an epoch-making event that aroused the noblest enthusiasm. His address pleading for the union of these Baptists and the Disciples, was a fact of the highest significance. This union is in the providential order of things and will come to pass. Let us pray and labor earnestly for this consummation of our plea and our hope.

Finally, let me touch on a very important point relative to our national conventions.

Some years ago I listened, in the great Jewish synagogue in Cincinnati, with great interest to a sermon, in German, by the eminent Rabbi Isaac Wise, on the subject of the annual Jewish festivals at Jerusalem.

These great yearly assemblies of the ancient Hebrews, the rabbi said, had the effect of keeping them in religious and national unity, made them patriotic and cultivated the spirit of brotherhood among them. Rabbi Wise was strong and eloquent on his noble theme. He believed, and with justice, that there was a wise purpose in ordaining these national convocations.

In the call of the first national convention this same thought was strongly emphasized by our leading writers, and was repeatedly expressed during the convention.

It cannot be questioned for a moment that our annual national and state conventions are giving and maintaining among us a unity of faith, heart, life and action, and have cultivated a strong spirit of fraternity. This unity is as patent to-day, when we extend from ocean to ocean, and number more than a million, as it was fifty years ago when we numbered only about two hundred thousand. Let us devoutly thank God for this.

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There is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed some of his light. There is no life so meager that the greatest and wisest of us can afford to despise it. We cannot know at what moment it may flash forth with the life of God. —*Phillips Brooks.*

Serve others, not because they are your friends, not because they are interesting, not because they are grateful. Serve them because they are the children of your Father, and therefore are all your brethren, and you will soon find that the fervent heart keeps time with the charitable hands.—*W. B. O. Peabody.*

As Seen from the Dome

By F. D. Power

The great quadrennial event which interests our 80,000,000 more or less passed without unusual incident at the capital. According to the foreknowledge of the fathers who framed the constitution and the laws governing such elections, a citizen of the United States by the name of Roosevelt was chosen chief magistrate. A candidate for that high office, and obedient to the conditions of election, he is elect according to the decrees of the founders of our government. So, as many as become candidates for the higher and nobler preferment of the kingdom of heaven, and conform to the law of pardon as set forth in the New Testament, which is the constitution of that kingdom, are chosen under the privilege of sonship. Read Romans 8:29 and 1 Peter 1:2 in the light of the doings of Tuesday, Nov. 8. Men are busy telling us why things went as they did. It is easy. The elect got the votes, the non-elect failed to get them. Beecher said: "The elect are whosoever will and the non-elect are whosoever won't." Certain it is that first of all a man must be a candidate. A colored brother entered the ministry, and his master said to him: "I hear that you have become a preacher, Sam, and that you believe in election." "Yas, sah," said Sam, "I believe dat truth is clearly revealed in de word ob God." "And I suppose, Sam, that you think that you are one of the elect." "Well, sah, I'se prepared to say dat I gib diligence to make my calling and election sure." "But I suppose you don't think I am one of the elect," said the master. The sable dominie knew his master's habits, and answered: "Well, sah, I'm not sure about dat; dis I does know—I neber knew ob an election whar dar was no candidate." But Parker and Swallow and Watson and Debs, and the rest, were candidates? True enough, but the rule of election was not complied with; they failed of the necessary votes, and so came short of making their calling and election sure. There is an election which is going on constantly, of higher meaning than the choosing once in four years of a president of this nation. How is it going? Who are among the elect? Do I stand among those that are predestinated, called, justified and glorified? What say the returns? For all men God predestinated a most complete, far-reaching and faultless scheme of redemption. To all men, on high-sounding blast as of a million trumpets, went forth the call from Jerusalem and Calvary and all the heights of the Roman empire to place themselves in harmony with this divinely conceived order. All men hearkening, and obeying this call, and walking in the strait and narrow way, are made just before God, and all whom the Lord of heaven thus justifies are made glorious here with pardon of sin, peace and conscience and privilege of sonship; and hereafter, with immortality and eternal life. Every man in Christ Jesus is elect.

The matter of another four years of Roosevelt settled, we proceed to take up our usual routine work of making history. A large delegation of us who would have a better world here and now made addresses and presented memorials to Secretary Hay regarding the opium curse in China, on Nov. 10. Missionary and temperance organizations from all over the land were represented. Among those participating were: W. F. Crafts, of the Reform Bureau; F. B. Gamewell, the missionary who had charge of building the fortification for the besieged legations at Peking in 1900; Dr. William Ashmore, missionary of the Baptist board in southern China for fifty-four years; W. L. Beard, of the American board from Foochow; Mrs. S. L. Baldwin, for forty-two years connected with Chinese missions; Dr. J. F. Hill, of the Presbyterian general assembly's committee on temperance; Dr. Huber, of the German Lutheran Synod; Joshua Levering, and representatives of the W. C. T. U. and of the Foreign Christian Missionary Society and others. The purpose was to urge that American influence be brought to bear upon the British government to end the traffic in opium. The awful conditions existing from the excessive use of this drug were portrayed and the interposition of our government asked for reasons of commerce, philanthropy and Christian civilization.

The development of China means the development of commerce with China; the decay of China, the decay of commerce with China, and anything that is a foe to this development is a foe to commerce. Opium strikes a blow fatal to Chinese industry and honesty. Eighty per cent of Chinese officials use opium, and from twenty to fifty per cent of the Chinese people. The masses in China do not distinguish between foreigners, who are commonly designated as "yang jen" —"ocean men"; that is, the men who come from beyond the sea. The same term is used in designating opium, which is called "yang yen"—"the foreign tobacco." Thus the United States shares in the opprobrium attaching to the importation of opium into China. In the settlement of the difficulties arising in 1900, this country gained much prestige on account of the considerate and masterly handling of affairs by the Secretary of State, and this condition can be enhanced by friendly intervention with England to relieve China from compulsory treaty obligations to tolerate the opium traffic.

The presentation was a strong one, and the secretary, while expressing the thought that we exaggerated the power of the government in such matters, promised to bring it before the President, from whom, he assured the delegation, it would receive serious consideration. While the Premier was giving audience to these plain American citizens, the dean of the diplomatic corps, Count Cassini, the Russian ambassador, and M. Jusserand, the French ambassador, were kept waiting; and as the delegation retired from the hearing in the famous diplomatic room, they encountered and were introduced to the Chinese minister in behalf of whose country they were making their appeal.

November 19 was the seventy-third anniversary of the birth of President Garfield. It was an accident that the anniversary was selected as the time of the unveiling of the statue of Frederick the Great, at the War college here. There could be no possible similarity between the broad-minded, big-hearted Christian statesman and the coarse, narrow-minded, profane monarch. As a soldier no doubt the king is an interesting study, but his date was Nov. 3, and not Nov. 19. Had he failed Nov. 3, 1760, there would have been no "Frederico Magnus Borrasorum Rex"; and had there been no Ziethen the Invincible, the Christian hero who stood by him, there would have been no effigy for our nursery of heroes. The best that can be said of him is that he was a picturesque old Hottentot, and one visits with curious interest Sans Souci, at Potsdam, to look upon his flutes and the graves of his eleven greyhounds and his horse Conde; his books and pictures and parade sticks; the clock which stopped at the moment of his death—2:20 P. M., August 17, 1786; the rooms Voltaire occupied, and the animals worked on the furniture by order of Frederick to tell the philosopher, by sarcastic reference to himself, to get out—the monkeys, which he said were like Voltaire; the peacocks, which illustrated his pride; the foxes, his slyness; the parrots, his chatter; the dogs, his greediness; the squirrels, his dishonesty; the quarreling birds, his disputatiousness; the storks that leave the country in winter, to suggest his departure when the snow flies. And one views with satisfaction the old windmill which the gruff and imperious warrior could not buy, and stands with interest beside the tomb where Napoleon stood and said, in 1806: "If you had been living, I should not be here." He said to the doctor in his last illness: "You have, I presume, sir, helped many a man into another world." "Not so many as your majesty, nor with so much honor to myself," was the physician's answer, with a judicious mixture of truth and flattery. America does not need such memorials.

(*Continued on page 1517.*)

The Purgatory of Parsons

By William Durban

Prelude.

The Christian Association of Great Britain is not a great body but it is representative of the movement back on New Testament lines which must one day take the lead, for the gospel has not lost its ancient power. The churches of Christ in co-operation are being ministered to, as I have repeatedly reminded my readers, largely by bright, alert young American preachers, a minority of our pastors being British. Let me say, therefore, that if progress is slow, this lack of rapid extension must not be ascribed to English inertia. If sometimes, very naturally, on your western side of the Atlantic, some amount of impatience is felt and expressed with us in England, let it never be forgotten that Americans are as largely responsible as Englishmen, and even more so, for our best churches are in the hands of American preachers with one single exception only. In like manner whatever success has been achieved is even more due to American preachers among us than to the native ministers. On the causes of slow progress I have too often dwelt to render any further explanation needful. The advance is sure. The cause is being solidly built up. Great efforts are just now being made all along the line. The Liverpool people are determined now quickly to remove their debt of £900 (equal to about $4,500), and the Southampton church is just on the point of becoming entirely self-supporting. The outlook is brighter than I have ever known it.

Out-of-Charge Ministers.

Storms are raging in the British ecclesiastical world. It is a period of church cyclones. The heather is still ablaze north of the Tweed and all the "bonnie briar bushes" of Scotia are burning. The old song "Scotland's Burning" is the true keynote of the present juncture. The "Wee Frees," that little knot of 33 Highland churches chiefly, have ruthlessly carried matters to extremes and are now proceeding to seize sanctuaries and eject United Free church ministers. The Passive Resisters in England are resisting actively rather than with mere passivity. My friend, Alderman O'Connor, whom I baptized when I was minister of Tasso Tabernacle, Fulham, has this week been once more sent to jail. He was some months ago imprisoned in Colchester jail for a week, and was made to pick oakum, and was lodged in the same cell as a murderer executed not long since had slept in. This time he is committed for a month with hard labor. And why? Because he refused to pay half a crown (30 cents) for the education rate, his conscience not permitting him to do so. The insolent Tory magistrate told him he should put his conscience into his pocket. This kind of thing is going on all over England. The Tory government is growing more arrogant every day. Meantime, there are many increasing troubles in the denominational camps. All is not well in the great sectarian circles. But one crucial difficulty has come prominently to the front on which I specially wish now to comment, because it seems to me that we must be interested in studying it. I refer to the disastrous position of many hundreds of faithful preachers who find themselves, after years of ardent service, while strong and able, coldly flung aside and helplessly stranded. One of the most painful recitals of experience I have ever read appears in the pages of The Examiner, the leading Congregationalist organ, from the pen of a wife of a minister who has been four years out of a charge. This gentleman, highly educated, after a long and useful pastorate, is still in the prime of life, but resigned his position from motives of honor. The result was fatal. He has failed to find a charge, simply through the faults of the Congregational system, against which the late Dr. Joseph Parker, its brightest ornament, vehemently protested on account of the sufferings of many a worthy minister. He endeavored to stimulate a radical reform, but in vain.

A System That Fails.

I cannot conceive it possible that our own people will always tolerate our own system of the pastorate, seeing that it is the same appalling scheme which is found wanting in the case of the Anglicans, the Baptists, and the Congregationalists. The Methodists and the Presbyterians would never have anything to do with it. They would be ashamed to see hundreds of their most useful and devoted ministers drifting with their families into penury just when those families have reached the stage when the household income is most needed. The minister's wife who writes the painful article I have alluded to, says that her husband was always deeply esteemed by his brother pastors. Yet when once off the rails he cannot get on again. It is "bad form" to commend himself. Churches look askance on preachers who apply for positions. Young preachers in legions are rushing for the vacant pastorates and young, untried ministers are the fashion, so that just when a man is by practice, experience, and the accumulation of stores of learning, most valuable, he is treated as a pariah. He may get as many as half a dozen invitations to preach on a single Sunday, but half a dozen Sundays may pass without a single call to supply. I could tell some very sad stories as to what I have seen myself in Free Church circles in England, and as all my family connections are in the great Church of England, for whose ministry I was educated, I know much of the shady side of the ministry in that richest communion in the world. The suffering is simply unspeakable. Yet in these great bodies which are sinning against the ministry the incomes of fortunate preachers are very large indeed. The popular stars are simply subjects of adulation which is in itself a puzzle.

The Black Reason Why.

Nothing would be easier than to point out how a proper organization would alter the whole state of things which is at once the disgrace and the shame of the Free churches in England, and which is at least to a great extent also characteristic of the corresponding spheres of ministerial labor in America. A faithful minister in the Methodist churches cannot be starved while he retains his status by maintaining his character and proving his usefulness. But he cannot grow rich. He can only be sure of a fairly comfortable remuneration, but that cannot fail. A Presbyterian minister may be very highly paid if his people choose to load him with remuneration, but if his people are very poor and he is laboring just where he is most needed he is fairly supported out of the central funds to which the rich churches are compelled to contribute very largely. A rich congregation has to give a very large sum every year with this very object. Preachers are not allowed to enter either the Methodist or the Presbyterian ministry with a hop, skip, or jump. They are years in preparation and are not accepted just because they are filled with what they think are pious convictions that God has called them. They must prove their qualifications to the full satisfaction of able critics and judges. But when once recognized these preachers are honorably cared for, and consequently the dreadful heartburnings which are now afflicting Congregationalists and Baptists are practically unknown. Nothing would give greater joy to my own soul than the introduction into our own ranks of innovations absolutely needed unless the ministry is to become also with the body I have the honor of serving a purgatory. At the best the ministry in this world of sin and misery cannot be a paradise. But why should men who have borne the burden and heat of the age be condemned to heartbreaking "solutions of continuity" in the very midst of their useful lives, and why, after they have spent their strength for years in consecrated toil, should they be callously commended to the tender mercies of the world, with its workhouses for paupers, and its withering contempt for all who can-

not in old age boast of a balance in the bank or a roll of property possessions? The suggestion of sending old preachers with worn-out horses to be shot does not seem to find favor in any quarter. But no alternative, so far as I know, seems to be likely of adoption. But discontent is growing rife. Future conferences and conventions are likely to be stormy. I trust they will be. But surely those who have influence and could take the lead will not much longer rest in either country without moving to reform a system which is an entire contradiction of our boasted Christian principles. Certain of the Free churches are put to shame by others and the mystery is that they seem not to feel the shame and the scandal. So far as England is concerned I regret to have to testify that blame—and the blame is very heavy—lies with the rich churches and the splendidly paid pastors.

London, England.

Lost in the Mountains.

By Mrs. Rosetta B. Hastings.

From the Canadian to the Mexican border, from the Pacific slope to the older states bordering the western shore of the Missouri, stretches the great west which has been opening up to settlement in the last three decades. Mining camps and isolated towns were scattered here and there in earlier years, but this period covers the main settlements. Thirteen hundred miles each way, in round numbers, it contains an area of about five hundred thousand square miles. The broad wheat fields of the Dakotas, the large grazing regions of Colorado, Arizona, New Mexico and western Texas, the fertile farming regions of Idaho and eastern Oregon and Washington, the beautiful valleys and boundless mineral resources of the great mountain ranges, are all contained in this vast region.

Large as it is, it has been rapidly settled with young men and women from the east. The stereotyped ideas of the cowboy and the frontiersman must be remodeled. Frequently the driver of a Dakota binder and the wife who cooks for his harvest hands adorn their little home with a good library and college mementoes. And often the herder who, for long hours, drives his galloping horses to shelter before a Colorado blizzard, has a diploma hung on his dugout wall.

And the mountain towns are filled with energetic young men who have gone there to "grow up with the country." Not miners merely, but railroad men, surveyors, engineers, bridge builders, geologists and mining experts, all bent on opening up the country and achieving success. Towns grow up and merchants, lawyers, doctors and newspaper men soon find a place. Alas, the saloon leads the way, theaters and lodges soon follow, but the church loiters in the rear. So intent are these men on making their fortunes that they often forget the religion of their old homes. The Catholics soon plant churches in every town, and other churches come later on, but our church lags behind.

Many of these young men and their wives are our sons and daughters. They go out from our churches full of faith and zeal. But year after year they stand alone amid surrounding carelessness. The rush of business and the popular worldliness make them more and more forgetful of religion. Some of them, as they see their children growing up, are pleading for help to start churches. Some of them have not heard a Christian sermon for twelve or fifteen years. A sister that I know has lived in the mountains almost twenty years, and the nearest church of Christ is a hundred miles away. She is trying to hold out faithfully, but how many, do you think, will thus succeed?

Only the judgment day will reveal how many of our children are thus lost on the mountains and plains of the great west. God only knows how many mothers' aching hearts are praying for shepherds to be sent into these regions to gather up the lost sheep. Doubtless many a mother has passed over the river praying with her last breath that something might be done to save her wandering son and bring him back to the fold.

Let us rally to the support of the American Christian Missionary Society. It will send evangelists into every nook and corner of this broad domain as fast as money is put into its hands. And these scattered Disciples will be gathered up, to become the nucleus of strong churches.

Effingham, Kansas.

As Seen from the Dome.

(*Continued from page 1515.*)

In the same section of the city where the bronze Frederick will stand died a few days ago a fairer example by all odds for the American youth; a plain Baptist preacher, who for forty-seven years has been the pastor of the same church. Coming here during the civil war, and gathering together a few poor people with wrecked fortunes, he started a mission, battled with all manner of adverse conditions, and when he passed to his reward, left a large body of believers and a splendid house of worship, and was covered with flowers and his face viewed by hundreds of people through blinding tears. He was no orator, but the common people heard him gladly. He was no warrior, but a man whose deeds of heroism were more noble and enduring than any at Prague or Rossbach, Leuthen or Torgau. He was a friend and neighbor here of Garfield. His name, C. C. Meador, the world does not know, but Southey tells of an old woman who, when told the king of Prussia, the great Frederick, had died in the noonday of his glory, exclaimed: "The Lord ha' mercy! Well, well! The king of Prussia—and who's he?" Who is he? Who built the pyramids? Who ate the first oyster? Who is Frederick the Gross?

The Women's Work A Blessing to the Church.

By W. W. Sniff.

All good things, like mercy, are twice blessed; they bless those who give and those who receive. To know the good accomplished by the Christian Woman's Board of Missions one would have to know all the results upon the many mission fields of the labor of the men and women who are sent forth and supported by the society, and be able to sound the depth of the deeper life and measure the breadth and height of the larger thoughts and purer purposes of those at home who employ time and energy and money in the mighty enterprise. But when we work with God he does not give us to know all the results of what we do. He shows us our duty, sometimes with wondrous clearness; he endows us with powers and provides us with the means for the doing of the work; he shows us enough of the results to assure us that he is with us, and fills our hearts at times with the fullness of joy which is to be found in his presence. But the sublime and far-reaching influences upon immortal souls we can not fully know and measure now. It is the duties and the labors, the joys and the rewards, which we can know and discuss as we study Christ's work.

We can not surpass, and we ought not to fall behind, the spirit of Jesus as we follow him. The ideal and spirit of Jesus are pre-eminently the missionary ideal and spirit. To believe we are living this life for a purpose to which God calls us; to make his will the highest law of life; to deny self and live to serve others; to behold the radiant vision of world-wide allegiance to God, and to devote ourselves to the accomplishment of God's desire for the salvation of all men—this is the missionary spirit, for it is the Christ spirit! To the cultivation of this spirit in the churches the Christian Woman's Board of Missions stands pledged. Wherever its work is faithfully done, it accomplishes this object. It does not supplant other agencies; it works quietly and effectively in its own way to reach the end desired. But some may be inclined to offer the objection that its object is attained through the study of the word and its public proclamation. Yet it is abundantly true that the public teaching must be supplemented by a studious application of scripture truth to the needs of men, and the meetings of the local auxiliary to this society furnish the necessary opportunity. So long as this society is devoted to the cultivation of that spirit which makes men Christlike it should have its auxiliary in every church and should receive the unqualified support of every preacher and Christian worker. No pastor, no church, can afford to be without a help so great as this is calculated to be.

Our Budget

—This is C. W. B. M. Day Number—Dec. 4.

—Yokefellows in the ministry, "Help those women"!

—A real Thanksgiving to all our readers!

—Ask your neighbor to subscribe for the CHRISTIAN-EVANGELIST. We have some things in store for our readers which none can afford to miss.

—At the present rate of church building among the Disciples of Christ, our churches would all soon be housed but for the fact that we are establishing new churches so rapidly.

—President W. E. Garrison, of Butler college, Indianapolis, has been invited to deliver an address at the dedication of the new mission building of the C. W. B. M., at Monterey, Mexico, on new year's day.

—J. G. Creason has accepted a hearty call from the church at Lathrop, and will move Jan. 1.

—R. H. Ellett has resigned the pastorate at Chillicothe, Mo., and has taken up the work at Bellingham, Wash.

—Kilby Ferguson is now the minister of the church at Centerpoint, Kerr Co., Texas, having removed from Louisiana.

—H. M. Bandy, recently minister of the church at Albuquerque, is already at work in his new field at Coleman, Texas.

—A church has been completed and dedicated at Clay Center, Neb. Further particulars will appear in our next issue.

—The Board of Church Extension reports its 123rd gift on the annunity plan, $1,000 recently received from a friend in Illinois.

—A Worcester paper says that J. M. Van Horn may take charge of the New England Messenger, the little monthly devoted to our work in the east.

—J. E. Stebbins has closed his work at Jacksonburg, Ind. He may be addressed at Centerville, Ind., by those wishing to engage him for future work.

—Prof. Wallace C. Payne has been delivering some addresses for the University of Texas, and J. W. Lowber is now giving a series before the same university.

—Dr. Macklin is gradually working his way to Canada. After spending some time in Chicago hospitals he spoke for Brother Ferrall at Buffalo last Lord's day.

—We regret to learn that the father of Wm. Ross Lloyd, our minister at Bloomington, Ill., was killed in stepping from a train on his way from the St. Louis convention.

—J. K. Hester, of Cozad, Neb., is planning to make an evangelistic trip to the northwest, through Oregon and Washington, and he is heartily commended to the churches.

—Cards are out announcing the marriage of James Thomson McGarvey to Edwina Craig Duncan, at Bloomfield, Ky., Nov. 9. At home at Carthage, Mo., after Nov. 25. We extend our congratulations.

—W. F. Shaw, of Charlestown, Ill., called at the CHRISTIAN-EVANGELIST office while in the city attending the Fair. His labors with his congregation have been greatly blessed, and Charlestown is becoming one of the strongest churches in the state.

—The church building at Berkeley, Cal., is to be dedicated the first Lord's day in December. E. W. Darst is their leader in this enterprise, and the church is receiving the support of our board of home missions.

—W. A. Alton, our new missionary from Porto Rico, has arrived at San Juan, and reports himself as ready and anxious for any work that he is to undertake. He, of course, takes up the study of the language first.

—We are glad to note that the First church in Sedalia has come to the end of the year without a deficit. This is the first time this has happened for a number of years, and reflects credit upon Brother Rudy's management.

—R. L. Bussabarger, of University place, Seattle, Wash., has been selected by the Broadway church at Lexington, Ky., of which Mark Collis is minister, as their "own home missionary," under the American Christian Missionary Society.

—The church at Decatur, Ill., of which F. W. Burnham is pastor, is building a new house of worship and at the same time has purchased a new lot in a choice part of the city and moved the old building to this new lot, where a mission church will be started.

—A few days ago a telegram from Kentucky appeared in the daily papers, announcing that Rev. C. C. Cline had been accidentally shot, while in the vicinity of a target. This is not "our" C. C. Cline, who, we are glad to report, is safe and sound at Little Rock, Ark.

—"For nearly a year we have been praying and planning for this meeting." Thus writes Bro. E. M. Barney, pastor of the church at Mishawaka, Ind., where Harlow and Ridenour are to begin next week. That is the right kind of preparation for a great meeting.

—A new brick house of worship was dedicated at Thomas, O. T., on Lord's day, J. W. Monroe presiding. This is due largely to the work of Bro. J. D. Hull, to which we shall refer at more length later. A new building at Putnam has just begun.

—Amos R. Clark made us a call, with his wife and daughter, on his way from a successful meeting in Missouri to Granite City, where he is now engaged. Brother Clark reports a great revival at Flat River, where a church was organized and money raised before he left to erect a building.

—J. O. Rose, corresponding secretary of the state of Indiana, is getting a good hold upon his work. T. J. Legg has become the field secretary, Brother Rose having charge of the office and the larger planning of the work. It is thought that Indiana will go forward to larger things than ever before.

—From the evangelistic efforts of the first week in November the following results obtain: Baptisms, 1,373; by letter and reinstatement, 227; from the denominations, 101; one M. E. preacher, one new congregation organized with 40 members; total, 1,701.

Farlin, Iowa. SAMUEL GREGG.

—I have just closed a most successful pastorate of over three years at Chico, Cal. During this time 150 have been added to the church at its regular services. This is a very promising field. I have accepted a call to Woodland, Cal., and entered upon my duties in that important field last Lord's day.

Chico, Cal. THOMAS G. PICTON.

—Charles E. Taylor, who organized, and who was for seven years the pastor of, the Grant street (now called North End) Christian church, Omaha, Neb., has recently taken charge of the First church of Christ, at Sebring, O. Brother and Sister Taylor have just had a reception tendered them by the new congregation.

—We received a telegram last week just after we had gone to press from W. A. Parker, dated Emporia, Kansas, Nov. 16, announcing the death of Mrs. S. B. Culp, wife of our minister, S. B. Culp, of London, Ont., on that date. We have no further particulars, and can only express our sincere sympathy to our brother in his great bereavement.

—G. F. Assiter has begun his work at Parkersburg, W. Va. The church is uniting under his leadership and souls are being added already to the saved. When the church becomes thoroughly united it will be one of the strongest and most thoroughly aggressive churches in the city. We hope for much in the ministry of Brother Assiter in Parkersburg.

—By the organization of a church of thirty-three members at Reno, in Nevada, there remains but one state in which we have no church and that is New Hampshire. We have a little band of Disciples at Merrimack and they ought soon to be organized into a church so that we could then take even New Hampshire off the list of the states in which we have no congregations.

—Let me express my appreciation of the "Story of the Disciples" given by you at Festival Hall and printed in last week's CHRISTIAN-EVANGELIST. Such courageous and yet courteous treatment at such a time must do great good to heal the wounds of other years—wounds, too, which, on the part of our heroes, were necessarily made. M. E. HARLAN.

Brooklyn, N. Y., Nov. 14.

—H. F. Lutz, evangelist under our Home Board, is holding a meeting at Waynesboro, Pa. This is a community of very conservative people, but he is reaching their hearts and he is assured that "in due season we shall reap if we faint not." Parental authority is used to keep some of the younger people from being baptized, but we are hoping that great results will come out of the meeting.

—Bro. B. B. Tyler is holding a ten days' meeting at Newton, Kan., preaching twice a day. This is Brother Tyler's way of resting. The South Broadway church, Denver, of which Brother Tyler is pastor, will observe "fellowship day" Dec. 4, and a program has been prepared covering almost every hour of the day. The editor of the CHRISTIAN-EVANGELIST is expected to be with them, speaking morning, afternoon, and evening.

—"The Christian Use of the Tithe System" in the CHRISTIAN-EVANGELIST is one of the best things written on that subject. I have long practiced the tithe as the minimum of obligation, and preach it so. I wish these articles of Brother Wharton's were issued in tract form for general distribution. Here is my order for 500 copies if it is to be so published.

North Yakima, Wash. MORTON L. ROSE.

The tract will soon be ready for delivery.

—I want to thank you for publishing in the CHRISTIAN-EVANGELIST the address, "The Story of the Disciples." It is simply grand. So much has it impressed me that I have decided to read it from the pulpit, giving it the place of a Sunday sermon, before long. Your subscribers here like the CHRISTIAN-EVANGELIST well. I enjoy the articles from your correspondents. I have been particularly interested in and blessed by reading "Fellowship with Christ in His Sufferings," by Brother Stauffer.

New Sharon, Ia. T. J. O'CONNOR.

—In the midst of the hurry and rush of the convention the following sad message came to us from our Bro. James E. Hawes, singing evangelist, Ada, O., which has been overlooked:

"This morning just at the break of day my dear wife passed into the life eternal.

"For five long years she fought the dread disease, cancer. Death has conquered for a time. But in the day of the Lord she will be with him and meet us all, for she trusted in Jesus fully."

We are sure our brother will have the sympathy of a large circle of friends in his great bereavement.

—The annual meeting of the Peoria Christian church, of which G. B. Van Arsdall is pastor, was held Friday evening, November 4. The

reports showed funds raised for all purposes $5,553.32, which was an increase over the preceding year of $500. Of this amount $985.22 was for missions. The church has become a living link church in state missions and supports the mission on Howett street. There were 64 accessions to the church during the year, making a total of 343 since the beginning of Brother Van Arsdall's ministry there five years ago. The pastor's salary was increased by $200—a fact at which he takes no offense.

—In cleaning out a pile of accumulated exchanges in our office a few days since, there was discovered a number of marked copies of papers containing items of interest, which, had we seen them in time, would have received mention in our columns; but they were lost in the multitude of our exchanges. Once more we beg our friends, who wish to call our attention to notices in other papers, to clip them from the paper and send them to us in an envelope, credited to the proper paper; otherwise they are likely to escape attention.

—A fine meeting has just closed at Fulton, Mo., of which a report will be found in our evangelistic columns. Bro. Madison A. Hart, the pastor, writing to us commends highly W. T. Brooks, the evangelist, and his brother, A. K. Brooks, leader of the music. "As a very pleasing aftermath of the meeting," says Brother Hart, "a young man came to my room on Thursday morning and asked to confess Christ. In the quiet stillness of the room, with only God, Christ and angels to listen, I took his confession. Like one of other days he went on his way rejoicing."

—Rev. Abbott P. Davis, Free Baptist minister, East Rochester, N. H.: "I am receiving the CHRISTIAN-EVANGELIST through the kindness of some one and desire to express thanks for same." And this leads us to say that a large number of our Free Baptist ministerial brethren are receiving the CHRISTIAN-EVANGELIST, with the compliments of its publishers, and this will explain to them that it is complimentary. Brother Davis adds: "We Free Baptists are not far from you in our thought of the Christian life. I am in hearty accord with your statement in answer to a question in your issue of Nov. 10, in reference to Free Baptists and Disciples coming together. I hope a union may be effected."

—Corresponding Secretary T. A. Abbott was in our office Monday morning. He had been at Jonesburg over Lord's day, for the reopening of the rehabilitated church, and reports a great day, with the full amount—nearly $600—needed to clear all indebtedness raised. He says that the collections that have come in so far from the state day offerings indicate increased interest in state missions, but that only a few of the churches have yet responded. We hope that before the close of the month the receipts will be such as to justify the board in entering upon the very much needed extension of our state work. Let every church that has not taken the offering take it now and send immediately.

—Bro. Gant Creason has resigned at Cleburne, Texas, to take effect Jan. 1. He is a Missouri boy, but was called to the work at Norman, Oklahoma, and after three years to Cleburne. His work has been greatly blessed in both places, as well as in Missouri, and his resignation is due to the fact that some personal interests make it almost necessary that he live in this state. He is a man of strong personality, educated, studious, growing, successful, and will do a splendid work wherever he locates. I very much hope that some Missouri church will note this resignation and extend him a call. E. M. SMITH.

Centralia, Mo.

What better testimonial could any church ask for than that?

—Edward Smith, of Cotner University, has been supplying at Bigton, Kan.

—R. M. Messick has accepted a call for half time to Montesano and Hoquiam, Wash.

—Edward Clutter, with Nelson Gardner as singer, is in a mission at Colman Center, Kan.

—F. B. Elmore closes his second year's pastorate at Burlington Junction, Mo., next Lord's day, after which time he will be free for meetings, or to accept another pastorate.

—The meeting of Brothers Janes and Lintt, at North Bend, Neb., is stirring the whole city. Every business house has been closing its doors in the evening in order that the clerks might attend the meetings.

—We are glad to note an advance in the work in New Orleans. Last Lord's day B. L. Smith dedicated a new church on Soniat avenue. Brother Denholme, formerly of St. Louis and now associated with the New Orleans Item, is one of the leading spirits there.

—J. D. Hart has accepted a call to Bakersfield, Cal., and is already at work. This is a growing town, situated in the oil fields of the great San Joaquin valley. There is a neat little house of worship and 125 members, thus giving plenty of scope for the building up of a splendid church.

—L. C. Howe has resigned at Elwood, Ind., where he has been eight years and three months. The membership has trebled in that period, and the new church has been built. E. R. Black of New Castle, Ind., it is said, may be his successor. Brother Howe will be open to engagements for work in a new field.

—W. S. Buchanan, minister of the Tabernacle church of Christ, Marion, Ind., assisted by Herbert H. Saunders, singing evangelist, is engaged in a meeting at Marion. Brother Saunders writes: "Our meetings here are fine, and the first week we have had six additions, four of them by confession." Brother Saunders will report further progress of the meeting.

—You have given us an excellent report of the great national convention. Our people are greatly enjoying it, and are being benefited by it. Say, that address by Brother Garrison at the home missionary rally in Festival Hall is one of the best statements of our position, is up to date, and I feel ought to be in tract form.

Prairie Depot, O. H. C. SAUM.

—L. G. Batman has begun a series of sermons at the First Christian church, Philadelphia, upon "Who and What are the Disciples of Christ?" In consecutive discourses he will deal with the genesis, mission, status, genius and future of the Disciples. Brother Batman has published a neat little leaflet announcing these sermons, as well as a series on practical problems, and giving some statistical information about our movement.

—J. L. Smith has resigned at Pocahontas, Ia., and is ready for a pastorate or meeting elsewhere. The church is in excellent condition, a considerable amount having been expended for repairs, and pledges have been taken for the incoming minister. Brother Smith also preached at Gilmore City, where the church was divided and was for two years without a minister, but lately an excellent work has been done there, and the building is the neatest auditorium in the city. This church has been brought into line with our missionary and benevolent work.

—Brother Claude E. Hill, who is the representative of the American Christian Missionary Society, serving as pastor of our church at Mobile, Ala., is making a very earnest effort to secure a sufficient amount of funds for the erection of a house of worship in that city. They are at present worshiping in a small pine chapel, which has been erected on a beautiful lot, centrally located, which was purchased for them by the Board of Church Extension. "The building," Brother Hill writes, "is small, ill-looking, affords no facilities for work, and to stay in it means largely to stand still, and to lose the opportunity which Mobile, as a growing city, offers to us." The brethren there realize this fact and are making sacrifices to build a new house, but they are utterly unable to do so without assistance from their brethren elsewhere. They have received offerings from a number of their brethren in different states and these, together with what they have raised themselves, enable Brother Hill to write, "We are within $950 of having enough with which to begin our building." As to the need of the church there, he writes: "There is but one self-supporting Christain church within 160 miles of Mobile. In all of southern Alabama, south and eastern Mississippi, and western Florida, territory tributary to Mobile, our cause is without representation. Mobile has now a population of 60,000 and is growing very fast. It is destined to be a great city, and now, while it is experiencing a new birth, is our opportunity." They desire to begin building by December first and we sincerely hope that liberal-hearted brethren throughout the country, at this time when our evangelistic zeal is waxing strong, will make it possible for these good brethren to carry out the desire of their hearts.

LIFE SAVED BY SWAMP-ROOT

The Wonderful Kidney, Liver and Bladder Remedy.

SAMPLE BOTTLE SENT FREE BY MAIL.

Swamp-Root, discovered by the eminent kidney and bladder specialist, promptly cures kidney, liver, bladder and uric acid troubles.

Some of the early symptoms of weak kidneys are pain or dull ache in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating, sallow complexion, puffy or dark circles under the eyes, suppression of urine, or compelled to pass water often day and night.

The mild and extraordinary effect of the world-famous kidney remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.

Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

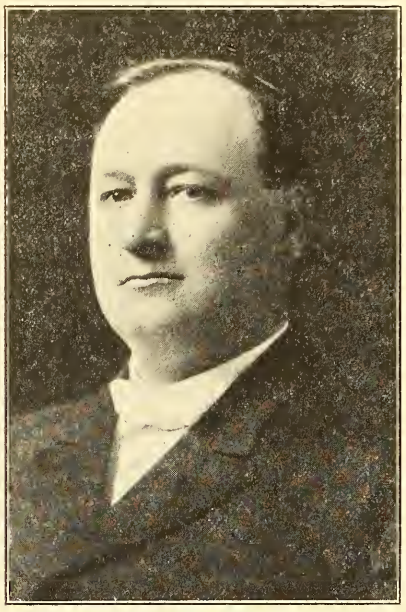
Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please be sure to mention that you read this generous offer in the ST. LOUIS CHRISTIAN-EVANGELIST. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

A Great Opportunity.

R. A. Long, one of our consecrated business men of Kansas City, Mo., proposes to give $5,000 for the new female Christian college, at Tokio, Japan, upon condition that $15,000 additional is secured by Sept. 1, 1905. This is a fair proposition, and one that we must accept promptly and cheerfully. It requires $20,000 to start this school. We hope other business men will show a similar interest at once. The school is the most pressing need in all of our mission stations in twelve different countries. To accept this proposition is a great opportunity. Send all pledges and direct gifts to F. M. Rains, Cor. Sec., Cincinnati, O.

Dedication at Williamsville, Illinois.

The church at Williamsville, Ill., had its origin at the house of William T. Jones, about three miles west of the present town of Williamsville, November, 1843, and was known



Ivan W. Agee, Williamsville, Ill.

then as the "Fancy Creek Christian church." Until 1849 it met from house to house, and then for nine years it met in the Lake schoolhouse for its regular services. At that time they erected a frame building in the town of Williamsville, which was torn down this last spring to make room for the present structure. The new building, a cut of which, together with that of the pastor, Ivan W. Agee, appears herewith, is a substantial brick building, with handsome stained windows, and neatly furnished. The building, as it now stands, has cost about $9,000, including a little additional work in the basement, which is incomplete. There was a remaining indebtedness of about $750 to be provided for, and $1,000 was asked for to meet the indebtedness and to complete the basement. Nearly all this amount was raised at the morning service, and the remainder in a very few minutes at the evening service.

By invitation the editor of the Christian-Evangelist was present with them on the occasion, preaching in the morning, and raising the money, and also at the evening service. There was a meeting in the afternoon for the communion service, at which Brother Agee read a historical sketch of the church. Brother Turner, preacher at Elkhart, was present and made a brief address. It so happened that this dedication service was the sixty-first anniversary of the church. It has enjoyed the labors of many distinguished and well-known preachers in the past as pastors and evangelists. Many of the families, who were charter members and connected with the early history of the church, are represented by their descendants in the church to-day. The present building is modern in its conveniences and appointments, and is a credit to the church and to the community. There were large audiences morning, afternoon and evening, and a deep religious interest. The Methodist and Presbyterian churches adjourned their services for the day, and the Methodist pastor was present and assisted in the services. The ladies prepared a most bountiful dinner in the basement of the church, to which all the people were invited. And there was a plentiful supply also for the evening meal, and many remained in the church during the day. It was a great day for the church and one which will leave an indelible impress upon the community. Brother Agee, a Eureka "boy," is doing excellent work for the church, and seems to be greatly beloved. The congregation now enters upon a new epoch of its history with much brighter prospects of success than ever before.

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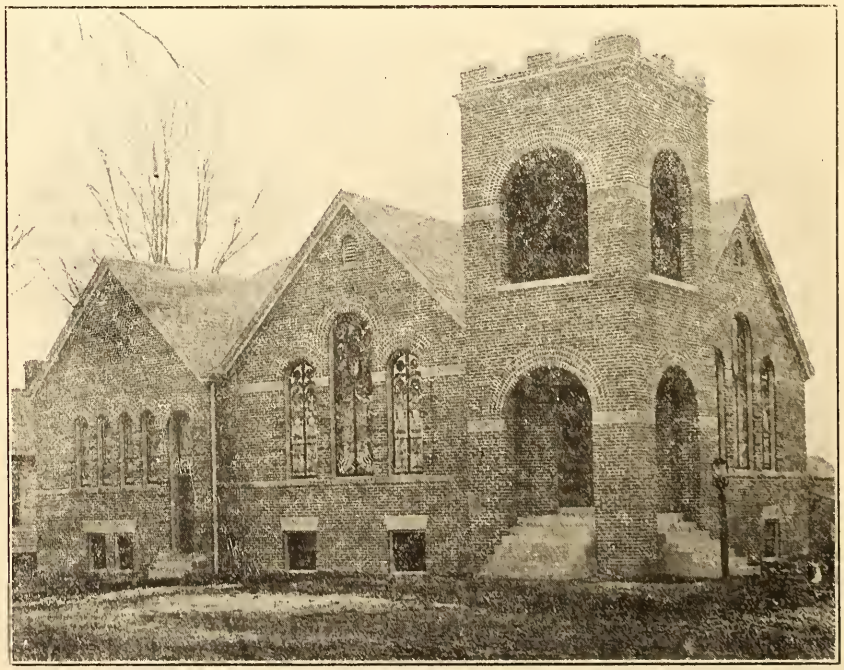
"Turn Him Down."

Babu Bheem Roy, a Hindoo, came here with commendation papers from some good men, one from J. H. Garrison. Thereupon we permitted him to preach for us Sunday morning. Since then we have ample evidence that he is a mean rascal. He has a second wife whom he mistreats and leaves her here. She is a lady of 20 years and a white woman whose people live at Springfield, Mo. Christian people here take care of her until she can take care of herself.

Roy is five feet in height and has a little girl, by his first wife, with him. He intends to make his way through Missouri to Indian Territory, thence to Texas and on to California. Do not give him a hearing, and tell other churches about him, as he "belongs to many churches." Turn him down. If you want more information write me.

O. D. Maple, pastor Christian church.
Mt. Pleasant, Iowa.

[The person advertised above came to St. Louis with letters of recommendation from several good brethren where he had been for some time. On the strength of these the Editor of this paper gave him a note of introduction to the Missouri churches, stating the fact of his commendation by others, but giving no personal recommendation. The impression he made in St. Louis was decidedly unfavorable, and we are not greatly surprised to learn the developments since he left here. He is probably an adventurer that should receive no recognition.—Editor.]



CHRISTIAN CHURCH AT WILLIAMSVILLE, ILL.

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Ministerial Changes.

J. S. Lamar, Warrenton to Sparta, Ga.
S. J. Vance, California, Mo., to Rogers, Ark.
A. R. Moore, Birmingham, Ala., to 517 North Twenty-fifth St., Birmingham, Ala.
Sumner T. Martin, Bellaire, Ohio, to 420 South St. Louis St., Los Angeles, Cal.
J. F. Callahan, Noble, Ohio, to Clear Point, Okla.
Hubert S. Snyder, Jamestown to Sabina, Ohio.
Chas. E. Smith, 114 Smith St., to 369 King St., Charleston, S. C.
James R. McIntire, Guthrie, Okla., to University Station, Des Moines, Ia.
Thomas G. Picton, Chico, to Woodland, Cal.
I. R. Spencer, Ancona, Ill., to Coloma, Mich.
C. H. Bass, Kendallville, Ind., to Findlay, Ohio.
W. D. Lane, Pittsburg, to Braddock, Pa.
J. F. M. Parker, Coldbrook, to 360 North Cedar St., Galesburg, Ill.
Bruce Brown, Chicago, Ill., to Mansfield, Ohio.
Victor L. Goodrich, Independence, to Garden City, Kan.
O. J. Bulfin, Osgood, to Pickering, Mo.
Thos. J. Easterwood, Lenora, to Hobart, O. T.
H. A. Wingard, Brownstown, to Marion, Ind.
W. L. Post, Farlin, to Keosauqua, Ia.
M. F. Ingraham, Blackburn, to Pawnee, O. T.
John Treloar, St. Louis, to Kalkaska, Mich.
C. A. Lockhart, Chicago, to Arrowsmith, Ill.
D. L. Bond, Knoxville, to Maryville, Tenn.
W. H. Trainum, Alva, O. T., to Ballinger, Texas.
E. A. Cary, Lafayette, to LeRoy, Ill.
Percy H. Wilson, Cuyahoga Falls, O., to 704 Jefferson avenue, Moundsville, W. Va.
G. F. Assiter, Martins Ferry, O., to Parkersburg, W. Va.
L. L. Zerby, Concord, Ill., to Oskaloosa, Ia
Wren J. Grinstead, Lexington, Ky., to York, Neb.

SUBSCRIBERS' WANTS.

Miscellaneous wants and notices will be inserted in this department at the rate of two cents a word, each insertion, all words, large or small, to be counted, and two initials stand for one word. Please accompany notice with corresponding remittance, to save bookkeeping.

CHURCHES desiring meetings this fall or winter by a preacher of eleven years' experience, thoroughly equipped for his work, should write J. L. Smith, Box 217, Pocahontas, Iowa, for reasonable terms and dates.

"THE SIMPLE LIFE."

BY CHARLES WAGNER.

This is one of the greatest books of the present day, and President Roosevelt says of it: "I am preaching your book to my countrymen." 200 pages. Paper cover, 30 cents; cloth-bound, 60 cents. Sent by mail, postpaid, on receipt of price, by J. S. OGILVIE PUBLISHING COMPANY, 17 Rose Street, New York

NEWS FROM MANY FIELDS

Missouri Bible-School Notes.

I am enjoying the trip through southeast Missouri, being made upon recommendation of the board. Poplar Bluff school is doing excellent work under the leadership of Sister Kinyon. They have called Le Grand Pace, of Onawa, Ia., to become their pastor. It is believed by many that Poplar Bluff is the strategic point of this great section and Brother Pace, having done most excellent work in one of Iowa's best churches, will lead them to large things.

Doniphan gave us a large audience. They have no pastor, but have a good school, communion every Lord's day, a fine Christian Endeavor society and a helpful prayer-meeting. They need a preacher.

At Naylor, where our field man, T. J. Head, held a meeting in August, the work is reported in excellent condition Public schools were dismissed at 10 o'clock to hear "The Boy Problem."

Piedmont is getting anxious for a better condition of affairs. A number urge us to hold them a meeting.

Puxico is a splendid town. Brother Tiller is the much beloved minister. He preaches here once a month. They need more preaching.

I go on to Bloomfield, Dexter and Malden, Springfield, Joplin and Buffalo. Begin a meeting Nov. 13 with G. D. Edwards, Nevada. Address me there or at Mexico.

Our field man, R. B. Havener, organized a new school at Lakenan; dedicates at Gamma to-morrow. He does much good everywhere he goes.

T. J. Head raised $200 to locate a preacher at Libertyville; preached 23 sermons and attended the national convention last month. He is a very busy man. W. A. Moore.

Mexico.

Pastoral Helpers' Conference at the St. Louis Convention.

On Tuesday at 1:00 during the St. Louis convention, a meeting of the pastoral helper's association, formed last year at Detroit, was held with perhaps two hundred in attendance. Professor Lockhart of Drake university spoke upon the plans and prospects of the school for Christian workers, now a part of Drake university, the school for pastoral helpers in Cincinnati having been moved there last January. The course of the school has been extended to two years and its purposes enlarged to prepare workers for the mission field, ministers' wives, Sunday-school teachers as well as helpers. About sixty took work last year in all branches. C. A. Young, of Chicago, spoke upon the helper from the standpoint of the pew; Mrs. Jessie Brown Pounds from the point of view of the minister's wife. Other brief addresses were made by A. M. Harvuot and A. C. Gray.

Mrs. N. H. McCorkle, assistant in the Jackson boulevard church, Chicago, was re-elected president and Mary A. Johnson, Warren, O., secretary and treasurer. Ministers desiring assistants or helpers desiring positions please write the president or secretary. If there are helpers not enrolled in the association, the officers urge them to send their name and address to Miss Johnson. The publication of two tracts upon the work by well known ministers was ordered by the association.

Miss Ella Lewis, who some months ago began work as assistant of Bro. J. M. Van Horn at Worcester, Mass., read a paper at the New England convention that was highly commended.

Miss Carrie Allen, of Bridgeport Conn., a graduate of the school of pastoral helpers in the class of 1902, has received a call from the church at Uhrichsville, O., since the St. Louis convention.

Nebraska Secretary's Letter.

E. B. Widger has closed his work at York and is just now in a short meeting at Kennett, Mo. Would hold meetings in Nebraska. Address at York.

J. S. Beem held a meeting at Hendley. Now at Miltonvale, Kan.

H. C. Holmes and Edgar D. Price will exchange meetings. Holmes began at Beatrice on Nov. 6. Brother Price was called to Glenwood, Ia., to marry a couple. Mrs. Price and Esther went along.

The dedication of the Clay Center church, A. G. Smith pastor, has been set for Nov. 13, with Dean Haggard as principal speaker. The church gave Brother Smith and his wife a severe pounding recently, and left them about $40 worth of things. One confession there Nov. 6.

W. W. Divine, of Kearney, has accepted a call to the church work at Ashland, and will move there about Nov. 15.

The Ansley meeting, Austin and McVey, reports 19 added to Nov. 5; 14 of them heads of families. Will continue over Nov. 13 and begin at Bradshaw on Nov. 20

The final report on the meeting at Fairview, held by O. L. Adams, is 10 confessions, five from denominations, five reclaimed and four by letter, 24 in all. Thirteen have been baptized and one yet to be.

The secretary presented state missions at Northside church, Omaha, where H. J. Kirchstein ministers, Nov. 6 The church responded with nearly five times as much as they sent in last year. Will speak for the offering at Ulysses on Nov. 13, at Fremont on Nov. 20, at Beatrice on Nov. 27.

The executive committee met at Lincoln on Nov. 1.

The church at Harvard had a special meeting of the members and after discussing the proposition of locating an orphans' home there under the Benevolent Association, it was unanimously agreed to push the project. Bro. Thos. Matters has offered $5,000 for the purpose. This work ought to, and doubtless will, receive the hearty support of Nebraska.

It is pretty early to give any reports from the Nebraska day offering, but early as it is, there have come in some very encouraging letters. Some came in advance accompanied with full apportionments.

Advance receipts have come from Rulo, which heads the list; Bennett church and Bible-school; Blue Hill Christian Endeavor; Platte Valley Christian Endeavor and note from church accepting full apportionment; Havelock church; Minden Bible-school, Christian Endeavor and Junior; Pleasant Hill Bible-school; Nehawka aid society; Red Willow church and Bible-school. Since Nebraska day Bethany reports by phone $78.50 pledged and remits nearly half. Liberty Ridge full apapportionment. Report from Beaver City says: "Got our $20 yesterday, Corbin." From Lexington, $21.50, double expectations, D. B. Titus. Northside at Omaha pledged $24.10. This is a fair showing for these early hours. Let those who have not attended to the matter do so promptly. Pledge cards will be furnished those asking for them.

We cannot afford to let outside matters push this great work out of its place. Remember that the month of November is state mission month. Even the boys' and girls' rally day receipts are divided with the state. Remember this. W. A. Baldwin.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

To the Auxiliaries of Arkansas.

C. W. B. M. day is very near at hand. It is well for the auxiliaries to remember that the failure to observe the day will forfeit its place on the roll of honor, which it is hoped every auxiliary will attain. If it is not convenient to observe the regular day, select another date. Do not omit its observance. We should not neglect this important duty. Arkansas has undertaken a large work in the support of our beloved Miss Lackey, and C. W. B. M. day should bring a quickened interest and generous contributions. Not the auxiliaries alone, but the entire church should thankfully join in the privilege of working with the Master by sustaining Miss Lackey in her Christlike work for the children in India.

P. L. C. Chairman Com. on Roll of Honor.

In Old Kentucky.

It was my privilge, immediately following the great convention in St. Louis, to spend three weeks in the very heart of the "blue-grass region" of the state of beautiful women and fine horses, affectionately dubbed by its sons and daughters "old Kentucky." By the invitation of the Central church of Lexington, and its pastor, I. J. Spencer, I preached the gospel daily to as appreciative audiences as it was ever my privilege to address. Having caught a severe cold at St. Louis, which developed into a stubborn case of hoarseness, it was only by the skillful daily ministrations of Dr. J. A. Stucky, and the utmost care in the use of my voice, that I was enabled to preach at all. As it was, the brethren felt, when the condition of my throat forbade me to remain longer, that there were still precious souls to be won for the kingdom, and continued the meeting with President Jenkins of Kentucky university assisting Brother Spencer. The final results will doubtless be reported at its close.

I want to say a few things about Lexington and our cause thereabouts. And first, let me say that the reputation of Kentucky for genuine old-fashioned hospitality will never suffer from my testimony. If kindness could kill, I would have been sent home in my coffin. Almost daily invitations to dinner made the stranger feel that he had multiplied homes to enjoy, according to the promise of the Master. And such dinners! Happy the man with a sound liver and healthy stomach, in the presence of such feasts of fat things. Old friendships were strengthened, and many delightful new ones formed.

Brother Spencer has a noble body of workers in the Central, and he is a worthy leader in their multiplied activities. With more than twelve hundred members and a Sunday-school of from three to four hundred, with four Endeavor societies (two young people's, one intermediate and one junior), men's club, minister's aid society, Chautauqua circle, and other organizations of the like, there was "something doing" almost any time you went to the church. For several months Brother Spencer has enjoyed the assistance of Bro. Barclay Meador, who has proven himself invaluable to the church, and is much loved by old and young. Looking after many of the details as he does, Brother Meador makes it possible for the pastor to give much time to matters which he could not otherwise look after without greatly overworking himself, or neglecting his church. As it is, Brother Spencer is a very busy man. He seems to have his hand on every department of his church, is a member of the executive committee of the Foreign Society, a member of the Kentucky state board, a trustee of the Campbell-Hagerman college, president of the board of Hamilton college, president of the board of the Good Samaritan hospital, and then some more, I think. He is never too busy, however, to give his best thoughts and efforts for the supreme end of his ministry, the salvation of souls. His cultured and consecrated wife shares with him both the labors of his pastorate and the love and confidence of his people.

The Disciples of Christ are very strong in Lexington. The Broadway church, of which Bro. Mark Collis is the popular pastor, shares with the Central in a wise and aggressive leadership of our forces. There are over a thousand members in this congregation. Prof. Calhoun recently assisted Brother Collis in a most excellent meeting, adding a goodly number to the saved. Bro. W. H. Allen at Chestnut street and Bro. A. P. Finley at the South Side are both doing most excellent work. Four other points in the city are occupied by missions, which will ultimately grow into churches of Christ. The Disciples of Lexington are evidently awake to their opportunity and duty, and intend to remain, as they are now, the dominant spiritual and moral influence in this beautiful little city.

In nothing is Lexington more deservedly famous than as an educational center. Not to mention the Kentucky state college, and several other institutions under other control than our own, we have under the auspices of our brethren four splendid colleges. Kentucky university is proud to acknowledge the presidency of Burris A. Jenkins, whose work has already placed him among the leading college executives in all that region. The attendance is large and the enthusiasm such as to promise a high class of work on the part of teachers and students. The College of the Bible is doing better work, perhaps, certainly more work, than ever before. Profs. McGarvey, Grubbs, Deweese and Jefferson make a strong faculty, and the result of their work upon the ministry of our people is increasing year by year. The endowment of this college is being considerably increased through the gifts of generous-hearted men and women of Kentucky. Hamilton college is filled to overflowing with bright-faced girls, who, under the care of Mrs. Luella Wilcox St. Clair, the cultured principal, and a fine corps of teachers, will be fitted to adorn any noble station in life, and to maintain the already brilliant reputation of this famous college for girls. Pres. B. C. Hagerman and his charming wife are finding their hands and hearts filled with the care and instruction of another fine lot of girls, with whom their new college is filled to the extent of its capacity. The people of Kentucky can hardly overestimate the debt they owe to Hamilton and Campbell-Hagerman colleges for their ministrations to the young womanhood of the state. Many, of course, attend from other states than Kentucky, and this debt is shared by them as well.

We found the hearts of many sad because of the recent death of the beloved George Darsie, whose name was enshrined in the hearts of all the people. His memory will be a blessing for years to come, through all the state which he loved so fondly and served so faithfully. I went to Paris, via the electric road, to spend an hour or two with Bro. Carey Morgan, but he had gone to the country for the day, and I failed to find him. His health, I was sorry to learn, is not good, and his people are greatly concerned, for they love him with the same devotedness that has characterized every church to which he has given his consecrated ministry. The prayers of all our people will surely be given in his behalf, that health and strength may be granted him for many years to come.

Kentucky has suffered severely from drought this year, and the celebrated bluegrass pastures were dead, and the streams and wells dry. But the wealth of the country can bear such misfortune much better than many other parts of our land, and the people were cheerful and uncomplaining. They are a happy, wholesome folk, anyway, down in old Kentucky. I've learned to love them better than ever. The Lord bless them.

Kansas City, Mo. W. F. RICHARDSON.

Cheap eggs are as good as cheap lamp-chimneys.

MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

MACBETH, Pittsburgh.

Western Pennsylvania Notes.

This is the month set apart for state missions. The motto in western Pennsylvania is "double the offering." The first Sunday is only enough for a start, we must continue in welldoing during the whole month.

Thomas E. Cramblett, president of Bethany college, dedicated the church at Meadville, Pa., Oct. 30, 1904, raising $2,012.28. This church was started in January, 1904, by J. A. Joyce, general evangelist of A. C. M. S. for Western Pennsylvania. W. D. Trumbull is holding a meeting for them.

November 6, Natrona church was dedicated with President Cramblett in charge. This work is a mission of the W. P. C. M. S. W. H. Weisheitt is minister. C. L. Thurgood is in a meeting with them.

Pine Vale church in Indiana county was destroyed by fire over a year ago and a new one has been built and will be dedicated Nov. 13 by President Cramblett.

F. A. Bright, evangelist, is in a meeting at McKuskocks, with 12 added. W. H. Oldham has accepted a call to Ebensburg and is at work in his new field. R. W. Sawtelle, from eastern Pennsylvania, has taken the work at Duquesne. H. J. Jenny, of Austintown, Ohio, has accepted a call to the church at Sharon, Pa.

J. A. Joyce, corresponding secretary, has taken charge of the Central church, New Castle, until the new building is ready for dedication. S. B. Braden, a primitive Methodist minister, and his wife were baptized on Wednesday evening, Nov. 9, and will take up work for the Disciples of Christ at once. He will preach for the brethren at Catow, N. Y., next Lord's day. He comes well recommended.

Thomas Martin is in a meeting starting a new church at Pleasantville, Venango county.

McKeesport, Pa. J. A. JOYCE, Cor. Sec.

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Ft. Worth, Tex. Oklahoma, O. T.

Northern California.

O. P. Shrout closed his work at Woodland November 1, but we are not advised of his future work, though we understand he has left Woodland.

Thos. G. Picton, for several years pastor of the Chico church, has accepted the Woodland work and is now on the ground, having begun his work last Lord's Day, making a very favorable impression.

The Chico church will call a man when they find the right one. Chico is a rapidly growing city of 10,000 people in a very rich section and our church there numbers some 200 members.

Bro. C. W. Jopson, for nine years at Los Gatos, has accepted the work at Stockton and will enter on his duties there November 20. Brother Jopson is a member of our state boar and has proven himself to be one of the best Bible-school men in the state.

R. E. Jope will probably take the Los Gatos work, and J. D. Hart has gone from Oakdale to Bakersfield.

T. H. Lawson is to hold a meeting at Santa Cruz in January.

D. W. Horn is in a good meeting with T. B. Day at Eureka, and is to assist G. T. Meeker in a meeting at Hollister shortly.

W. W. Pew and wife are laying some sure foundations at Porterville to get that work going.

Bro. W. Bedell is in a meeting at Acampo with J. A. Carroll leading the singing. Brother Carroll goes to Hanford November 13 to assist C. C. Bentley in a meeting there.

Eugene Burr has organized a church at Sutter City with over twenty members, and is to hold a meeting shortly.

Our Twenty-fourth street chapel in this cit y is nearing completion. The painters have wonderfully added to its appearanee.

The Tenth avenue house is being pushed, and we hope by December 10 to have it completed.

The returns from state mission day are beginning to come in and so far are very satisfactory. Fourteen churches have been heard from, and they indicate a net gain of nearly 50 per cent in the offerings over last year. Never was it more needed and never was there so great an opportunity, and nearly every church and preacher is rising to the occasion.

J. P. Dargitz, Cor. Sec.

63 Flood Building, San Francisco.

Ohio Letter.

J. H. Dodd closed his first year at Franklin avenue, Columbus, October 31. It has been a very prosperous year. The congregation raised $2,592 for all purposes. Of this $327.25 was used for missions and benevolence, $876 was paid on the Church Extension debt. There were 42 added to the saved. Brother Dodd says in a personal letter: "This is the finest little band of people I ever met and I feel wonderfully encouraged." Why not, with such a record?

J. P. Allison is in a meeting at Uhrichsville with home forces. The outlook is hopeful.

M. S. Spear of Beckley, W. Va., will ring doorbells at Willoughby, Ohio, after December 1. We bid him a hearty welcome to our Ohio fellowship.

E. L. Powell is preaching in a series of meetings at the Euclid avenue church in Cleveland.

F. C. Ford, recently of Ontario, has permanently located with the West Madison avenue church in Cleveland and is already putting new life into the work.

W. F. Rothenberger will remain with the Ashtabula church till March.

Two typographical errors crept into the last Ohio letter presumably because the typewriter stuttered. Walter S. Pounds should read Walter S. Rounds. A. Skidmore will now give all his time to the Mill Creek church, instead of "will not give all his time."

The Martin family seem to be stirring the Presbyterian dignity of Wooster quite a little. They fill both the church and opera house. Wooster needs a stirring.

J. N. Scholes, of Lima, is preaching in a meeting at Steubenville. Scholes and Moninger ought to make a good team.

Ohio has furnished some interesting things in the recent election. For some years Cleve has been Democratic in its municipal affairs. County offices have been held by sons of Thomas Jefferson. The Republican politicians became desperate and came to the conclusion something must be done. The thing to be done was to stop the independent voting. To do this two things were resorted to. First, a bill was rushed through the legislature last winter doing away with the spring elections in the state. This was done so that there should be a ticket so big and complicated that the average voter would fear to scratch and would vote it straight to be safe; also with the hope that the national issue and men would carry the party candidate of county and city through. The second move was to close the polls in Cleveland and Cincinnati at four o'clock instead of 5:30. Most Ohio people do not know that this was the only purpose of doing away with the spring elections, but it was. But what of the result? Roosevelt carried Cuyahoga by over 34,000 votes. But the Republican candidate for the best county office—auditor—was defeated by 2,495 votes, and the Republican candidate for sheriff got through by 784 votes. So here is a gap of over 36,000 votes in one county. The independent voter got there with his little pencil and put his mark where it counted. Our ballot was as big as a page of a metropolitan daily paper, but that most wonderful character that holds the power, the American citizen, found the *man* he wanted regardless of party.

It ought to be added that here is another political grave dug by the Anti-Saloon League. The league threw all its strength against the Republican candidate for auditor, as he is an ex-secretary and general manager of a brewery. I suppose the readers of the Christian-Evangelist are aware of the fact by this time that the Democrats withdrew and Roosevelt was elected president by a unanimous vote.

Collinwood, Ohio. C. A. F.

Dedication of Beaumont Christian Church.

Lord's day, November 6, was an eventful day for Christ in Beaumont, Kansas. Beaumont is a village of about 200 inhabitants, situated on the Flint Hills in Butler county, Kansas. The country round about is used chiefly for grazing purposes. The town is a junction of the Frisco System R. R. Co., and is maintained largely by railroad men. The village is 25 years old and the Christian church, dedicated November 6, is the first and only church building in the town. There was not so much as a church organization in the town or immediate country around. I doubt if there is another town and vicinity in this part of the country so destitute of religious advantages. The splendid work accomplished in Beaumont is another practical demonstration of the possibilities of scattered Disciples. Bro. J. S. Butts is solely responsible for the church building and victories thus far won in Beaumont. Without an organization back of him, or a preacher to help him, Brother Butts determined, by the help of the Lord, to erect a Christian church in Beaumont. He canvassed the probable donators in the town and immediate neighborhood and also visited other Christian churches in the county in the interests of the work. As a result of his efforts a suitable lot was purchased, a beautiful and commodious building, 48 x 36, with incline floor, furnished with chairs, organ, pulpit stand, stove, lights, carpet, together with a 600-pound bell, was erected at a cost of $2,000. On dedication day $200 was needed to cover all indebtedness. In a few minutes $308.61 was secured in cash and good subscription and the large audience rejoiced. At the close of the services an invitation was extended and the day resulted in an organization of 25 Disciples. The writer dedicated the house to the Lord and is continuing with a revival meeting. To me, all things considered, this is the greatest victory won for Christ and his church, in my Christian experience. The Lord will not fail to bless Brother Butts and all others who in any way assisted in this good work. Let other scattered Disciples take heed and do likewise.

G. J. Chapman, pastor.

Augusta, Kansas.

INTERESTING, IF TRUE.

You Can Try It For Yourself and Prove It.

One grain of the active principle in Stuart's Dyspepsia Tablets will digest 3,000 grains of meat, eggs or other wholesome food, and this claim has been proven by actual experiment which anyone can perform for himself in the following manner: Cut hard-boiled eggs into very small pieces, as it would be if masticated, place the egg and two or three of the tablets in a bottle or jar containing warm water, heated to 98 degrees (the temperature of the body), and keep it at this temperature for three and one-half hours, at the end of which time the egg will be as completely digested as it would have been in the healthy stomach of a hungry boy.

The point of this experiment is that what Stuart's Dyspepsia Tablets will do to the egg in the bottle it will do to the egg or meat in the stomach, and nothing else will rest and invigorate the stomach so safely and effectually. Even a little child can take Stuart's Tablets with safety and benefit if its digestion is weak and the thousands of cures accomplished by their regular daily use are easily explained when it is understood that they are composed of vegetable essences, aseptic pepsin, diastase and Golden Seal, which mingles with the food and digest it thoroughly, giving the overworked stomach a chance to recuperate.

Dieting never cures dyspepsia, neither do pills and cathartic medicines, which simply irritate and inflame the intestines.

When enough food is eaten and promptly digested there will be no constipation, nor in fact will there be disease of any kind, because good digestion means good health in every organ.

The merit and success of Stuart's Dyspepsia Tablets are world-wide and they are sold at the moderate price of 50 cts. for full-sized package in every drug store in the United States and Canada, as well as in Europe.

IF YOU ARE SICK

Would you spend one dollar for medicine and advice from a physician who has had 20 years' experience in actual successful practice and has studied in Europe?

I wished to retire from active practice; tried it, but find to be happy I must be busy. I will therefore treat a few patients by mail. Send me your name and address with full symptoms of your troubles, state age, single or married, enclose one dollar by express postal order or stamps and I will prepare for your special case, medicine in tablet form, to last you a month, and mail it to you in plain package prepaid with full directions. I send the same medicine I have successfully used in 20 years' practice and for which I charged from $10 to $25 per month, so you see this is not a mere money-making scheme. My advice alone is easily worth the dollar. Address with confidence.

Dr. J. M. Hanslmair,
313 Brady St., Davenport, Iowa

Victories Won in Our Woman's Missionary Work.

One hundred Chinese have become Christians since the mission at Portland, Oregon, was established thirteen years ago.

One thousand eight hundred and sixty-eight Christians at the different stations in Jamaica. A gain of thirty-one over last year.



Miss Caroline Pope, going to India.

India has four hundred and forty-three more followers of Christ because of our work there.

Last year, at the Southern Christian institute, Edwards, Mississippi, before the close of the school year every student was a Christian.

There were twenty-seven baptisms at Pendra Road, India, this last year. This is a comparatively new station, manned by only two missionaries.

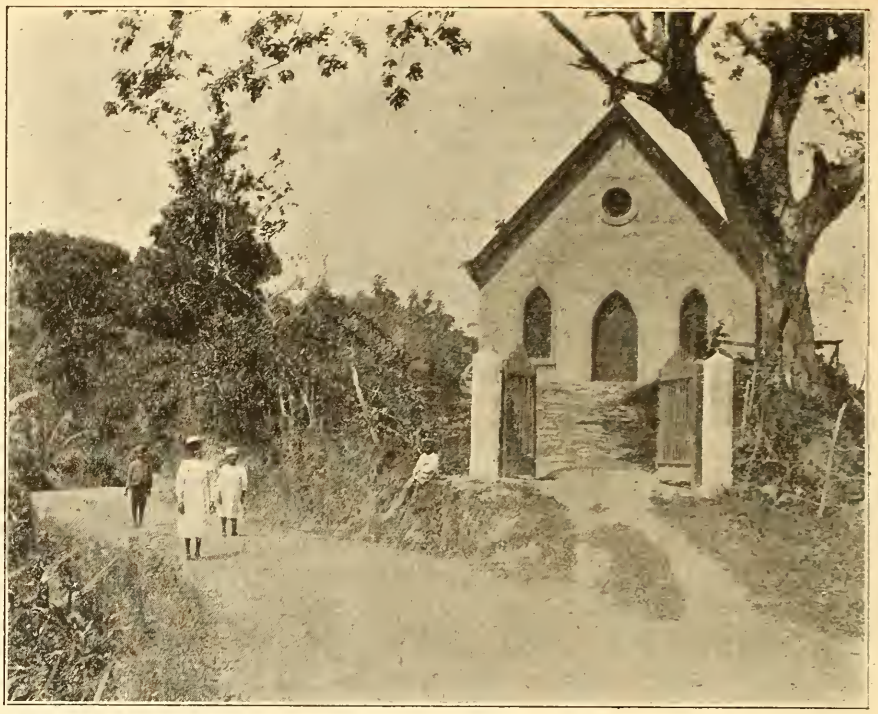
At Ann Arbor, over thirteen hundred students have been enrolled in our Bible classes, and have thus been taught the pure, simple gospel of Jesus Christ.

At Bilaspur, India, one class in the regular church Sunday-school is made up of from eight to sixteen native women from the village.

Many of the students from Hazel Green and Morehead, Ky., are now public school teachers, teaching throughout the mountains, carrying with them the inspiration of a better and truer life.

At Rath, India, so many homes have been opened to our workers that they have not been able to go to all, even though urged to do so.

In recent years four large buildings, one destroyed by fire, have been built at the Southern Christian institute, entirely by student labor, with only the superintendent of carpentry to oversee their work. These buildings are modern and complete. They are monuments to the industry and integrity of awakened and well-trained negroes.



OBERLIN, JAMAICA.

There is now a Christian community at Pendra Road, India, numbering one hundred and twelve. Nine young men are under special training for Christian work.

Our school at Monterey, Mexico, is the largest school in that country. Last year it was limited to four hundred and thirty, only because we could accommodate no more. Now, with our fine new building, fifty-five by one hundred and five feet, and two stories high, our promise for this year is great indeed.

Forty-two Christian marriages at our stations in India—which means forty-two Christian homes established this year.

One hundred and fifty or more zenanas have been opened to our women missionaries.

There were conversions at seven of the eight stations in India this year—fifty-five in all.

A congregation of thirty members has been organized at Saltillo, near Monterey, Mexico.

About fifteen thousand patients were treated in our hospitals and dispensaries in India, and each one heard of the saving power of the Savior each time when treated.

In Bayamon, Porto Rico, forty-six girls are witnessing, by their ladylike ways, cleanliness and happy faces, for the work that we have already accomplished there. Nineteen of these girls are now witnessing for Christ as well.

The gospel message was given directly to not less than twenty-five thousand souls through evangelistic tours around Mahoba, India.

One of the young men who received his diploma from the Louisville Christian Bible-school last June, having spent more than five years in the school, writes that he has already had more than sixty additions to the church since his return to Alabama, his home state.

So early in the history of the work at Rath, it is gratifying to know that every Sunday more than one hundred people gather for church service. Through this and other services held, from four to five hundred people are reached every Sunday.

At Rath the little church of twelve members has undertaken the support of a native worker in Africa. "It was entirely the suggestion of the members after studying the needs of that great field. They pledged themselves to give tithes of all their earnings for this purpose.



Miss Kingsbury, India.



Group of Students Hazel Green.

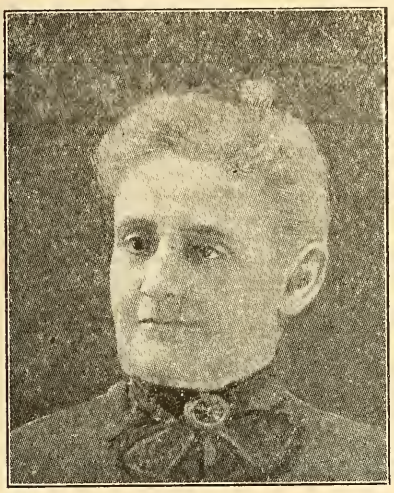


G. D. Purdy, Jamaica.

They are also making arrangements to employ a man who will devote his time to village work in Rath, India, and they are going to support him by free-will offerings."

At Morehead, Kentucky, a great victory was won this year over the whisky element. The men voted six to one to keep the saloons out. This place has been redeemed through our mission work there.

One of the pupils in the Morehead, Ky., school walked 180 miles to enter school.



Miss Mary Graybiel, India.



BENJI AND SUKWARI.

A Forward Movement in Evangelism.

The National Board of Evangelism, which was formed at Detroit a year ago, has merged its interests with those of the American Christian Missionary Society, the former board becoming a standing committee on evangelism. The headquarters are in the Y. M. C. A. Building, Cincinnati, Ohio, and the writer has been called to the national superintendency of the work.

At a meeting of the standing committee at the home of Brother H. O. Breeden, in Des Moines, the following plan of work was evolved, and upon its prosecution, it is proposed to enter at once.

1. The creation of an evangelistic bureau.
2. The holding of evangelistic rallies in strategic cities.
3. The compilation of evangelistic literature comprising principles, policy and plan of evangelism.
4. The creation of evangelistic literature of our own.
5. The organization of simultaneous evangelistic meetings in cities.
6. The propaganda of evangelism in colleges, conventions, conferences and Chautauqua assemblies.
7. The conduct of a department of evangelism in the Disciples' official organ, The American Home Missionary, and other religious periodicals.
8. The prospective establishment of summer schools of evangelism, at chosen strategic points.
9. In addition to the appropriation made by the American Christian Missionary Society we appeal direct to wealthy individuals for personal gifts and annuities to promote this cause through our superintendent and evangelists.

This is a great program and can be carried out only by the hearty support of our great brotherhood. We confidently expect the cordial co-operation of all our papers, colleges and preachers, as well as the prayers and contributions of thousands of our members. The time is ripe for this forward movement.

Our evangelism has been marvelously successful throughout our history, but enlarged, systematized and directed as is proposed by this committee, its fruitfulness ought to be increased many fold.

The season for the best work is upon us, and ere long cometh the night when no man can work. Let every church and preacher plan a meeting for this winter, and let the cumulative force of simultaneous meetings make the work easier and more fruitful throughout the land. Let it be a time of individual effort in soul-winning. Let the aim be to set the whole church to work, for it is fully demonstrated that the preachers by present methods will never succeed in having God's will done on earth as it is in heaven.

To this privileged end were we brought forth. Let us beware lest anyone rob us of our crown. Under his lead we cannot fail. Soldiers of Christ, fling yourselves into the fray.

W. J. Wright,
Supt. of Evangelism for A. C. M. S.



Professor Cord, Kentucky.



Miss Ada Boyd, India.

Danger in the Dark

A tale of Intrigue and Priestcraft. By Isaac Kelso. 152 Editions sold. *Every true American should have a copy.* A stirring romance, with historic setting. 345 pages. Postpaid, $1.00. *Agents wanted.* Big commission. Introductory price if this paper is mentioned, 60 cts.

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Christian Endeavor.

By H. A. Denton.

December 4.

HOW TO WORSHIP IN SPIRIT AND IN TRUTH.—Ps. 100:1-5; John 4:19-24.

For the Leader.

It has been charged to this age that it is not an age of worship. It has been claimed that it is a material age; an age of practical materialism. That the dollar was never a more universal measure of what man delves for than it is at present. It is no doubt true to a great extent. Let us look into and remedy this fault.

Then, it is claimed that the prosperity of the past century, and the prospects of unlimited development in earthly possessions that lie before us at the beginning of the new one, make us mercenary, thoughtless, self-satisfied, neglectful of worship. We do not feel the need. Prosperity is harder to stand than adversity.

Again, it has been said of us as a people, that we were given to a better development of the head than of the heart. I do not altogether accept this. We have not been less worshipful; we have not enjoyed less our religion; the fathers in this reformation were the most devout of men; we are not sinners above our day. We have had less cant than some others; we have not let it all run to bodily exercise; we have numbled fewer forms than some. Yet, with all this, we are missing much, with all other religious peoples, of the real joys of the worship of our heavenly Father.

For the Members.

1. There is a better worship than the woman of Samaria knew when she was asking as to the proper *place* to worship God. She thought that either the mount of the temple or the mount of the Samaritans was the place of the true worship. But Jesus opened up a new field of thought to her when he told her that the time was coming when neither in the one nor the other, but everywhere (in spirit and in truth), would people worship God.

2. Why should we try to hold on to the old and Christ-repudiated worship of place and of ceremony? Jesus certainly brought a glad message to the woman when he told her of the coming worship. Should it be any less welcome news to us? The revision of worship our Saviour brought did not mean less worship, but more. It took the limit of one or two places away. It made it possible for any place and every place to become a temple, the site of an altar, a scene of devotions. Blessed thought!

3. The place of truth in the true worship should not be lost to view. The heart is all the better when the head is right. Devotions do not suffer when new light breaks forth from the divine page. Only let us be sure that it is light, not darkness; that it is true as well as new. Nothing but good will follow if we look well to these points. Let us understand the relation of worship to the constitution of our nature. Let us see the relation between worship as a natural tendency of the heart and as commanded in the scriptures. Let us know that when he who made us, who made the commands, who gave natural as well as revealed religion, speaks to us from one field of his operations there is no discord produced by that note anywhere in the whole system. If it so appears, it is because of the absence of the ability to grasp the situation.

4. What, now, shall be our attitude to worship in the church house, toward regular church attendance? Shall we be justified in saying, "Well, there is nothing in the place, we can worship anywhere, we do not need to go to church, we do not feel obligated by the ordinary church duties"? Not by any means. That would only be a very poor excuse for not worshipping at all. It only means that we are not shut up to days and to forms and to ceremonies. We will find the house of God our place upon the Lord's day. It is the place where we should be found during the protracted meeting. It is the most blessed of all places when we see spread there the emblems of the broken body and the shed blood of our Lord. To worship in spirit and in truth is to worship intelligently, sincerely. The Lord's day and the Lord's house is the time and the place of the overflowing of the heart of the devout disciple.

Quiet Hour Thought.

Oh, Lord, help me that my heart may be an altar from which the sweet smell of a cheerful offering may rise daily.

DAILY READINGS.

M.	Hearing the wordr	Deut. 31:11.
T.	Singing praise.	2 Chron. 5:13, 14.
W.	Prayer.	2 Chron. 7:1, 15, 16.
T.	Offerings.	Ps. 96:1-8.
F.	Confession.	Joel 2:15-17.
S.	In the spirit.	Acts 2:17-21.
S.	How to worship in spirit and truth.	John 4:19-24.

Sunday-School.

December 4, 1904.

HEZEKIAH REOPENS THE TEMPLE.—2 Chron. 29:18-31.

Memory verses 28-30.

GOLDEN TEXT.—Them that honor me I will honor.—1 Sam. 2:30.

Hezekiah, King of Judah, was the great-great-grandson of that Joash who repaired the temple, as told in the lesson of three weeks ago. A century and a half had passed since then. The northern kingdom was now tottering to its fall. The final capture of Samaria occurred in the year 722 in the early part of the reign of Hezekiah over Judah—or possibly just before the beginning of that reign, if a reconstruction of the chronology of the period which many scholars favor be established.

The catastrophe is Judah has been delayed by the appearance of such prophets as Isaiah and Micah. Isaiah's prophetic work had been in progress for about thirteen years when Hezekiah came to the throne, and the prophet found in that king an ally in his work of religious reformation. The work of reform as described in 2 Chronicles consisted chiefly in the restoration of the temple worship in all its ritual fullness, and the prohibition of certain abuses of worship into which the people had fallen. Many images were destroyed, including the brazen serpent of the wilderness, which had apparently become a sort of popular idol.

This was important, but it was not the only useful thing that Hezekiah did. He waged successful war for a time against the Philistines on the border and strengthened the fortifications of his capital. His reign, moreover, witnessed a literary revival of considerable importance. It was "the men of Hezekiah" who collected certain groups of proverbs which had come down from earlier times (Prov. 25:1). To Hezekiah himself is ascribed the authorship of a song or psalm, composed after his recovery from serious illness (Isa. 38:9-20). It is asserted in the Talmud that "Hezekiah and his college" wrote or edited the books of Isaiah, Proverbs, Song of Songs and Ecclesiastes. However that may be, and whatever may be meant by "Hezekiah and his college," the allusion points clearly enough to the fact that it was a time of exceptional literary activity. Isaiah and Micah together would be almost enough to make a golden age in the literature of any people.

One notable verse in the lesson deserves special attention. The ceremonies described at some length (2 Chron. 29:18-30) have for their purpose the purification and consecration of the people. First the house was restored, then sacrifices were offered for sins, that the people might be holy. Then said Hezekiah: "Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank offerings unto the Lord." First, consecration; then, liberality. That is the only possible order. It is in vain that we attempt to pump large offerings for missions or education or other religious work, out of the pockets of unconsecrated people. Only as the spiritual life is deepened and as religion becomes a personal and vital matter, will it be possible to secure large offerings for carrying on the Lord's work. So Paul, in praising the liberality of the Macedonian churches, explains it by saying that "first they gave their own selves unto the Lord."

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Midweek Prayer-Meeting.

November 30, 1904.

WORK OF CHRISTIAN WOMEN.

"Yea, I beseech thee also, true yokefellow help those women, for they labored with me in the gospel, with Clement also, and the rest of my fellow workers, whose names are in the book of life."—Philippians 4:3.

No text could be more appropriate for a prayer-meeting designed as a preparation for the day set apart for our Christian Woman's Board of Missions. What the nature of the service was which these women at Philippi had rendered to Paul, we are not informed, but it is enough to know that they labored with him "in the gospel." He appreciated their service and wished the preacher to recognize it and to assist them in their special work.

Some New Testament Women. All through the New Testament there is evidence of woman's loyalty and fidelity to Christ. In the day of his earthly ministry there were "certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, and Joanna, the wife of Chuzas Herod's steward, and Susanna, and many others, who ministered to them of their substance" (Luke 8:2, 3). There were also Martha and Mary, who often ministered to the Master. And Mary, it will be remembered, anointed the feet of Jesus with precious ointment, and wiped his feet with her hair (John 12:2,3). Also the women who came to the sepulcher on the first day of the week to anoint the body of Jesus, and who became the first witnesses of his resurrection (John 20:1,2). Besides these there were Lydia at Philippi (Acts 16: 14, 15); Priscilla, who, with her husband, expounded unto Apollos the way of the Lord more perfectly (Acts 18:24-26); Phoebe, the servant of the church at Cenchrea (Romans 16:1, 2). All these names shine out brightly through the lapse of ages because of their devotion to Christ and his church.

Our Own Christian Women. Not to mention here the work accomplished in all ages of the church by devoted Christian women, consider briefly the work accomplished by our own Christian women, through the Christian Woman's Board of Missions. With fear and trembling, and yet with unwavering faith, they began their organization and independent work in 1874, and its increase and its influence upon all departments of our work have been among the greatest blessings which have come to our cause. Last year they raised $167,000, and are sustaining missions in many states of the Union and in many foreign countries. For a brief statement of this see editorial elsewhere, entitled "Christian Woman's Board of Missions: Dec. 4." The reflex influence of this work on our Christian women themselves has been most remarkable and gratifying. It has been a promoter of both intellectual and spiritual development among our women, and has been the means of redeeming many women from the servitude of fashion and folly to active service for Christ and the church. No organization in the whole country, in any religious body, has made a nobler record or established a higher reputation than that of the Christian Woman's Board of Missions. The names of its founder, Sister Pearre, and of its noble line of presidents, corresponding secretaries and other officials, are household words in our homes. Many of the missionaries whom they have sent out into the foreign fields have made reputations wider than our brotherhood. Their work among the children and their Bible chair work in connection with the universities are evidences of the far-seeing wisdom of their plans.

"Help Those Women." In view of these facts, we can repeat, with all earnestness, the exhortation of Paul to his fellow workers at Philippi: "Help those women who labored with me in the gospel." They have proven themselves worthy of help. Their work deserves to be brought before the whole church, and the women who have not yet enlisted in this great missionary organization should be urged to do so for their own sake, for the sake of the church and for the sake of the world. You can help them by a proper observance of C. W. B. M. day. Tell of what they have done and are doing, and some of its blessed results. Urge enlistment on the part of the women in the auxiliary of the church, and a free-will offering from all for the support of its work.

Prayer. Our Father in heaven, we thank thee that in Christ Jesus there is neither male nor female, but that all may, according to their ability and circumstances, be co-workers with thee in the extension of thy kingdom on earth. Bless, we pray thee, the work of the Christian Woman's Board of Missions, and enlist more of the women of our churches in the same blessed work. May the day set apart for observance in the interest of this work be so used as to greatly augment the numbers, resources and influence of this organization, that it may carry forward successfully its wide purposes and far-reaching plans. We ask it in Christ's name. Amen.

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Mr. John C. Weber, director of Weber's Military Band of Cincinnati, known as the "Prize Band of America," has composed the St. Louis World's Fair March 1904—and dedicated it to the Louisiana Purchase Exposition. It will be distributed through the passenger department of the B. & O. S-W. R. R., World's Fair Route, at 10 cents per copy.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

CALIFORNIA.

Ukiah, Nov. 7.—A man and wife made the good confession yesterday. He is the steward of the county hospital.—OTHA WILKISON.

Eureka, Nov. 11.—Closed revival here last night—12 additions: nine by primary obedience, two reclaimed from Latter Day saints. D. W. Honn did the preaching and also led song service.—T. B. DRY.

Bakersfield, Nov. 14.—Four additions by letter on my second Sunday here.—J. D. HART.

ENGLAND.

Chester, Nov. 5.—The annual conference did us good. The work is moving nicely—11 additions during the past month here, making 28 during the year, nearly all baptisms. Others are inquiring the way.—ROBT. H. NEWTON.

ILLINOIS.

Harristown, Nov. 11.—Seven additions, 5 by confession and 2 by letter.—W. A. HARDING.

Granite City, Nov. 8.—Two additions at Alton last Sunday. There have been additions at every service from the first, 12 altogether.—M. MCFARLAND.

Thomson, Nov. 14.—Two young men added last night, 1 by confession and one reclaimed. We will begin a meeting the first of December with home forces.—CECIL C. CARPENTER, pastor.

Chicago Heights, Nov. 15.—We had one young lady come to us from the Methodists Sunday evening. We have purchased a fine lot in a choice location, and hope to take our place in the first rank.—HARRY E. TUCKER.

Barnett.—C. J. Upton, pastor of the Pleasant Hill church, closed a two weeks' meeting resulting in 7 additions by confession and baptism. One made good confession since, at regular appointment. Members strengthened.—X.

Cooksville, Nov. 14.—We are in a splendid revival here—13 added in three nights. Will dedicate the new church building at Ellsworth next Lord's day morning.—J. BENNETT, evangelist.

Saybrook, Nov. 15.—Perry O. Upkike, son of Evangelist J. V. Upkike, is now with us in a meeting. He began Lord's day. He held a short meeting here last spring and the church was so well pleased with his work that he was invited to hold a meeting this fall. The church was then without a pastor. But now E. A. Orr is their pastor. The meeting is starting off with fair prospects.—E. A. O.

Savannah.—On Oct. 9, J. Fred Jones, assisted by us, began a meeting at Savannah, where there was no church of Christ and where but few sermons had been preached by our brethren. After the first week Brother Jones turned the preaching over to Harold E. Monser, who continued the work for three weeks. Many people heard our plea for the first time. The result was the establishment of a church of Christ with 39 charter members, 14 of whom are men. A good hall has been secured for a place of meeting and arrangements made for preaching all the time. This is largely the work of the first district board. Thus the kingdom is extended and here is the beginning of a strong church.—GUY B. WILLIAMSON AND WIFE, song evangelists.

Pleasant Hill, Nov. 17.—We closed a three weeks' meeting last night with 24 baptisms, seven otherwise, total 31. Since March, 1903, there has been a total gain of 94, net gain 86, with half time preaching. The present membership is 201, absent members 10, total 211. Our meeting at Bay in October resulted in 18 added to that congregation; 65 have been added since Feb. 1 to the Bay congregation. Wednesday night, Nov. 23, we begin at White Hall. This will finish my special meetings in my regular work. A singer would have been much help to me, but I have not had one. I am to preach the annual thanksgiving sermon at White Hall this year.—O. C. BOLMAN.

INDIANA.

Milford, Nov. 11.—Meeting has just closed —two baptisms.—JOHN W. MOODY.

Fort Wayne, Nov. 15.—Meeting at Creighton avenue began Nov. 13. Nine additions in three days; 30 in all since beginning our labors with this people June 1.—M. F. RICKOFF.

Salem.—I closed a short meeting at Carter's Creek with 13 baptized—two of them Presbyterians. One added by letter Lord's day.—W T. ALLEN, pastor.

Anderson, Nov. 16.—Sunday evening we had four confessions. W. W. Sniff came Monday to assist the pastor for a number of days. There have been three accessions since and a deep interest is being awakened.—T. W. GRAFTON.

Mishawaka, Nov. 14.—Three yesterday and promises of more.—E. M. BARNEY, pastor.

IOWA.

Keokuk, Nov. 16.—Meeting now 10 days old, 64 additions, besides a large number who came before as a result of the Billy Sunday meeting. Brother Kilborn is a strong preacher and is leading this people on to greater victories. They have one of the best equipped churches we have seen.—GUY B. WILLIAMSON AND WIFE, song evangelists.

Ames, Nov. 4.—Three by letter—a prominent hardware merchant and his wife and the wife of one of the professors of the Iowa state college of agriculture and mechanic arts. Brothers Northcutt and St. John, who held a tabernacle meeting for me the latter part of September and the early part of October, are now at Boulder, Col. While here they held us a good meeting; 21 came forward, 15 of whom made the confession and were baptized. The union thanksgiving sermon will be preached this year at the United Brethren church by the Christian pastor. The poor will receive the offerings of the hour.—F. D. FERRALL, pastor.

Adel, Nov. 18. — Closed a three weeks' meeting with home forces—10 additions, four by primary obedience. The church was strengthened and encouraged.—S. G. FISHER, pastor.

Pulaski, Nov. 11.—Meeting 11 days old, 13 additions—12 heads of families. Chas. Altheid, singing evangelist, has charge of the music. This is Bro. Chas. Wheeler's first pastorate. He is well received among the people and is doing a splendid work.—D. A. WICKIZER.

Leon, Nov. 15.—Our meeting is two weeks' old; H. E. Van Horn, of Osceola, is the evangelist. The interest and attendance are good, and we have had 19 accessions. It is doing good to church and comumnity.—H. H. HUBBELL, pastor.

INDIAN TERRITORY.

Weleetka, Nov. 10.—Brother Groom is in a good meeting here with home forces.—A. M. HARRAL.

Weleeta, Nov. 17.—Have just closed a short meeting with home forces. Remarkable interest was manifested throughout the meeting and we feel that much permanent good was done. Visible results: four by baptism, three by letter, one from Baptists and one from Presbyterians. Our work here continues to grow and prosper. —F. HOOKER GROOM.

KANSAS.

Oxford, Nov. 14.—We began a meeting here yesterday with Bros. Geo. and David Lyon as evangelists. Two were added by letter recently.—B. F. STALLINGS.

Argentine, Nov. 9.—Mulberry meeting—23 added from all sources in 17 days. I begin here to-night with Brother Roth.—C. C. ATWOOD.

Wellington, Nov. 14.—Two additions yesterday—one by commendation and one by baptism. I go to Wichita to-night to assist W. T. McLain in a meeting in the south Lawrence church.—H. M. BARNETT.

Fontana, Nov. 15.—The sleeping church here has been awakened. Last Lord's day three were immersed. We need your prayers. —A. M. MOTT.

Lincoln, Nov. 18.—During the past few weeks we have had 11 baptisms, three by statement, and three reclaimed. Others are expected soon. The work is progressing nicely. We are hoping and planning for greater things.—N. FERD ENGLE.

Williamsburg.—We had one of the best meetings ever held in this little village. Opposition was great, and the Methodists and Episcopalians requested their members to stay away. But we have had 10 additions to date. I go to Olathe Nov. 14, to assist Brother Moore in a meeting.—W. M. MUNDELL.

KENTUCKY.

Clinton.—I closed a meeting at Bardwell on the sixth of this month with 15 additions; bringing into the church in that meeting men whose property value is over three hundred thousand dollars. This puts the church there on a good solid financial basis, and they can do much good if they will utilize their powers. I am now in a meeting with C. E. Moore, at Clinton, with eight additions to date. Brother Moore is a fine yoke-fellow, thoroughly consecrated to the work of the Lord. I go from here to Carlinville, Ill., to hold a meeting for the church there.—G. W. FORD.

MINNESOTA.

St. Paul.—At a fifteen days' meeting at the Central church, with Brother Easton in charge of the music, we had twenty additions—seventeen by confession, three by letter. There have been over fifty added to this church in the past six months; this success is largely due to the consecrated work of Sister Hattie Rose, assistant pastor, and the faithfulness of the members. Minnesota is a hard field but faithful work will bring its own reward. We are very much encouraged and happy.—C. R. NEEL.

MISSOURI.

Warrensburg, Nov. 13.—Six additions at Rich Hill yesterday, four by baptism, two from Baptists.—KING STARK, pastor.

Weaubleau, Nov. 16.—At Antioch, near Pittsburg, where I have been assisting R. C. Harrell in a meeting, there were six additions, five confessions and one from the Baptists. I left Brother Harrell to continue, with a good interest. They are building a house of worship which is badly needed.—S. E. HENDRICKSON.

Lexington, Nov. 17.—We began meeting in this town four days ago. There are 10 confessions to date. The outlook is very fine.—H. A. NORTHCUTT, evangelist; R. B. BRINEY, pastor; LE ROY ST. JOHN, singer.

St. Joseph, Nov. 10.—Our meeting at Raytown lasted 20 days, with eight added to the church.—N. ROLLO DAVIS.

Hamilton, Nov. 10.—Twenty-four added to date. A fine interest prevails. We have an open date for December.—LAWRENCE AND EDWARD WRIGHT.

Marceline, Nov. 14.—Our meeting at Emden closed with 16 additions: seven by confession, six reclaimed, and three by statement.

This little band of 45 members feels greatly encouraged and want to employ a minister for one-fourth time.—Alfred Munyon, evangelist.

Golden City, Nov. 13.—Two additions yesterday. Will baptize six this week. Our Christian Endeavor society has doubled its number in the last two months.—Stacy S. Phillips.

St. Louis, Nov. 14.—Two additions to the Fourth church yesterday. One was a Catholic lady.—E. T. McFarland.

Triplett.—Bro. G. A. Hoffmann, of St. Louis, aided me in a short meeting here, resulting in four additions by letter and two by baptism while he was with us. His sermons were edifying to all, and universal was the regret that he had to leave so soon. We continued a few days with three more baptisms.—Frank W. Allen.

Adrian, Nov. 12.—I have just closed a meeting at East Lynne, with 25 additions: 13 by baptism, six came from other churches, three of whom are included in the number baptized; three came from the southern Methodists, two from the Baptists and a brother from the Episcopalians, who will enter the ministry. A splendid baptistry constructed of brick and cement was put in the building during the meeting. The baptistry is considered as the common property of the four churches of the village. I have had 49 additions at my four preaching places under my own preaching since Jan. 1, and there were 19 added by an evangelist at one point.—Clyde Sharp.

Berryman, Nov. 14.—I just closed a meeting with the Oak Grove church. Six baptisms yesterday. A great meeting in the sense of "revival."—A. W. Rethemeyer, Sullivan, Mo.

Fulton.—The church at Fulton rejoices in the greatest meeting ever held in the community. There have been added to the church by confession 136, by statement 65, from other churches 20, and seven were restored to fellowship. The diligent, faithful, conscientious work of our pastor, M. A. Hart, had put the church in good shape for evangelistic work. The preaching was well done by W. J. Brooks and the organized chorus led by A. K. Brooks was one of the main factors in securing such great success.—Jas. B. Jones.

Gallatin, Nov. 18.—Our meeting with J. T. Craig as evangelist is one week old. There have been 14 confessions and three added by letter and statement. Our house is crowded and great interest is being manifested. —C. W. Comstock.

Brashear, Nov. 18.—Meeting four days old, five confessions to date—four last night—crowded house. D. Kinter, of Kirskville, is pastor, and the writer is evangelist.—J. B. Lockhart.

Hamilton, Nov. 19 —Thirty-six to date and fine interest prevails.—Wright Brothers, general evangelists.

New Franklin, Nov. 17.—Twelve confessions and baptisms here. A goodly number otherwise.—Arthur N. Lindsey.

Camden Point, Nov. 17.—Kellar, of Carrollton, is holding us a good meeting—11 baptisms last night. Meeting will continue for a week. —E. L. Barham.

Marionville, Nov. 19.—Thirty added to date in the Patterson meeting. The interest is spreading and many are almost persuaded — J. T. Ladd.

Troy.—This was my first preaching to Missourians. The Troy church is an old one. E. J. Lampton, whose praise is in all the churches that he has ever preached for, is their minister, but they, like many other churches, have preaching only half time. I urged them to get out of that rut. E. R. Childers lives at Troy and preaches elsewhere. My esteemed cousin, Wm. Frazier, also a minister of Jesus Christ, lives there, but on account of ill health does not preach. He is held in high esteem by all Troy people. Eight were baptized, two of them wives of the elders. This was a novel experience. One, an invalid, was baptized in a bath tub. I am now helping R. B. Hilser, at Fayette.—E. L. Frazier.

NEBRASKA.

Salem, Nov. 15.—Seven confessions last night —30 to date. We begin at Grant City, Mo., Nov. 20.—W. L. Harris, Arthur G. Harris, evangelists.

Bethany, Nov. 15.—Evangelists Clutter and Gardner have just closed a very successful meeting at Nora, with eight additions—two from the Presbyterians, one Methodist, one Baptist, one reclaimed and three by confession. This is a very hard field and they did a splendid work. Our crowds were large, people being turned away. The work is in better shape than for many years.—Ray E. Hunt, pastor.

North Bend, Nov. 15.—We are in a meeting with what seems to be great prospects before us.—Janes & Lintt, evangelists.

NEW YORK.

Buffalo, Nov. 15.—Five by primary obedience and two by relation from Baptists at the Jefferson street church. The mission we are helping support had ninety-two at Sunday-school last Sunday and made an offering of $355 to state missions—an unmistakable evidence of real life and a prophecy of future growth.—B. S. Ferrall, pastor.

Add Ohio

Massillon, Nov. 14.—Dr. and Mrs. J. E. Powell, of Wabash, Ind., closed a meeting here last night. It lasted three weeks. There were thirty-one additions by confession and baptism and five by statement. It was a splendid meeting, all the more so in consideration of its being the second we have held within seven months and in view of Massillon's proverbial conservatism. The two meetings have added eighty to the church. Dr. and Mrs. Powell are just beginning evangelistic work; this meeting marks their beginning and it stamps them as successful in the highest degree. They are persistent personal workers. They draw the people around them socially. They give most ardent and loyal support to the pastor of the church. They spiritualize and uplift the membership. Mrs. Powell sings the gospel as few can. Dr. Powell is a thoughtful preacher, who never fails to hold and rivet the attention of those willing and anxious for marrow and fatness. The church is stronger in every department for this meeting. We begin the winter's work with high aims and consuming zeal.—George Darsie.

OHIO.

Hiram, Nov. 14.—Nine have been added to the church at Orwell, O., within the past year. I preach one sermon a week. New steps costing about $75 have been added to the church property, which adds much to its appearance. Four have been added to the church so far this month, all heads of families. All looks hopeful. I read the Christian-Evangelist with a great deal of interest.—H. E. Beckler, pastor.

Steubenville, Nov. 14.—Nineteen additions yesterday—ten men. We begin a series of evangelistic meetings to-night with J. N. Scholes, of Lima, as speaker.—H. H. Moninger.

Ft. Recovery, Nov. 18.—Have just closed a fine institute at Rushville, Ind., church membership 1,100. W. W. Sniff, the pastor, graduate of Eureka college, is doing a great work, is greatly beloved by the church and is one of the greatest Prohibition workers in Indiana. Institute here a great success, house full every night. I go to Neptune, O., next week and then to Ft. Wayne, Ind.—W. H. Waggoner.

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OKLAHOMA.

Kingfisher, Nov. 14.—Two by baptism.—Isom Roberts.

Weatherford, Nov. 14.—The Updike meeting is increasing in interest and attendance. Among those who came forward Sunday morning to make the confession were the Baptist minister and his wife of this town. We continue indefinitely.—Charles E. McVay, singing evangelist.

OREGON.

Corvallis, Nov. 7.—Five young men—college students—responded to the invitation last night —four to make the good confession and one to take membership from the Baptists.—T. S. Handsaker, pastor.

PENNSYLVANIA.

Erie, Nov. 10.—Oct. 30 we had three additions by baptism, five since last report.—F. A. Wight.

Waynesboro, Nov. 17.—Our meeting continues with good interest although there are three others going on in town. Fifteen have responded to the invitation. We hope to continue all next week. I supply at Harrisburg on Lord's days for Brother Lutz. Good interest there. There are about 7,000 people in Waynesboro, not 25,000; as the Evangelist's report said last week.—J. A. Hopkins.

McKee's Rocks, Nov. 17.—Closed a four weeks' meeting last night; this is our second meeting here. There have been thirty-four added—32 by baptism and two by statement. Brother S. E. Brewster is the pastor.—F. A. Bright, evangelist.

TENNESSEE.

Shady Valley, Johnson Co., Nov. 14.—This valley is about 10 miles in length, and its width is from one to two and a half miles. We have four small congregations here, to which I preach regularly once a month. I am now holding a meeting at Crandall, with two additions up to date.—I. N. Kistner.

VIRGINIA

E. Radford.—During the past month we have had five additions to the church—all confessions and baptisms; all young people. The work moves along nicely.—Spencer L. Jackson.

WEST VIRGINIA.

Parkersburg, Nov. 14.—We commenced a special evangelistic meeting Sunday—two confessions last night and two by letter on a recent Lord's day.—G. F. Assiter.

WYOMING.

Sheridan, Nov. 15.—Our meeting started Sunday, Nov. 13, the writer doing the preaching and Prof. G. A. Butler, of Mound City, Mo., leading the song service. One addition by letter, besides one by letter and one by confession not previously reported. I visited my old field of labor at Pickering, Mo., while en route to St. Louis, preached two evenings, and baptized a young lady school teacher.—F. E. Blanchard.

People's Forum.

Here's a second to Bro. Jno. C. Hay's call for a *translation* of *baptizo* in our Bible.

Immersionists (Baptists, Disciples, *et al*,) ought to have no difficulty in uniting in this work of enlightening the popular mind upon the true meaning of this word.

Such a translation, used without comment or apology, would transfer the burden of explanation to the diffusionists, a task at present resting upon advocates of immersion.

What say our editors and educators?

W. R. WALKER.

Killbuck, O., Nov. 14, 1904.

[Much might be said in favor of the idea suggested above, and yet the experiment has not been untried. The Baptists in co-operation with other immersionists, have a translation of the Bible, with the word immersion substituted for the word baptize, in its various forms. It has never been very widely used, however, because it has always been regarded as a translation in the interest of a section of the church. It may be doubted whether any translation of the kind mentioned would accomplish what the brethren have in view in advocating such translation. The scholarship of the world is now practically agreed as to the import of the original Greek term for baptism. The Revised Version of the Bible, by the best scholars of the world, retains the anglicized form of the Greek word, and, while agreeing, as no doubt a majority of them would, that the Greek term originally involved immersion, they would, no doubt, give good reasons for retaining the ancient term. It has acquired a religious meaning and association which do not attach to any other word. All immersions, or dippings, are not baptisms in the religious sense. The term baptism is now used almost exclusively to designate the religious ordinance of the New Testament. There would be a certain loss in exchanging that term for any other. This, in connection with the fact that such a version as has been suggested would, in spite of all our pleading to the contrary, be regarded as a sectarian Bible, would seem to us to render such a version unwise. We can well afford, as immersionists, to abide the decision of the world's best scholarship as expressed in modern versions of the Bible, and in the ablest commentaries, and Bible standard dictionaries of the time. This enables us to have a common Bible with the approval of the scholarship of the church universal, with modern renderings of prepositions that carry the idea of immersion, which is far better, as it seems to us, than to have a Bible which we alone would use, and not all of us, for the sake of the rendering of a single Greek word and its cognates. —EDITOR.]

❁

Baptize or Immerse—Which?

In the CHRISTIAN-EVANGELIST of Nov. 10, under the heading, "Let us Make Ourselves Understood," our beloved Brother John C. Hay writes in favor of using in our preaching a translation of the Bible containing the word immerse instead of the word baptize.

The word baptize is in our English Bible to stay, at least I think so. It will take a few centuries beyond the twentieth for a Bible with immerse in place of baptize to come into general use.

Sometimes we hear some people talk about the Greek word baptize and the English word immerse. The two words are equally English. Baptize is an anglicized Greek word, immerse is an anglicized Latin word. It seems to me that in our choice between an anglicized Greek word and an anglicized Latin word, we should prefer the word adopted from the Greek, as the New Testament was first written in Greek and not in Latin.

The English Bible is emphatically the book of the English-speaking common people. If we as preachers would go before the common people with a Bible containing the word immerse, we would place ourselves at a disadvantage. They would say that we couldn't find scriptural authority for our teaching without changing the Bible. We could prove that baptize means immerse and that immerse means baptize. Then what would be gained by using the word immerse rather than the word baptize? Would it not be better to continue to use the old familiar word baptize, and "make ourselves understood," and make the Bible understood, by teaching the people the true meaning of the word as admitted by the scholarship of the world? ALLEN HICKEY.

❁

The Test of the Righteous.

Under this head there appeared an article in the CHRISTIAN-EVANGELIST of September 15 by Carlos C. Rowlison. The purpose of this article was, I think, to show the necessity for professing Christians to be strictly honest at all times and under all circumstances, and especially that class who were engaged in the ministry, or those who were expecting to be ministers.

To illustrate what he wished to say he instanced two ministerial students, one failing to give the conductor his ticket, and then "remarking that he would get two rides for one ticket." The other by giving the conductor 50 cents, and receiving 10 cents in return, which was two more than he should have had, thus selling his self respect for two cents. I am glad that there are those who will not do such things.

I once saw a minister buy a ticket and when the agent gave him his change he thought he had received too much. But just then the train came up, giving him no time to investigate. He made his trip, and on his return he went to the agent and asked him if there was any change in the fare over the line where he had bought his ticket. He said there was not. He then told the agent about the change, and gave him the overplus. The agent then replied that when he made up his account at night he knew he was out that amount of money, but did not know where it was. He then thanked the minister for his integrity.

On another occasion I saw a minister follow the conductor, who had passed him by, call his attention to his oversight, and give him his ticket. So there are some ministers who will not take advantage of any one, much less of a railroad official. C. P. EVANS.

❁ ❁

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but what can be cured if treated in time and the proper remedy is used. Medical authorities have known for a long time that the berry of the Saw Palmetto is one of the best remedial agents known. Vernal Palmettona (Palmetto Berry Wine) is made from a combination of Palmetto berries and seven other vegetable drugs of well known curative properties, and the remedy is meeting with a hitherto unheard of success in the cure of all diseases of the stomach, kidneys, liver and bladder, and the minor ailments that are brought on by diseases of the mucous membrane and impure blood. This remedy works in harmony with nature and the Vernal Remedy Company, of LeRoy, N. Y., will cheerfully send you, free of charge, a trial bottle and booklet. Do not send any money as they wish to convince you first that the remedy is all or more than they claim for it. It is also sold by druggists everywhere.

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Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

THE HARMONIZED AND SUBJECT REFERENCE NEW TESTAMENT, arranged by James W. Shearer, Delaware, N. J. The Subject Reference Co., 1904. Price, in cloth, $1.50.

This work is intended to supplement that of the revisers of the New Testament, by harmonizing the gospels into a continuous story, by paragraphing and subdividing the matter into parts, making general divisions; sections, covering journeys, important movements, or general divisions of the subject matter; and paragraphs, of minor divisions, arranged with reference to the subject matter, harmony and the recurrence of the matter in one or more of the gospels. The subheads make it an easy matter to find any particular subject treated. In the gospels the paragraph numbers are given in fractional form, the numerator indicating the number of the paragraph, and the denominator, as 1, 2, 3, 4, indicate in what gospel or gospels the paragraph is found. The present work is based on the King James Version, but later these features are to be added to the American Revised edition.

The author has evidently put a good deal of time, thought, and labor on the work, in order to make the New Testament more readable and more easily understood by its readers. We have no doubt that a careful study of the New Testament according to the references given in this work, with its various subdivisions and subheads, will give the readers a far more accurate knowledge of the New Testament than the ordinary person now possesses. The topical index at the close, with the full outline of gospel harmony, is a very valuable feature of the book. We cheerfully recommend the work to those of our readers who wish to make a close and careful study of the New Testament. For our own use, we should have greatly preferred the American Revision, but that can easily be kept at hand, and compared with the Common Version in connection with the study.

Family Circle

A Song of Cheer.

By Thomas Curtis Clark.

Does the burden of life seem heavy to bear?
Does experience bring you but sorrow and care?
Yield not, be strong;
Sing a glad song;
Loads will be lighter—somewhere!

Has the world lost its light—all passed the sunshine?
Under lowering clouds does your sad heart repine?
Grieve not, but smile;
Be cheery awhile;
Skies will be brighter—some time!

Does your life seem forgotten, and lonely your way?
Have your friends all forsaken you—once your soul's stay?
Weep not, press on;
Look for the dawn;
Friends will be truer—some day!

❁ ❁

LLOYD BAXENDALE.

By G. P. RUTLEDGE.

Author of "Pledge in Sermon."

CHAPTER IX.

SYMPATHIZING FRIENDS.

"There is some mail here for you," said the clerk of a Burlington hotel, as he glanced at the register and reached for the "B" box.

Mr. Baxendale took the dozen or more letters and postals and started for an easy chair in one corner of the lobby.

"Come, Lloyd! Don't sit down. You can look over your mail at the table. Let's get ready for dinner. I'm as hungry as that chipmunk you shot at and missed the other day!"

The speaker was Charles Landys, a lawyer of Boston, with whom Mr. Baxendale had been intimately associated in college.

"Yes," said Luther Libscom, another college-mate, now a successful business man in Troy, "those letters are old enough to keep."

"Salt them down, anyway," added Warren Williams, pastor of the Tabernacle Church of Rochester.

The four young men had been close friends in college; and, unlike the majority of such friendships, theirs had not been interfered with by the multiplied interests and circumstances of after years. They corresponded regularly, and it was their custom to spend at least a week or ten days together every summer, usually hunting or fishing.

"Your command is obeyed! I, too, feel more interested in the dining room than I do in the outside world. Libscom and I haven't wives to be anxious about like Landys and Warren, and our mail will keep indefinitely," jocularly remarked Mr. Baxendale, slapping Warren Williams on the shoulder and turning into the old-time washroom. After dinner, to which they all did justice, the four men separated, Landys and Williams went to the post office, Libscom started to look up a business friend, and Mr. Baxendale retired to his room.

Taking a rocker by the window, he drew the bundle of mail from his pocket and read each epistle as he came to it. Third from the last was a letter, which he opened with some misgivings. It was very brief, but fraught with a meaning that would have caused the bravest heart to ache.

PROVIDENCE, R. I., July—

The Rev. Lloyd Baxendale,

Dear Sir:

At the regular meeting of the Official Board of the Poplar Square Church, held last evening, your resignation, tendered to take effect at once, was duly considered and accepted.

Yours truly,

RALPH CUNNINGHAM, Clerk.

"Well, I presume it is no more than I ought to expect, though I can't understand why Ralph should have written me such an officially curt note," thought the deposed minister as he held the crumpled missive in his hand and gazed out upon the busy street. He tried to become interested in the people, but could not.

"I wonder how many of them are carrying heavy hearts, because they have failed in life?" he mused.

There was a lump in his throat, and the word "failure" revolved in his mind as he walked across the room and carelessly flung himself upon a couch. Weary in both mind and body, he soon fell into a troubled sleep. When he awoke, Warren Williams, who, while passing, had seen him through the half-open door, stood by his side.

"Come, old fellow," he said, "you are equal to the Seven Sleepers! Supper has been going on nearly an hour. I was late getting ready, myself. I think Libscom and Landys are eating. They are not in their rooms."

Mr. Baxendale turned from the washstand, to which he had walked while his friend was talking, and said, with his characteristic indifference, "Warren, I presume you will have to take me as an assistant."

"An assistant what?"

"An assistant pastor, of course. What other assistant can a preacher have, except his wife, when he is so fortunate as to possess such a jewel?"

"I fail to understand you. You seem half joking and half in earnest."

"Well, I suppose it is both. But the truth is, Warren, I am no longer a pastor."

"Lloyd, what do you mean?"

Mr. Williams knew that something out of the ordinary had prompted the

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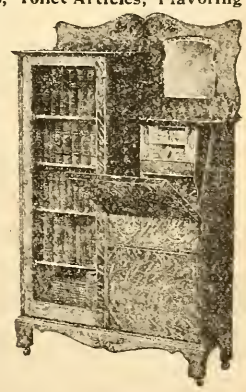
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half-joking statement his friend had made.

"I am now ready," said Mr. Baxendale. "Say nothing about it at the table, and after supper I will make a clean breast of the whole affair. It may be that when you hear my story, you, too, will cut loose from me."

"Never!" was the solid reply, as the two men entered the hall. They walked in silence to the dining room, and found the other members of their company nearly through the meal. After some schoolboy pleasantries, in which they still found delight when together, it was decided that Landys and Libscom should remain and watch the "performance," especially the "automatic gymnastics of Lloyd's physiognomy."

Mr. Baxendale threw off the shadow which had tortured him all afternoon, and entered heartily into the light conversation that ensued. One member of the little group, however, could not get rid of the fragmentary information which had been so suddenly and strangely thrust upon his attention.

"What kind of trouble is Lloyd in?" he kept asking himself. "Can it be," he thought, "that his queer ideas about the government of the church and things in general have at last involved him?"

During the twilight walk after supper, the four men entered a little park. Mr. Baxendale pointed to a bench in the open and said: "Come, boys, let us sit down and I will make a confession of my recent conduct. You may be the jury, and after hearing my case I hope you will be as lenient with me as possible."

"As Landys is the lawyer, perhaps you had better engage him to plead your cause," suggested Libscom.

"If Lloyd has proposed to one of the girls in his church and been refused, I am afraid I could not consistently take his case. Usually I am equal to almost anything, when I have a well selected jury, but I always draw the line against preachers' love affairs!" said the lawyer.

As they sat down, Warren Williams remarked with an affected smile: "I am seeking recreation, and want as much of a change as possible. So I will try to stretch my conscience sufficiently to vacate the ministry for the present and act the part of a judge. The court will now proceed to hear the case. What say you, prisoner, are you guilty or not guilty?"

"I am guilty," was the laughing response.

The lawyer declared that his reputation would be ruined, if it became known that he had even sat on the jury of such an irregular court.

Mr. Baxendale here stepped out of the boyish life he and his companions always enjoyed while "roughing it" in the mountains. He was again the intensely magnetic man, whose reputation as a preacher, lecturer and conversationalist had been solidly established, not only in Providence, but throughout New England and the Middle Atlantic states. Had the little audience been composed of strangers, his story would have been heard with profound respect and deep interest. It is not difficult, therefore, to imagine the almost breathless silence with which his three friends, the warmest and best he had in the world, listened, while he related the strange combination of circumstances which had so recently intruded upon his life and broken up his plans.

He began by saying: "Gentlemen, I am sorry to break up the levity of this occasion, and am likewise loath to intrude a stern and sad reality of my life upon our vacation. Nevertheless, I have reached a crisis, and feel that, while you may not be able to advise or help me, you will at least take an interest in a chain of circumstances by which disaster in my career as a minister has been wrought. I do not ask you to indorse my views, but I know I shall have your sympathy. And even the sympathy of true and tried friends is an oasis in the desert of banishment."

He then stated his position in regard to the doctrines of his denomination, referred to the conversation with Mr. Randolph, gave the substance of his last sermon, told of his resignation, and concluded by striking a match and reading Ralph Cunningham's letter.

For several minutes they sat in thoughtful silence. Mr. Baxendale waited for an expression of some kind, while his companions were dumb with astonishment and sadness.

Finally they were aroused by a sudden shower, which, without wind or thunder, had stolen upon the city.

"When it rains, it pours," remarked Libscom, as they arose to go.

"The saying applies in Lloyd's case, anyhow," said Warren Williams.

"Yes," added Landys, "and the storm with which he has just acquainted us is as sudden and surprising as the one we are likely to get wet in."

"And so far, I am in the same predicament we are now in—without either umbrella or rain-coat! But this is no time to talk; we must run or we will be drenched," urged Mr. Baxendale.

When the hotel was reached, they were "as wet," to put it in Landys' words, "as a fish in mid ocean."

With a hasty "good-night," they sought their rooms, glad to possess themselves of dry clothing, and also to think, alone, upon the strange, stubborn problem which had been thrust into their midst.

(TO BE CONTINUED.)

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The Termination of a Thankless Thanksgiving.

By Wilhelmina Jeannette Speer.

The late afternoon of the 24th of November found Mr. and Mrs. Brown seated within the living room of their poorly furnished home. The wind whistled mournfully down the chimney, and outside the snow, which had been only slight flurries in the early afternoon, was settling down to one of those hard snowstorms so common in the New England states.

The old gentleman drew his armchair more closely to the blazing grate fire, gazing moodily into the red glow of the coals. He seemed lost in thought. Presently, however, he broke the silence by saying, "Well, Mary, to think that this is Thanksgiving day, and we do seem to have less and less cause for thankfulness each year."

The poor, patient wife, an invalid now for many years, glanced up with a pained expression on her sweet, cheery face. "Why, John," she said, "you must not talk that way."

Mr. Brown still continued. "It seems each year something more is always taken from us; first, you'll remember, it's been—now let me see—fifteen years since you received that fall that's kept you from ever walking since. Then just when times were getting hard and we needed all the money our little store brought us, that man from down in the city must come up here and open a department store, which took all our little bit of trade that we had; till finally, I just naturally had to give up the store; and me all crippled up with the rheumatism so that I can't work, and nothing to depend upon but my pension."

"But, John, oughtn't we to be thankful for your pension? For what would we do without that?"

"Well now, Mary, you know that's my rights, my just dues. Didn't I fight and serve my country faithfully enough, and get a bullet in my side for my pains?"

Again the sweet, tremulous voice of the invalid began, while the tears trickled down her wrinkled face. "If it hadn't been for that terrible war with Spain, dear, we would still have had our son Charles to depend upon in our old age, but God knows best. How I have waited and hoped and prayed that he might come back to us again; but now it's been 'most six years and it must be he is dead, or he would have come home long before this."

With these sad recollections the little crippled body was shaken with sobs. Here was a woman suffering and poor, yet ever patient and faithful; thankful for many things for which, I fear, few of us stronger ones would be thankful.

The old man, seeing that his quick words had caused her pain, slowly arose and limped to his wife's side. "There now, Mary. I didn't mean to make you feel so bad; I must be a rough, bad-hearted old man not to thank God for such a kind, patient wife. It's 'most nine o'clock, wife, and if you'd like and it would ease your heart any, and just to please you we'll have family worship like we used to do years ago when our boy was but a baby, and you used to sit by that fire yonder and put him to sleep, while I read from the Bible. I guess I have been getting careless, mother, and my faith does sometimes get weak."

Like the sun bursting forth from the clouds after a rain, was the sweet smile on the old lady's face as she heard these words. "There, there, father, I knew you didn't mean what you said, and we will have our little thanksgiving to God."

The old man brought the family Bible from the table, and drawing his chair up close to the light, he adjusted his spectacles and commenced reading from James, that beautiful first chapter about patience. When he had finished reading, he knelt by his chair and prayed that the Lord might make him humble and patient, then he added those words, that he knew to be his wife's silent prayer, that if their son were living, he might come back to them.

It seems that while this prayer was being offered, God was answering it. The crippled wife's petition, so oft repeated, was being rewarded. For, coming through the blinding storm, a stranger, almost hidden in an overcoat, was fighting his way toward their humble abode. The wanderer was returning, the lost one was coming home.

Just as the father arose from his knees, a light tap was heard at the door. "Why, father, who can it be coming in this storm?" queried the mother. But before the old man could answer, the door opened and the stranger was inside the room and the door closed behind him.

"Mother, father," he said, "don't you know me?" The faces of the two old people lighted with unutterable joy, and the tremulous voice said, "Father, our boy! Thank God! Our prayers have been answered."

After repeated embraces from both old people, there followed the son's account of his wound received during a battle; his long sickness and slow recovery; finally his finding gold far away in the Philippines and his fortune made. Thus this Thanksgiving day ended in a real thanksgiving and a mother's prayer, offered in faith, was rewarded.

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With the Children

By J. Breckenridge Ellis.

The Advance Society.

A few weeks ago I proposed that the Advance Society support a missionary in the foreign field and I suggested Drusie Reubelt Malott, of Louisville, Ky; I told how, without a dollar of her own, she left home to go to Los Angeles, to join the band who were oound for China. With her perfect faith in God, believing he will supply their needs if it is his will that they go to China, this band depends soley upon voluntary contributions of those who learn about them. There is no church board behind them, no church or individual sending them out. They are simply missionaries going into a heathen land believing they will be provided for somehow, and proving their belief in a wonderful manner. It seems to me it is this kind of faith the New Testament spoke of, when it said it could remove mountains. Now, the purpose of this band is soon told; they will go to China and teach the Gospel without hiring any native evangelists or workers, nor will they support any churches; they will teach the Chinese to support their own churches just as now they support their heathen temples. They will say to the natives, "We have left our American homes relying solely upon God for our support. God has been able to provide for us. Accept this God and he will provide for you, in teaching salvation." That is independent Christianity, isn't it? "It is wonderful," Drusie writes—she is only twenty-two—"the way the Lord leads us, and keeps us, and provides for us each day. We are stepping out in absolute faith in God alone, and he is honoring our faith and doing wonders. Everyone is kind to us. Our mission is the only one of its kind I know of, as regards unity and faith. The unity of Christ is certainly shown in our band—people from thirteen denominations and yet perfectly one in Christ; giving up denominationalism to preach Jesus and salvation."

Drusie's religion, instead of closing her eyes to the beauties and innocent pleasures of life, increases her zest for them. From Los Angeles she wrote me: "We spent Thursday on the beach. Oh, the wonderful, mighty ocean! How it rolls and dashes! How it turns my thoughts to our almighty Creator. I do love the ocean. I love to be on the steamer and feel the rocking of the waves. I am not afraid to cross the ocean at all, for 'when thou passest through the waters I will be with thee.' I wonder if you are enjoying the sunshine we are having here. California sunshine is very bright—it shines nearly every day of the year; but in the early morning and evening one wears wraps on account of the sea breezes. It is wonderful how the Lord provides for us day by day, never any more nor any less than we need. Already several of our band have had their passage to China sent them, and when one has more than her need she shares with one less fortunate. All is in common. Our daily meetings are very restful to us. 'The joy of the Lord is our strength' and 'we go singing along life's road.' "

And yet their voyage to China has its dangers awaiting them. Recently a movement something like that of the Boxers has been spreading in South Chili, China—the destination of Drusie Malott. It is called the Tsai Yuan. These two words mean *Slaughter Foreigners*. This Chinese society is distributing bills, telling how to get rid of the missionaries and containing these words: "If every member will distribute 30 copies, we shall become as numerous as the Boxers, and at the Chang Liang Festival all foreigners will be destroyed." The Chinese officials are trying to keep dowr this uprising. Drusie, knowing this danger, did not hesitate. "We are going right along with our arrangements," she wrote in September; "we are sure the Lord is leading us. Continue to pray for us earnestly. Remember me." The last word from Drusie came just a few weeks ago. Word had come by letter, press and cable that the missionaries in South Chili had been obliged to flee to the coast on account of the Chinese secret society. Our band was anxious to get to the field and do what they could. Accordingly they boarded the Pacific mail steamer Mongolia not long ago, and are possibly even now cleaving their way through the far waters toward the land which grimly awaits them.

E. Ewell Johnston, Graceville, Fla.: "Drusie Malott is a member of the Christian church and I believe her all that the name implies. From correspondence I know of her lofty zeal her heroism and the true grandeur of her character. Let us pray that her sublime faith will sustain her through life. I am not prompted by a denominational spirit to speak of her, for I am a preacher of the missionary Baptists."

Fenton A. Allen, Colorado Springs: "Although not a member of the Ay. S., I want to say, God bless Drusie Malott and her noble mission to China. Such faith cannot help but win. I send you $2 to be used in her cause." Harry Buckley, Lawrenceburg, Ky.: "I have just read 'With the Children,' and heartily agree about Drusie Malott. I hasten to send my mite toward the support of the little messenger of the dear Saviour. May God bless and protect her! I inclose a sketch about her from the Louisville Times. Don't you dare close 'The Green Witch' without saying something more about Marget. I hoped *something* away back yonder, and I want my hope to be realized." (What would we do without Harry? How manfully he has stood by our orphan Charlie; and now he's among the first

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A FEW OF THE HUNDREDS OF TESTIMONIALS RECEIVED.

"Churches of Christ" is an invaluable work. J. B. Briney's history of the Restoration Movement is by far the best written and most comprehensive history of our people that I have ever seen. It is a colossal work and will live in history. I am surprised that you don't sell "Churches of Christ" as fast as you can wrap them to ship, for every Disciple ought to read it.—WALLACE THARP, Allegheny, Penn.

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to rally about our missionary! His mite was a dollar, and observe, ladies and gentlemen, he *hastened* to send it! As for "The Green Witch," there will be four more installments, and we'll see.) Harry Pike, St. Louis: "I have read about the Av. S. orphan and missionary; I inclose 10 cents for little Charlie, and mamma sends 10 cents for Drusie Malott. We have a cat, but I don't expect he can come up to Felix, as he don't catch his own mice. I have a dog, too. I am 10." (Felix is clearly the winner this time. Bring on your cats! Now, would you believe it, here's a letter from Bertha Beesley, Leubbering, Mo., written Feb. 11, my birthday, and not yet printed.) "Birthday greetings wishing you many happy returns." (But such wishes are never out of season, so I'll count this for 1905.) "I expect you'll laugh when I tell you why my report is late, I number every week's report, and after 12, I make out my report. But last night I found I'd numbered two 'eleven,' so I'm a week ahead on my 22nd quarter! I feel very old and dignified since I've become a schoolmistress. I am pupil and teacher too, for I'm working for a first grade certificate. Hurrah for our orphan fund!"

Here is a letter from our orphan Charlie, which, if I am not mistaken, will delight everybody worth being delighted: "I am well and have been well for a long time. I joined the church and was baptized Tuesday, Nov. 8." (the very day that Parker was NOT . . but emotion overpowers me). "I would like to visit Plattsburg some time again. It is raining and the children have to stay in the house. My crutch broke—one of those I had when I was at your house. I have been put in the fifth reader." (The matron has written on the back of his letter: "We all think him a nice, manly boy." By the way, does any one want to help replace that broken crutch? If so, I'm right here at Plattsburg, Mo., ready to receive contributions. I expect to invite Charlie to visit me again next summer.) Mrs. M. N. Goodale, Lake City, Ia.: "Little eight-year-old Harry Goodale became interested in the orphan boy Charlie, and took the paper to school, and had his teacher read it for the scholars. They raised 50 cents. Then four-year-old Glenn said, 'I want offen-boy Tarlie to have my birfday nickel.' So with the help of aunties, papa and grandma, he now has a dollar, which I am sending you. Could we send a book or a present direct to him at the Orphans' Home?" (Yes, indeed!) Miss Thalia Smith, who invited Charlie to visit her at Lathrop last summer, sends a dollar for his use, and her blessing on our work. This is referred to me from Mrs. Minnie Downey, Superior, Wis.: "Will you please send me the rules regarding the prize paper on 'The Successful Hot Weather Sunday-school'?" I don't know about this; if any of my readers know, they might tell her. The only solution I have found for a hot weather Sunday-school is a change in the weather.

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To whom it may concern:

Toward the completion of my study in the Theological Department of Nashotah Seminary it was found that I was on the verge of a nervous collapse.

The most alarming of the symptoms seemed manifest in a distressing weakness of the eyes and eyesight. The cause of this I later learned was a weakening of the Optic Nerve. At the time I could not clearly distinguish objects at a distance of fifteen feet, neither was I able to apply myself to reading without great strain to the eyes and subsequent headaches.

Glasses, complete rest, the use of various remedies seemed to afford little or no relief.

A friend recommended Dr. P. C. Madison to me. I consulted with the Doctor, and after learning his diagnosis, entrusted the case to his care. He began a treatment for weakening of the Optic Nerve and general weakness of the entire Nervous System.

The results have been highly gratifying. I am free from all traces of nervousness and my eyesight, which had been nearly destroyed, is restored to practically a normal condition. Can see distant objects perfectly; can read without any strain or pain and almost all of the time do not need the aid of glasses. I owe Dr. Madison a large debt of gratitude.

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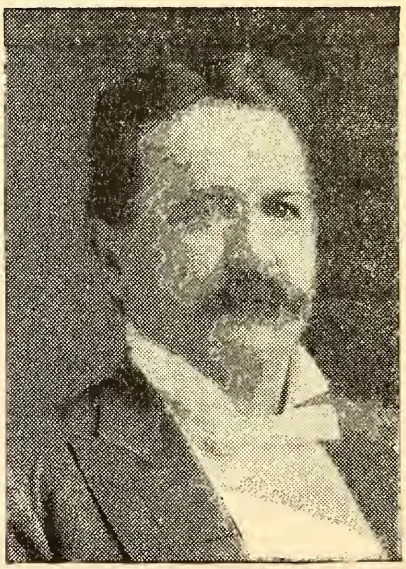
Very sincerely,
(Rev.) SAMUEL W. DAY.

(Rev. Day's address is now 316 South California Ave., Chicago.—DR. MADISON.)

EAST BOSTON, Mass., Nov. 28, 1903.

Dr. P. C. Madison—Dear Friend: I arrived home after a long, weary journey, and my eyes are in a first-class condition. My friends and relatives are all surprised to see my eye straightened, for they never saw or heard anything like it before. I cannot forget you for your kindness to me, and making a happy man of me, by straightening my eye. I do not worry any more the way I used to do, and I do not shun all places of social amusement where my friends enjoy themselves, because I am not cross-eyed now, and I am there first. I am distributing some of your circulars to cross-eyed persons, and I hope to send you several cases in the near future. With kindest regards, I remain,

WM. GEARY, 24 Paris St.



P. CHESTER MADISON, M. D.,
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I know I was in a very serious condition, but by your treatment I am entirely relieved. I can not too strongly recommend you and your methods of treatment to all who are afflicted with any diseases of the eyes. I shall send people to you, and will be glad to tell others of your success in my case.

J. D. WICKSTROM.

1632 MARQUETTE BUILDING,
Chicago, Ill., Feb. 17, 1904.

My Dear Doctor:

I have been contemplating for some time writing you the outcome of your treatment of my son, Bryant E. Vail. My letter will no doubt call to your mind my first visit to your office on the 4th day of last July. You will also remember the examination which you made of my son's eyes at that time, and as explained to you, at the time of this visit my son had been suffering severely at intervals with his eyes for a number of years and had been for a time in charge of the most noted oculists in New York City, and under their care and treatment his eyes grew worse until finally he totally lost the sight of his left eye. The inflammation then extended to the right eye. Previous to our call upon you he had been blind in his left eye for about one year, and we were greatly alarmed and feared that he would lose the sight in his right eye and become totally blind. Fortunately, in conversation with one of our leading attorneys in Chicago, Mr. Frank P. Reynolds, 70 Dearborn St., he recommended that I take my son to you for consultation, and as you will remember, was kind enough to call in person with us at your office on that date. We shall always appreciate Mr. Reynolds' kindness in referring us to you, for I feel that through his solicitude my son's eyesight has been saved and I can truthfully say to you that you have not only accomplished what you promised to do for my son, but a great deal more. To-day his eyes are sound and well, and instead of being blind in his left eye as he was when we first consulted you, he has the use of two perfect eyes, and I cannot express to you our gratitude upon his recovery of sight and your splendid treatment of his case.

I shall be pleased to recommend all of my friends and acquaintances to you, for I am convinced through your treatment of my son's eyes that you can accomplish in your profession that which noted specialists of our country have failed to do.

I am, my dear sir,
Very sincerely yours,
EDWARD P. VAIL.

CHICAGO, July 31, 1902.

From an acquaintance with Dr. P. Chester Madison, extending over a period of some twelve or fifteen years, I can most heartily commend him as an honest man and a most capable physician. The doctor stands high in his profession, and as an eye and ear specialist is an authority. I take pleasure in commending him to any of my friends who may need his services.

(REV.) JOHN W. ALLEN.
4027 St. Lawrence Ave.

I want to say a word of warning to the thousands of people who daily are suffering from headaches, who know the tortures of brain fag, whose memory can not be depended upon, who are irritable of temper, and dull at the very moments when they desire most their best powers, in fact, to all of those people who are afflicted with a general nervous condition. I want to tell you to get at the root of your trouble. I want to prevail upon you to advise with me regarding your eyes. I do not care what your family physician may tell you nor what doctors of the old school may decry, for I know after years of scientific investigation that a very great majority of just such unfortunate cases are caused by poor eyesight. Pitiable indeed is the case where treatment has been postponed even after the afflicted one knows fully well that his eyes are bothering him. GIVE YOUR EYES THE ATTENTION THEY DESERVE, AND YOU WILL REMOVE THE CAUSE.

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The prayer: "Thy will be done."

For the right against the wrong,
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For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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One of the greatest annoyances the particular housekeeper finds in living in a smoky city is that the lustre of her furniture soon becomes dull and is lost in a smutty haze. A thick suds of Ivory Soap in lukewarm water and a soft cloth will make it bright again with small labor. Ordinary soaps are too harsh but the Ivory Soap is fitted for all such special uses, because it is pure and mild, yet effective.

Skate-Sailing.

To be one's self the mast and the tiller and the boat—sailing and skating blended at the speed of a high-class locomotive—this is the sport of skate-sailing, says a writer in Country Life in America's Christmas Annual. In an automobile, in a racing keel, on a blooded horse, the man that guides by clutch or tiller or bridle is a piece of dead freight, being to the extent of his weight a drag on the speed; but skate-sailing alone, of sports that attack time, makes use of the guidance itself as a part of the propulsive force. The man himself is both sail area and live ballast. With a forty mile breeze behind him, and clean, green ice ahead, the skate-sailer comes the nearest we shall ever get to the wing-footed god that slid down a rainbow. Wings on his feet, and his arms tethered to great white wings, he is the lyre of the west wind in a kind of rhapsody of motion. He is as sensitive to the situation as a photographic plate. Every tremor of the sail action passes through him, and he adapts himself momently to the variations of an off-shore breeze. The old world dream was a centaur—man-horse—two natures in one body. In this twentieth century sport we have realized a man-boat. The effort to prove that a man may cover a mile a minute, unaided by steam or gasoline, by the propulsive power of wind alone, will be made this advancing season by some skate-sailers at least.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

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Current Events.

Second Term Tendencies.

A second term for a president is in some respects a good thing for the country if the president be a man of even ordinary presidential quality. A second-term president is freer from undue influence of his party leaders than a first-term president can possibly be, even with the best intentions. It is nothing to him to keep up the machine. It is everything to him to preserve the good reputation that he has made and to hand down to the judgment of posterity a fair and honorable record. It is not betraying a confidence to say that most of our presidents have been human, and a human being who is in politics is subject to subtle temptation even if he is a president. A president in his first term and anticipating a second is "in politics" in a sense in which the term can not be applied to one who has achieved the ultimate goal of political ambition—a second term. It is well for the country to have occasionally a president who is, in the fullest degree, out of politics.

Along with this increased freedom of the executive there goes, not infrequently, a certain breaking up, or at least a relaxation, of party discipline. There is always a tendency for the president and the members of his own party in Congress to work together less harmoniously. The administration is less amenable to considerations of party prudence, and the machinery runs less smoothly, all of which is often a very good thing for the government. It will not be surprising if something of the sort happens during the coming administration. At any rate, it is more than likely that harmony between the executive and legislative branches will not be attained by concessions from the executive.

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Stand Pat or Reform.

The attitude of President Roosevelt and some of the congressional leaders on the tariff question lends interest and pertinence to the above considerations. It is currently believed that the President favors tariff revision. He is not talking about it at present, but his predilections are known to be in favor of revision. Senator Fairbanks, in a recent speech before the Home Market Club, at Boston, gave guarded expression to sentiments of the same general tenor. It can scarcely be said that the administration has gone on record yet, but the President's forthcoming message will show what the attitude of the executive is to be. Congressmen and senators of the "stand-pat" persuasion have been rather slow in expressing themselves, but Senator Hale, of Maine, gave out an interview a few days ago of a sort that we shall have much of before the season is over. Senator Hale believes in neither tariff revision nor reciprocity. Citing the case of the proposed reciprocity with Canada, which is likely to come up again through the revival of the joint high commission, he asserted that any change could only be for the worse, because the balance of trade is already in our favor by about two to one. There is no denying that the balance of trade is an index of prosperity, but the importation of gold is not the only thing which adds to the wealth of a nation and the balance of trade is a wholly inadequate criterion by which to determine the condition of our commerce with a single country. The whole question of tariff, including reciprocity, should be let absolutely alone, he says. There was a Republican campaign argument, if we remember rightly, to the effect that tariff reform should be committed to the friends of the tariff and not to its enemies. If the Republican party now "stands pat" in an unreasonable and stubborn fashion, if it seeks refuge in the flimsy excuse that tariff revision disturbs business and might imperil the present prosperity, that argument about putting tariff revision in the hands of the tariff's friends will be rendered unserviceable for a long time. The tariff fight in the next Congress will in no sense be a struggle between the parties. It will be a controversy within one party. As one paragrapher puts it, "the next House will be made up of 251 Republicans, John Sharp Williams, and 134 innocent bystanders."

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Secretary of War's Report.

Two or three things in the report of the Secretary of War are interesting and suggestive. One is that about 75 per cent of the applicants for enlistment were found to be unfit for military service. The recruiting officers examined 110,000 men, and of this number only 27,000 were accepted, The other 83,000 were found to be mentally, morally or physically defective. It is an ominous indication of the per cent of the young men of the country who are lacking in those qualifications of mind, body or character which are needed for the making of good and useful citizens. Of course there are many men who could not get into the army, who are yet entirely capable of living honorable and useful lives. It does not mean that three-fourths of the young men are derelicts. For example, though the figures are not given, we imagine a large per cent of those rejected were found to have defects of sight which could easily be overcome by glasses. But in general, all the army asks is sound men within the specified ages, and it is not pleasant to think that three-fourths of the men of eligible age are barred by defects.

More cheering is the report that the mortality rate in the army is only the merest fraction greater than the average mortality rate of males of military age (twenty to forty-five) in the United States. The average rate is 8.95 per thousand, while the rate in the army was only 9.30, although nearly half of the force was engaged in foreign service under climatic conditions which would justify the expectation of a much higher rate. Apparently war, at least in time of peace, is not to be classed among extra-hazardous occupations. It is notable, also, that the rate was much less this year than last. The dirges of General Funston and some others over the abolition of the canteen might have led one to expect that the troops would be decimated by the ravages of temperance and enforced sobriety, but they seem to be doing quite well.

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American Evangelists in the Old Country

A great revival is reported as being in progress in England and Wales. It centers around the work of Dr. R. A. Torrey, of Chicago, who has long been associated with Mr. Moody and his school. He, with his singer, Mr. Chas. M. Alexander, has during the past four weeks been at Cardiff, Wales, one of the largest towns in Wales. By actual count 3,620 converts were enrolled, though the peculiar methods of counting converts would probably give a larger number than were really brought "from darkness unto light." Be that as it may, the interest aroused and the results achieved are worthy of attention. The church at large has been revived. When the campaign opened Dr. Torrey declared that never in all his journey around the world had he

seen people so slow to do personal work in soul-winning. To-day hundreds of people are filled with a desire to seek and save the lost. That in itself is worth all the efforts of the evangelists. Some very beautiful stories of conversion and transformation are passing from lip to lip. The meetings were held in an enormous iron structure seating 7,000 people, and removed from London at a cost of $13,000. It was comfortably filled nearly every night, while on Sunday hundreds of people were turned from the doors. Near the close of the campaign there assembled the most unique audience ever seen by the evangelists. It was a gathering of 5,000 English and Welsh lads, between the ages of 10 and 20. The evangelists have since been in a meeting at Liverpool, the huge Tournament Hall having been moved from Manchester, 50 miles distant, and re-erected in the seaport city, at a cost of $25,000. This is the largest hall ever erected for gospel meetings in the history of England. A band of 800 Christians has been organized to do aggressive personal work, and an army of 1,000 stewards and ushers will look after the throngs. We shall follow the results of this meeting with a great deal of interest, for we may all get great encouragement from it, and learn some valuable lessons. The preaching may not be in every respect according to our liking and what we believe ought to be proclaimed as the whole counsel of God. But there is undoubtedly a power in this mission that has to be taken into account.

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A Frenchman's Project.

The well known Frenchman, M. Yves Guyot, is in this country for the definite purpose of projecting an important scheme for the advancement of American foreign trade. He has met a number of gentlemen identified with American commercial enterprise, and informed them that he is interested in a Parisian syndicate, which contemplates the establishment of a central agency in Paris for the display and sale of American manufactures and merchandise. The object he seeks to promote he describes thus: "To concentrate the European trade of the United States in an edifice which would serve at the same time as an exhibition, a show room, a retail store, a warehouse and an inquiry office where each merchant would preserve the individual direction of his business, and at the same time profit by certain general services and certain general expenses shared in common—such is the program which we propose. The Palais Royal would become the great European department store of the United States."

The idea of the Stars and Stripes flying over the Palais Royal in Paris is not without attraction to the American mind, but the advocates of commercial reciprocity will find that this proposition of the eminent Frenchman is of more real significance than any patriotic pride.

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The Unspeakable Turk.

Almost any time that one may turn his attention to the land of the Sultan, turmoil and unrest may be found. From our childhood this has been the situation. Every little while there is a more important disturbance, and according to recent advices terror and anxiety are still rampant in Asia Minor. Armenian revolutionists are oppressed mercilessly at every opportunity presented to the Kurds or the Turks. There seems to be but poor organization among those striving for a better order of things, but just to keep in remembrance the fact that there is a torch and a sword, a village is occasionally plundered and burned, and its people driven off or killed. Conditions in Macedonia are described as somewhat similar. An American missionary declares that unless outside help is given there will be much suffering and starvation. In the unsettled condition of things there is always danger of great disturbance when winter approaches. The Sultan smokes his pipe and drinks his coffee, and turns over Dr. Parker's epithet to his suffering subjects.

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What About Football?

The football season has just closed and we are not stating the case too strongly, when we say that this game ought to become a national problem. One who reads the very vivid description of the game in Ralph Connor's new book may feel that after all the game encourages manhood and clean living. But the casualty list which shows that the number of deaths and accidents for the past year is altogether out of proportion to the number of players taking part in the game tells us that, if there be many merits in football, there is much brutality and needless danger in the game, as now played. Probably twenty times as many men and boys take part in the game as played in England with a smaller number of accidents than attend the game as played in America. And the English game itself is from every standpoint of physical culture just as valuable as the more brutal variation adopted in America. But there is another side to football that is just as objectionable as its brutality. Dr. Andrew S. Draper, the new superintendent of public instruction in New York, told the Massachusetts teachers' association that he agreed with the critics that football is a game which produces professionalism and encourages real battle, rather than open manliness, and that it is too expensive a sport, and gathers altogether more money than ought to be controlled by students, and that the game also brings loafing, gambling and drinking, and does not make for effectiveness and sound living. The University of Missouri is agitated on the subject of its football. The present manager of athletics at the university has been for some years making a fight against professionalism. The fact that the Missouri University football team has not been a winner is attributed to this ruling out of professional players. But any one who has watched the history of sports knows that the introduction of professionalism has nearly always been attended with great evils, and instead of the natural and healthful esprit de corps that means so much to any institution, there is developed the sporting instinct which makes our games a thing to be bartered and sold. We should be glad to see the authorities of the University of Missouri absolutely prohibit football, rather than that they should stop their efforts to make athletics a means of recreation and not a business.

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A Great Defense.

Port Arthur is more than ever the center of interest in the eastern war. From Tokio there went forth the order that the citadel must be assaulted at any cost. The fact that the Baltic fleet is on its way to the scene of hostilities is sufficient reason for the Japanese to be stirring themsevles to give the coup de grace to the Russian forces now beleagured, for possibly these might become dangerous were the fortress opened by access from the sea. A very vigorous attack by the Japanese was made on the inner fortifications and, after a terrific battle, and at a great sacrifice of life, the little warriors captured what is known as 203-meter hill, an eminence west of the town, which commands a large portion of the other fortifications and the harbor. The importance of this position is readily seen when we state that the Russians are now attempting its recapture. But the Japs at once mounted some of the siege and naval guns on the hill and have done much damage to the vessels in the harbor. It is generally believed that the Russian fleet will either have to make an assault, suffer much damage, or, as a matter of self defence to prevent its falling into the hands of the Japs, be sunk. The Japanese are reported to have been repulsed in their attack on Lone Tree hill, where they sustained large losses. The severities of winter are being experienced by both armies, and it is still a subject of debate whether in the event of the early fall of the fortress there will be a cessation of hostilities on the other fields until spring, or whether the Japanese will force a renewal of the conflict immediately. As Russia has had all the worst of the war, the chances are that, following the false pride of great nations, she will make no effort in the direction of peace overtures until she has gained one considerable victory.

Union of Free Baptists and Disciples.

II. Some Obstacles to be Removed.

In a former article we mentioned four obstacles, not at all insuperable, but which would have to be removed in order to a full and perfect union of the two bodies: (1) Lack of acquaintanceship; (2) Mutual prejudices; (3) Misconceptions of each other's position; (4) Property interests. In this article we desire to refer to a few other hindrances to union which will have to be overcome.

5. Name and history. The saying, "There is nothing in a name," has been disproven as often as attempts have been made to bring about the union of any two or more religious bodies. There comes to be an attachment for a name, and especially for a *religious* name. It becomes a sort of flag to us, a symbol of that for which we stand and for which we are contending. In addition to that, the name and the history of a religious body become so identified, that, in giving up a name, it would seem almost like giving up our history. This, of course, is not the case, but some will likely feel that way about it. Names are not the most vital things, but they are by no means unimportant. A religious name ought to express just what those wearing it stand for, and aim to be. In the case of the union now in contemplation there is not likely to be any serious difficulty on the question of names. One of the parties to the union has already gone through the process of surrendering unscriptural names for the sake of union with their brethren on the New Testament basis. The people known as Disciples of Christ, or Christians, and whose churches are designated as churches of Christ, or Christian churches, embrace in their membership those who have worn the various denominational names, but who have gladly surrendered them for the names given to Christ's followers in the New Testament. On the other hand, our Free Baptist brethren are not, as we understand, so wedded to their name as to make it an insuperable obstacle to union. We doubt not that many of them feel that, at the present time, the name has largely lost the significance which it once possessed, in the days when hyper-Calvinism abounded to an extent which is unknown to-day. A religious people whose faith and practice conform closely to the New Testament pattern, are entitled to wear a name which more adequately expresses their present attitude and position. All the history that has been made by them will stand intact in connection with the name they have worn; and the last act in that history, in the event of union, would be the exchange of that name which has ceased to define all that the body stands for, for a broader and more scriptural one, for the sake of union. No act, we dare say, in all the history of that loyal and devoted body of Christians, is more worthy of the body and fraught with greater meaning, than such an act would be. Any modification, if any, of this change of name, that would be demanded for legal reasons, in holding property, would not, and ought not to, constitute an obstacle to union.

6. Confusing uniformity of thought with oneness of faith. This is the rock on which many a union effort has been wrecked. It is not to be supposed that two religious movements, occupying widely separate fields, made up of independent thinkers, who have been taught from the beginning to believe in freedom of thought and investigation, have reached the same opinions on scores of subordinate questions connected with Christianity. This is not true of the members of our own religious body, nor of those of any other that we know anything of. There are different types of minds in all religious bodies, which look at truth from different points of view, and see it in different lights. This fact has often been urged as an argument against Christian union, but, if followed out, logically, it would disintegrate every religious body in Christendom. The New Testament nowhere teaches that there must be one *opinion*, but only that there is "one faith." The object of this faith is not a human creed, but the historical, personal Christ. Those who believe in Him as the promised Messiah, and the Son of the living God, and the Savior of the world, to whom has been given all authority in heaven and on earth, and are willing to accept His terms of discipleship, should regard each other as brethren, in spite of any difference of taste, of temperament, or of opinions. This is the freedom wherewith Christ hath made us free. The idea that we must think alike on every subject in order to treat each other as brethren, was born in a time of religious bigotry and sectarian strife. In this age, fraternity, cooperation and union do not wait upon uniformity of opinions, or methods of work, or forms of worship. As a matter of fact, Free Baptists and Disciples of Christ, in addition to their common acceptance of the New Testament terms of discipleship and of church membership, do agree, no doubt, substantially, upon the great fundamental truths of religion, and of Christianity, and the oneness of thought will, no doubt, be increased by mutual interchange of thought upon all questions which affect our lives and work; but it should be clearly understood in the beginning that perfect agreement in opinion on all theological questions is by no means necessary in order to our union in Christ, and our co-operation for the promotion of His kingdom. The motto of the CHRISTIAN-EVANGELIST, "In faith, unity; in opinions and methods, liberty; in all things, charity," points the only possible way to Christian union.

The Day for All Humanity.

The tale of Bethlehem will soon be again on thousands of lips, and the day of holy time will be welcomed by a countless multitude. For, however good the philosophy may be that declares that the great life is above all things an energy and that the holiday properly conceived, is the means by alterations and re-adjustments of reenforcing and increasing that energy, we all feel the pressure of life and long to

> "Be going, going from the
> Roaring of the wheels,
> For a wind's in the heart of us,
> A fire's in our heels."

And with the approach of the yuletide the rushing of the wheels grows faster and faster until on the eve of the Christmas-Bringer's birth the great cable turning the thousands of wheels of activity seems to snap and then comes

> "The silence that is in the starry sky,
> The sleep that is among the lonely hills,"

and the day of the Christ-Child ushers in its message of peace among men and a rest for all souls.

And yet all men do not appreciate the real significance of the day or get from this season real rest. The humanizing influences of Christmas are marked, yet with many people, and with too many Christian people, there is a tendency to minimize the real significance of the day. It has become with these a holiday—a vacation time—not a holy day. The American people, as no other, need to have the gospel of rest and the simple life preached to them. There are trees on the Thames embankment that languish from arboreal insomnia, since the electric lights have dispelled the darkness of that riverside drive. Only in fog-time do the poor trees get any rest. And human life withers under abnormal stimulation. Nerve seems to be disturbed and mind affected by the marvellous developments in mechanical speed. In the hearts of many there is a feeling that they have to make the best of a fleeting opportunity, and they grind, grind, grind, without a thought of another meaning to life.

Yet a tired soul may be just as innocent as a tired body.

> "We are all
> Frail children of dust, and feeble as frail."

The wings of the eagle droop sometimes. Even the steel of the axe and razor exhibit symptoms of weariness and demand rest to continue to do their best work. We need the vacation periods; we need to slow up. Christ never talks of rest except to workers. There is a preparation for the day's work in the night's sleep. Labor and rest belong together. The trouble is many of us are mastered by the hurried life and cut off from the night to give to the day. And with many of us there is a danger—largely unsuspected and because of the over-

work and burdens—of our losing the thought which a day signifies. In the thought of how many people is Thanksgiving day now associated only as a day of football and turkeys? And that day, greatest of all days, marked by the notes of the angel chorus in ascending scale—"glory," "joy," "peace," "good-will"—stands for the one supreme, sublime fact that God cared enough for men and their love to reach down and help them up to him. Let this holiday season be one of rest and real joy, but let it inspire us to a truer devotion to God, a nobler service for humanity, a surer perfecting of our own manhood, and every loving deed that will do something to hasten the better day.

"O blessed day which giv'st the eternal life
To self and sense, and all the brute within;
Oh, come to us amid this war of life,
To hall and hovel, come! to all who toil
In senate, shop, or study! and to those
Ill-warned and sorely-tempted—
Come to them, blest and blessing Christmas day!

"Tell them once more the tale of Bethlehem,
The kneeling shepherds, and the Babe Divine,
And keep them men indeed, fair Christmas day!"

Editor's Easy Chair.

"Lights out!" Exit World's Fair. At midnight on December 1, the President of the world's greatest universal Exposition pressed the button that shut off the illumination, and the curtain dropped on the great civic drama, in which have been enacted a series of stirring and historic scenes, which have advanced the material and moral progress of mankind. As we confidently predicted before the Fair was held, St. Louis is a better city, Missouri a more advanced state, the great west a better known and more highly appreciated region, the United States a more respected and better understood government, the nations and peoples of the earth are closer together, and in more fraternal relations, science, art and religion are more highly appreciated, and the world is further on toward the goal of all civilization, because of the World's Fair which has just closed its gates to the world. In comparison with all this, the financial phase of the Fair is a very small matter, and yet it is gratifying to know that the Exposition has paid all its bills, and as World's Fairs go, has been a financial success. As to the much-feared reaction in St. Louis, which some timid citizens predicted, it is enough to say that there is more building going on now in the city than there was before the Fair. It was a happy thought to make the last day of the Fair "Francis day," in honor of the man who has done more than any other for the success of the great enterprise. In every way the close of the Fair was worthy of its history and achievements.

What has the World's Fair done for the cause for which the CHRISTIAN-EVANGELIST stands? It is safe to say that no year in the whole history of our movement has done so much to make its purpose and principles known to the world as the good year now drawing to its close. The World's Fair pavilion of the Disciples of Christ, located on one of the great thoroughfares of the World's Fair, with its scriptural mottoes on the front, and its inner hexagonal walls lined with an exhibit of our missionary societies, Benevolent Association. Church Extension and colleges, with pictures of many of our pioneers and leading men of to-day, and with tables loaded with our literature for free distribution, has scattered, far and wide, the seeds of knowledge as to what we are and what we propose to do, which will bear fruit for a generation to come. And then the great international convention, made possible by the World's Fair, was an object lesson so impressive and noteworthy as to attract the attention of the city and the hundreds of thousands of visitors within its gates, and of the whole country, and to leave an indelible impress on the public mind. Truly it has been a great year for us, and two of the wisest and most audacious enterprises in our history have mightily contributed to this end—the attempt, single-handed and alone, to make an exhibit of Christianity at the World's Fair, and the holding of our annual convention in the teeth of the world's greatest attractions—both successfully carried out.

And so it has come to pass that at the close of the present year we find ourselves in the best possible condition for a great forward movement all along the lines of our activity. The vision of the world's needs which the assembling of all nations within our borders, has brought before us, serves to give us a world-wide view of our mission. It would be strange if we did not have a wider outlook, and feel more deeply the weight of obligation which rests upon us to give the world a better exhibition than we have yet been able to do, of what we mean by New Testament Christianity. Already the bugles are sounding an advance movement in evangelism, and we feel safe in predicting an unprecedented ingathering into our churches the coming year. But not in evangelism alone should we advance. In order to the best success in spiritual recruiting there must be a deepening of the spiritual life of our members, to the end that a large per cent of our members be enlisted in, and prepared for, soul-winning, college endowment, education of our young people, missionary enthusiasm, care for the orphan and widow and our aged poor, zeal in training converts in Bible knowledge and in Christian service—these, too, must be a part of our advance movement if we are to hold the ground we gain. As the stream that is to turn the wheels of the mill is concentrated and deepened, so there must be a consecration of our powers to the special work God has called us to do, a closer contact with the source of all life and power. As clearly as God said to the children of Israel at the Red Sea, "Go forward!" he is now saying the same thing to the Disciples of Christ.

The holidays now approaching ought to be a season of sacred joy and domestic happiness—a time for strengthening the ties that bind us to "God, home and native land." Nothing that lowers our moral ideals or dissipates our energies in unworthy amusements or indulgencies will be in order. But whatsoever things are true, beautiful, good, honest, honorable and of good report, these may be thought on, admired and practiced with infinite profit. It will be a great gain when we have learned to make our holidays *holy days*, as well, abstaining from all excesses and cultivating the higher ranges of our being. Especially should these coming holidays be made to strengthen the home ties, which have so much to do with our happiness. Cheer the old folks and brighten their declining years. Amuse, entertain and instruct the children, and make them feel that home is the best place this earth contains. Remember the poor and seek to drive some shadows from their lives. So shall we be prepared for the celebration of our Savior's birth, at the Christmas tide.—These "Easy Chair" meditations are jotted down as we speed away westward to Denver, of which more later on.

Viaticum.

"Valete et Plaudite!"

Into the past!
With all thy colonnades, thy classic domes,
Thy fountains, where the sunbeams love to cast
Hues of the mystic arch, while downward foams
To the awaiting Peace of thy lagoon,
Thy roaring cataract! Alas, too soon
Fade thy rich palaces! The stately homes
Of states, the treasure houses of the arts,
The meeting place of factories and marts,
The showrooms of invention and of skill!
Well hast thou played the part thou cam'st to fill!
But now, with misty eyes, with aching hearts,
We watch thee sinking 'neath Time's western hill
Into the past!

Thus conquerors die!
Not the mere victors of one toughten field,
But empire-building sons of victory,
Whom no surpassing foe e'er brought to yield!
No fleck of cloud is on thy sunset sky,
No thorn upon the pillow of thy rest!
"Cream City," thou hast floated on the breast
Of milky memories of what East and West,
Old world and new, before thy day have done!
Forgetting nothing, and despising none,
Good have there been; we bow to thee, the best!
Bright stars have shone; we bend to thee, the sun!
Twilight nor night succeeds thy passing ray,
But "New St. Louis" speeds along her way
In the clear dawnlight of a mightier day.

—*H. T., in Globe-Democrat.*

Questions and Answers.

1. Were the Disciples converted before the crucifixion and resurrection of Christ?

2. Is sectarianism intemperance?

Yarmouth, Ia. NOBLE SMITH.

1. They were in process of conversion, but their faith was confirmed after they were witnesses of the crucifixion and resurrection, and after they received the Holy Spirit.

2. The terms are not interchangeable. The two words stand for different sins. They are alike in this, that they are works of the flesh and should be repented of.

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What is the duty of a preacher in the case of a prominent member of his congregation, who runs defiantly a drug store saloon, and when indicted by the grand jury, goes to court, confesses judgment, and pays his fine, but, assisted by a doctor, who writes the prescriptions for any who are thirsty, goes right on tippling?

PROHIBITIONIST.

The member should be labored with properly, in order to persuade him to desist from his unlawful and unchristian business, and in the event of his persistence in wrongdoing, he should be withdrawn from as an evil doer and a promoter of evil in the community.

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Notes and Comments.

The following paragraph is from Word and Works, a paper edited and published in this city by Dr. Irl R. Hicks. Brother Hicks is of the Methodist persuasion, but, in common with the public generally, was impressed with the significance of our great communion service, during our recent convention.

If the published statement is true, it is a noteworthy fact that the largest communion service ever held in the history of the church under one roof, was celebrated by the International Christian convention, on Sunday, October the 16th, in the great Coliseum in St. Louis. Even with the great, crushing, surging masses now thronging our World's Fair city, this statement in the morning papers seems to have deeply impressed the public mind. The King of kings and Lord of lords is still uppermost in the best sentiment and hope of the earth and such flood-tides as this great and solemn commemoration of his blessed sacrifice, are repeated prophecies of that triumphant consummation—that one "divine, far-off event toward which the whole creation moves."

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A writer in the Morning Star and Free Baptist, discussing the various overtures to union, has the following comment concerning the proposed union of that body with the Free Baptists:

The Disciples of Christ, also known as the church of Christ, and many of them using the term "Christian" as a denominational name, nicknamed "Campbellites," have asked us to consider the matter of union. They are a very aggressive people—too much so to suit other evangelical denominations who, justly or unjustly, accuse them of proselyting. They have no system of theology, but all who accept Jesus Christ as Savior, and confess him as such by immersion, are members. The significance of this confession depends much on the minister. With some the idea prevails that regeneration is simultaneous with baptism, if not identical with it. Many are really Free Baptists except in name. They would probably not consent to union with anybody that would not give up all distinctive names and adopt only one of the names which, it seems to us, should not be applied to a denomination as such. However, closer acquaintance and knowledge can do no harm.

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Concerning the foregoing, we remark as follows:

1. No one among us, we think, favors the use of the name Christian as a "denominational name." We claim no monopoly of the name. As it is often stated, "We are not the only Christians, but we are Christians only." We certainly have a right to be that. Every member of a family has a right to the common family name, though he has no right to monopolize it. He ought not to be deprived of the family name because some other members of the family prefer another. We prefer the term "churches of Christ" to the name "church of Christ."

2. We *are* "a very aggressive people," but we aim only to be aggressive against sin and all unrighteousness, including sectarian divisions which weaken and dishonor the church. What is termed "proselyting" is a result, simply, of setting forth the plea and basis of Christian union so that others fall in love with it and accept it.

3. The statement that "they have no system of theology," needs to be amended by adding, *which they desire to impose on others as conditions of fellowship* Every thinking man has his theology and the Disciples of Christ are not an exception, but they distinguish between theology and faith. Those who believe on Christ and submit themselves to his authority, are permitted to think for themselves, and while there is as much unanimity among them as among other people, this is not required as a term of fellowship.

4. No accredited minister among us holds that "regeneration is simultaneous with baptism, if not identical with it," when the term "regeneration" is used to signify the impartation of spiritual life. Disciples of Christ, as well as Free Baptists, hold that spiritual quickening, or a change of heart, is effected through faith, and is a condition precedent to baptism.

5. Disciples do not ask anybody to "adopt only one of the names." We would grant others what we claim for ourselves, the liberty to wear *any* name out of the many applied to Christ's followers in the New Testament, provided only, that we ought not to use such names in a denominational, that is to say in an *exclusive*, sense.

6. The writer quoted above does not exactly catch the idea of occupying an undenominational and catholic position. It would be as reasonable to object to any body of people conforming to the faith and practice of the New Testament, on the ground that denominations ought not to appropriate a faith and practice which belong to the church universal! What the Disciples of Christ are seeking to do, is to wear such names and to occupy such broad New Testament ground, that none of our brethren of other churches would have reason for refusing to unite with us, if they are satisfied with New Testament Christianity.

These suggestions are made in a very fraternal spirit to enable our Free Baptist friends the better to understand our purpose and spirit.

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Dr. Augustus Strong, president of Rochester Theological Seminary, in a recent address is quoted as follows concerning the relative increase of some of the religious bodies:

Compared with other denominations we find the following facts: The Congregational increase in the United States from 1870 to 1903 has been only 91.67 per cent, the Presbyterian increase 133.74 per cent, the Methodist increase 147.49 per cent, and the Disciple increase 248.81 per cent; our Baptist increase has been greater than any of these, namely, 254.38 per cent.

Dr. Strong has evidently gotten hold of some unreliable statistics as to the number of the Disciples of Christ in 1870. Our official statistician reports our number in 1870 to be 350,000, while in 1903 it was 1,233,000, a gain of 350 per cent. This, in itself, would not mean much, if there were not an even greater increase in contributions for missionary, educational and benevolent work, and along all lines of Christian activity. The Baptists have made a noble increase, and it is not to the discredit of their gain that a large part of it has been among the colored people of the South.

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It had come to our ears that some people, who did not like the attitude of one or two of our preachers in Chicago toward certain doctrinal and other questions, were attempting to make the whole of the Chicago churches suffer unless they publicly withdrew fellowship from these offending churches. The attempt was made along the lines of withdrawing appropriations from the general missionary work in that city. We are glad to find that this effort to smother the evangelistic campaign in Chicago has again been defeated, for, as we go to press, we learn that a committee appointed by the Chicago Christian missionary society, and consisting of four preachers and six prominent business men, has just met in conference with the board of the A. C. M. S. in Cincinnati, with the result that the appropriations to the Chicago mission treasury have been renewed.

New Strength for Common Tasks

By J. H. Jowett

"And immediately she arose and ministered unto them."—Luke 4:39.

Our Lord is the health-centre for the race. "In him was life." It is not that some life, in certain degree and quality, was found in him, but that life of every kind finds in him its source. "With thee is the fountain of life." We cannot find that anywhere else. We can no more find healthy life apart from the King than we can find heat independent of the sun. "It pleased God that in him should all the fulness dwell." Now this life-source can communicate its treasures to others, and they are communicated through the ministry of contagion. We come into touch with our Lord, and by the touch the health-force is conveyed. Let us mark the analogies in the material sphere. Here is the leper, bearing his loathsome disease, and banned from the society of his fellows. He draws near to the health-centre. "And Jesus touched him," and by that touch the forces of health routed the regiments of disease, and the leper became clean as a little child. It was even so with the blind man. "And Jesus anointed his eyes," and by that wonderful communion the ministry of the Godhead drove away the impeding scales from the eyes and the man received his sight. It is the same in the incident before us. Here is the woman fever-stricken and helpless. "And Jesus touched her," and before the power of that fellowship the fever left her. Sometimes the initiative appears to be taken by the children of need. Here is a woman bent and broken, threading her way through the dense and indifferent crowd. Now she is borne nearer to the Master, and now carried further away. But at one favorable drift of the crowd she comes near enough to the Lord to stretch out her hand and touch him. "Who touched me?" The disciples were amazed at the simplicity of the question, knowing that the multitude was pressing about him on every side. But Jesus knew that a touch had been given which had tapped the fountain! "Virtue hath gone out of me." Through the channels of that communion the woman had received invigoration which enabled her to stand erect and to walk with ease.

Now this contact comprises a two-fold approach, the human and the Divine. It implies the grasp of two hands, the healer and the healed. It necessitates the union of two wills, the man's and his Lord's. Here, again, the material analogies will help our thought. "Lord, if thou wilt!" Here is the projection of the human will, the approach from the side of men. "I will!" And here is the divine approach, the marvelous condescension of our God. "What wilt thou have me to do unto thee?" That is the approach of the Lord. "Lord, that I might receive my sight." Here is the approach of the man that is blind. And so I say the contact is composed of the unifying of two wills, the will of faith and the will of the redeeming Lord. Our spiritual health begins with the same contact. "We touch him in life's throng and press, and we are whole again." No matter what our disease may be, and how deep and established it be, through the power of this union it is driven away. "I will restore health unto thee." When we move our will toward the Lord we may have perfect confidence that he is inclined toward us, and through the mysterious union we become "partakers of the divine nature."

Health is sustained in the channels of service. When our health has been restored how shall we maintain it? No life can preserve its spiritual health which in any way seeks to be independent of the Lord. Those to whom the Lord imparts health are still dependent upon the Lord. But the health forces will now flow to us from him through the channels of service. That is so, I think, in the glory-land, among those who live in the immediate presence of God. Their holiness is maintained in service. "They serve him day and night." It is not all singing and harping in heaven! And I think that even the harping and the singing will be so arranged as to be ministers to communion. You can depend upon it we shall need one another there, only it will not be a painful need, and everybody will find their delight and health in serving one another. The "spirits of just men made perfect" are kept in their perfection through mutual ministry. But whether or not this be the principle prevalent in heaven, it is certainly the principle by which health is preserved on earth. "He that would be great among you, let him be your minister." And what did Jesus mean by "great"? Certainly he did not suggest the exalted and highly placed. Contents like these never entered the Master's interpretation of greatness. To be "great" in Jesus' usage of the word is to be morally and spiritually whole. I think, therefore, we may justly transpose his words, and read them in this wise—"He that would be healthy and robust among you let him be your minister." That is how we are to sustain our health; we are to find our strength in service. I think that here we come upon the most conspicuous blot in the character of Christian in "Pilgrim's Progress." Everybody is serving him; he is rarely serving anybody. He is not the happiest man, nor does he walk with perfect assurance and triumph. Melancholy often sits upon his shoulders, and he does not walk like a man in exuberant health. I think it is because he is not commonly found in the paths of service. Now Faithful is a healthier man because a more helpful man. He did not see the hobgoblins, nor hear the shrieking spirits that menaced and shouted in the ears of Christian. He was a healthier man, and these things did not come his way. The healthy life is a life of ministration, and the sooner we take to it the better. "*Immediately* she arose and ministered unto them." A man came into my vestry a little while ago who had just been won from the world, and regenerated by the grace of Christ. I pointed out to him that he must engage in a little service for the King. "Yes," he said, "but I must just feed for a time!" That is a very commonly accepted way, but it is not the appointed way. We get by giving, we feed by feeding. "I have meat to eat that ye know not of." Where had the Master found that food? He had been feeding the poor, fallen woman at the well, and while he fed her soul his own was restored. "When thou art converted, strengthen thy brethren," and while thou art strengthening thy brother thine own strength shall be preserved. "She arose and ministered unto them."

Our field of service must first be sought in the need that is most immediate. Peter's wife's mother began with the humdrum work of the home. Now the first temptation in the converted life is to despise the commonplace. The devil may say to you, now that you are re-born, "You must be a missionary," while all the time the Lord is pointing to a bit of needy work at your own feet. The devil gets your mind set upon Africa, and you ignore your own city; you begin to look for a big sphere, and you ignore your own house. There is nothing more insidious than the temptation to take our eyes away from the immediate need and to wait for an imaginary one. The woman of my text began her ministry in her own house, and that is where we must begin. Is there nothing to sweeten there, to illumine there, to beautify there? We are forever "seeking for some great thing to do," and there is a bit of duty lying at our feet which needs to be burnished into acceptable brightness. How is it in your workshop? Is there a Jesus-finish about your work? Is there a Jesus-fragrance about your relationships with your fellow-workers? You say you wish to go to the foreign field; suppose your workshop were a bit of India, how are you getting on with the work? Have you the love-girdle on? Or is the devil saying to you, "You will not want the love-girdle until you are in India"? "Arise and minister." I know a woman who was brought out of darkness into light, and out of bondage into the liberty of the Lord.

(*Continued on page 1583.*)

How to Raise Money

By R. H. Lampkin

If this article solves this problem it will be very near the *one* "long felt want." And why is this eternal question ever before us and never settled? It is not a problem like "how to make money," though it is sometimes thought to be synonymous, if investments of time, money, and influence in certain ways and means are worth anything. Many a good business man could give us the general principles of money-making so that as many men as there are church assemblies could be successful in money-making. But it is not a question like this, for there are but few men and women of to-day who cannot make money, and at least the larger majority of heads of families are making money every day and year for support. But it is a question about this very money they can make and have made. What is involved seems to be a mere coincidence in the development of religious work, a raising of money just barely sufficient to meet the contingencies—a parasite preying upon the antecedent circumstances to the death of the fortuitous combination. The plain case of needing money in one way or another to carry on every gospel enterprise, and the how to raise it but an accidental and unwelcome result, to be met as one meets the custom of giving bridal presents or returning formal calls.

Some very good things have been said and written showing the shameless disgrace, not to say revolution and disintegration, that would be the lot of any earthly kingdom or government which would resort to methods like those pursued in the kingdom on earth to meet its conduct of government; but who would want to live in heaven itself if the motives by which we play or are played upon would be the ones employed to maintain its integrity?

"Raising money" is a twin brother to "taking a collection," raising and taking having the same facetious bearing and effects upon the individuals subject to these operations. And these two are the same predominant ideas of securing money for religious enterprises.

Now if we are going to discuss principles it will not be necessary to drop from the genus to species, and we shall not undertake to enumerate either plans or peoples which and who are all too numerous as object lessons. It is not a time to impugn the motives of any who have beheld the great and crying needs of the work and with quickened zeal and purpose have resolutely set themselves to the task, nor is it either a time to uncover the weakness of those who seem to need such appeals to move them to give up what they have unjustly withheld, but it is a time, and it is pregnant with portending marks, to rub the sleep from our eyes and see what is written upon the wall of the banquet hall of our prosperity—"Weighed in the balances and found wanting."

The condemnation is all too plain, the camp of God's Israel cannot stand against her enemies as long as the "Achan spirit" rests upon her sons, and we will hide the stuff in our tents while the whole land is before us to be taken. The need is there and "the stuff," but we have thrown the latter out of the balance of God's truth, and it is we and we only, that is wanting. The work is Jehovah's, and "is not God's way equal?" Men will have to quit "making God a liar" for he has borne witness in these matters as well as to his Son, and we have simply "not believed in the witness which he hath borne." The injustice the church and the word has suffered from this denial is the crying shame of Christendom, and yet the pettifogging and subterfuge of "how to raise money" is allowed to go on.

God's law is just as fixed and as plain for financing his kingdom as for entering it, and there is just as much *grace* in the former as the latter, and not one whit less *law* than grace in either. What do all the parables mean that Jesus spoke concerning the growth of the kingdom if they do not involve every essential in that growth? The sower sows, and the good ground yields "thirty, sixty, an hundred fold." The mustard seed becomes a tree, a shelter for the birds. You can raise money just as you raise wheat, and you can make no improvement upon the word, which is the seed, and if there is no seed wheat in the word for such purposes it is because there never was, is not now, and never shall be any need to raise money.

It is possible to conceive of generosity being left to an appreciation of God's grace, and the fruits of an inferential gratitude to come therefrom, but the question of financing the kingdom is the substratum of such generosity and fruits, and without which they would be so rare as to be the exception rather than the rule, and nothing so essential to the world's great need as the gospel could be free from rule or law and left to exceptions. The admonition of the Apostle Paul in another matter, "Let all things be done decently and in order," should cause us to think and study this question more seriously, for there is neither decency nor order under the present system.

It is certain beyond the possibility of denial, that the early church could never have shown such fruits of liberality had there been no seed from which it could grow, and until the present negative assumption that "grace is the law" shall yield commensurate fruits, can it be denied. There will never be any permanent change for the better until our religious teachers and preachers and papers give us something more than "a lot of generalities which do not have even the merit of being glittering." How any student of religious economics can have failed to see where the issue lies is one of the most confounding of errors. It is the common belief that we are left utterly helpless upon this sea of difficulties with neither chart nor compass, and if there is any comfort for such a hapless mariner in the misapplied statement, "We are under grace and not under law," then we ought to be comforted, for it must be only an imagination and not a real difficulty.

Young men are entering the ministry every year with this vague and unscriptural notion, and the people are growing up in ignorance, and what is worse than ignorance—greed and covetousness—and the church drags herself along, trailing her garments in the dust that should be found only upon the beggar and the mendicant.

In reference to this subject the CHRISTIAN-EVANGELIST said some time since that this subject "needs to be thoroughly restudied by a large majority of the church, *if indeed it can be said we have ever studied it.*" Never were truer words spoken. Let the subject be studied and let our teachers give to the young men who are entering the ministry something more definite than that we "owe everything to God in general, but nothing in particular; that the time of payment, manner of payment, and even the amount of payment of whatever we owe, or think we owe, or somebody else tells us we owe, is left entirely to our natural disposition to benevolence or stinginess or to our moods and caprices."

There is a divinely given and specific law upon this subject. It is the tithe. It is the law commensurate with every demand made upon it under any dispensation in the fundamentals of the kingdom's temporal existence. Neither reason, nor influence, nor exegesis has as yet shown one iota of reason for its abrogation, but the cumulative evidence of the New Testament in the grace of giving clearly shows, and so experience and observation, that without it such preponderance of testimony could have had no foundation to build upon.

Thousands are seeing this law of God and following its leading toward real Christian liberality. Isms demand it and thrive upon the fat of the land, while Protestantism falls fifty millions short and denies both the amount and the grace of such a law. Opposition is strong against it, deeply intrenched behind sordidness, covetousness and avarice. But this neglected truth will again assume, and the time is coming when the Master will come into his own, after that he shall have driven from the temple of his body those who traffic in "raising money."

Wolcott, Indiana.

The Golden Bridge

By William Durban

A new eirenicon is surely in prospect. I have had occasion several times in these letters to mention the sayings and doings of the two men who are generally regarded as the greatest scientific thinkers of the age. I refer to Lord Kelvin, formerly known as Sir William Thompson, and Sir Oliver Lodge, the principal of the now famous scientific institution, Birmingham university. If I now again make mention of Sir Oliver Lodge, it is because he has just been coming to the front in a most significant demonstration which has made a sensation in both the religious and the scientific worlds. He has been doing a momentous thing for this generation, such as must immensely affect the course of events. I first became familiar with the name of Sir Oliver Lodge when he was a professor of electrical science at Liverpool technical college, twelve years ago. At that time I amused myself in some of my recreative studies by reading his epoch-making work on electricity, in which he proved that electricity is ether in manifestation. His theory was, of course, not absolutely new, but it was he who furnished the final demonstration of its validity. His book was a refreshing change from theological reading, and was also a most valuable reinforcement of one's ideas on nature as illustrating the presence of a divine, designing mind, at the time when Darwinian and Spencerian ideas were being exaggerated by Drummond and others. Sir Oliver Lodge was then feeling his way to the conclusions which he is now so powerfully presenting in his capacity as the head of the greatest center in this country of scientific education.

The Two Beliefs.

Thousands of thoughtful people have been deeply impressed, first by Sir Oliver Lodge's recent controversy with Haeckel and his followers, and now by his lecture on science and religion, delivered at the end of October to students and friends in the Midland institute, Birmingham. This was a public utterance, outsiders being freely admitted, though it was given in a presidential capacity. It was a sequel to the address delivered a week previous on the conclusions of Haeckel, set forth and very widely circulated in that Jena professor's "Riddle of the Universe," to which I have, in a former article, drawn special attention. Haeckel's theory of monism is chiefly interesting for its denial of the existence of God and the hope of immortality, which negation professes to be based on pure science. Now the world is startled by the direct challenge of Haeckel by a man of science of equal eminence, that challenge being offered on scientific grounds alone. Sir Oliver Lodge, instead of quietly remaining in his laboratory and his lecture room, has promptly stepped forth to maintain that there is a soul in the universe.

The Birmingham scientist maintains that at this juncture two chief issues to be considered are thus to be formulated:

1. Are we to believe in irrefragable law?

2. Are we to believe in spiritual guidance?

"If we accept the first of these issues," says Sir Oliver, "we accept an orderly and systematic universe with no arbitrary cataclysms and no breaks in its essential continuity. Catastrophes occur, but they occur in the regular course of events, they are not brought about by capricious and lawless agencies. They are a part of the entire cosmos, regulated on the principle of unity and uniformity, though to the dwellers in any time and place from whose sense most of the cosmos is hidden, they may appear to be sudden and portentous dislocations of natural order.

"So much," proceeds this philosopher, "is granted, if we accept the first of the above issues. If we accept the second, we accept a purposeful and directed universe, carrying on its evolutionary processes from an inevitable past into an anticipated future with a definite aim, not left to the random control of inorganic forces like a motor-car which had lost its driver, but permeated through by mind, by intention, by foresight, by will. Not mere energy, but constantly directed energy—the energy being controlled by something which is not energy nor akin to energy, something which is immanent in the universe, and is akin to life and mind."

The Infidel Alternative.

This great authority goes on to declare that the alternative to these beliefs is a universe of random chance and capricious disorder, not a cosmos or universe at all—a multiverse rather. And as we all hold to one or the other of these two beliefs, unless we think on the lines of absolute absurdity, he asks, can we hold to both? "My present mission," says he, "is to urge that the two beliefs are not inconsistent with each other, and that we may and should contemplate and gradually feel our way towards accepting both. (1) We must realize that the whole is a single, undeviating, law-saturated cosmos. (2) But we must also realize that the whole consists not of matter and motion alone, nor yet of spirit and will alone, but of both and all. We must go even yet farther and enormously enlarge our conception of what the whole contains. It is not likely that we are the only or the highest intelligent agents in the whole wide universe, nor yet that we possess faculties and powers denied to all else. Nor is it likely that our own activity will always be as limited as it is now."

The New Philosophy.

May I not feel justified in saying, in the light of these dicta by a recognized master in the sphere of modern science, that we are entering on a new and better era—an epoch of reaction after the reckless agnostic destructionism which in Bradlaugh and Ingersoll assumed the phase of scurrilous sarcasm, in Spencer and Huxley assumed the attitude of a refined and supercilious superiority, and in Haeckel and Blatchford has taken refuge in the icy sea of materialism, under the fantastic notion of monism, or the theory that there is but one single fundamental reality in the universe, whose appearances we see in an infinity of diversity? The new philosophy will not be monist but dualist, and Sir Oliver Lodge is its prophet. The whole tendency of his addresses and essays leads to the sublime conception that what we think of as God may be the soul of the universe, bestowing upon it its own eternal life and manifesting itself in infinite activities, just as the soul, the spirit, the anima of man, controls and vivifies every organ and every action of his body. There is a glorious dualism in oneness. Haeckel cannot find the life, the soul, by physical analysis, and therefore he blindly and dogmatically asserts that it is non-existent.

The Value of this Testimony.

Sir Oliver Lodge, in dealing with the problem of the origin of life on this planet is exceedingly explicit. He declares that there is no doubt that the earth was once a hot and molten sterile globe. As it is now the abode of an immense variety of living organic nature, how did that life arise? He does not believe that it can have arisen as an unexpected outcome of the ordinary course of nature, a development naturally following upon the formation of extremely complex molecular aggregates—protoplasm and the like—as the earth cooled. But it must, he maintains, be regarded as due to the direct fiat of the eternal.

What is the value of this conclusion by a foremost scientist and philosopher? The opposition which theologians of every school of theology have offered to the philosophical assumptions of Hegel is discounted by its own inevitableness. It was a thing, of course, to be assumed as certain that the churches would scout his theories, and even where the Christian critics discarded the appeal to authority, and relied upon reason only for their arguments, it was felt to be impossible that they could have entered the controversial arena with an open

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THE SIMPLE LIFE As Seen from the Dome

By F. D. POWER

We have had with us the champion of simplicity. He is a plain, French preacher, who seems to take well to our complex life. President Roosevelt, the author of the "Strenuous Life," and supposed example of strenuous living, gives Mr. Wagner special endorsement; and as Gladstone's review of Robert Elsmere gave Mrs. Ward her biggest advertisement, the President's introduction of Rev. Charles Wagner gives the author of "The Simple Life" an excellent send-off with the American people. He can not lecture, and his English will not pass muster, but folks will go to hear him, and Wagnerism will be the fad of the hour. Cheap editions of his book are seen everywhere, metropolitan newspapers are running it in Sunday installments, eminent divines are "tumbling over themselves" to give their estimate of his teachings, and with "strenuous simplicity" we are taking in the man, and swallowing his criticisms of our American manners, and rushing him as we do business generally at the old stand. It is with "Hip—hip—hurrah!" that we deal with our foreigners, whether it is with our bronze Frederick the Great or our flesh and blood Pastor Wagner. We have known everything that he teaches long ago. He is a sort of pocket edition of Seneca or Marcus Aurelius. His "Simple Life," "Youth," "The Soul of Things," and "By the Fireside," are excellent philosophy, if not evangelical religion. He has really struck a much-needed chord, and is worthy of a hearing. We would not be worthy of our reputation, however, did we not receive him with a whoop and hustle, and deal with him as we have done with the roller skate and the sixteen-fifteen puzzle and the century run. We would not be genuine Americans did we not treat "The Simple Life" as we have "The Crisis" and "To Have and to Hold," "When Knighthood Was in Flower," and the rest of the ten cent novels for which we pay one dollar and a half and run up into a circulation of hundreds of thousands.

As to the book, it starts with a chapter on "Our Complex Life," and has a picture of a wedding to begin with. Everybody knows how fussy a thing a wedding is as a rule, and yet people get lots of comfort out of a wedding and even the fussiness of the function is not without its charm. Mercifully, there is grandmother's room. Grandmother is verging on eighty. She has calm assurance, sits in her arm chair, supposedly knits, enjoys the silence, and the flood of affairs, surging through the house, ebbs at her door. "Poor children," she says, "you are worn out! Rest a little and belong to each other. All these things count for nothing. Don't let them absorb you, it isn't worth while. Decidedly, my dears, the world is growing too complex; and it does not make people happier—quite the contrary."

Of course grandmother is quiet: she is eighty, and she has had her time; and it is safe to say when grandmother was married they were as fussy as young people in this generation, with their perukes, and knickerbockers, and farthingales, and minuets, and so on. These things go back to Cana. We read of them in the case of Samson, and even Jacob. But grandmamma's opinion is our text, and applied to "the man of modern times," and our author ventures to say: "Nothing is simple any longer; neither thought nor action; not pleasure, not even dying."

He treats the "Essence of Simplicity," and thus defines it: "Simplicity is a state of the mind. It dwells in the main intention of our lives. A man is simple when his chief care is the wish to be what he ought to be, that is honestly and naturally human. And this is neither so easy nor so impossible as one might think. At bottom, it consists in putting our acts and aspirations in accordance with the law of our being, and consequently with the eternal intention which willed that we should be at all. Let a flower be a flower, a swallow a swallow, a rock a rock, and let a man be a man, and not a fox, a hare, a hog, or a bird of prey: this is the sum of the whole matter."

Then in a really luminous, suggestive, wise and Christian way, Pastor Wagner treats his theme in chapters on Simplicity of Thought, Simplicity of Speech, Simple Duty, Simple Needs, Simple Pleasures, The Mercenary Spirit and Simplicity, Notoriety and the Inglorious Good, The World and the Life of the Home, Simple Beauty, Pride and Simplicity in the Intercourse of Men, and The Education for Simplicity. It is a very sweet gospel for the times. It is written in the style of Karr's "Tour of My Garden." No one can fail to be helped by its philosophy. "I have been listening to what life says," he tells us, "and have recorded, as I heard them, some of the truths that resound in every square."

> *In its dreams man's ambition embraces vast limits, but it is rarely given us to achieve great things, and even then a quick and sure success always rests in a groundwork of patient preparation. Fidelity in small things is at the base of every great achievement. We too often forget this, and yet no truth needs more to be kept in mind, particularly in the troubled eras of history and in the crises of individual life. In shipwreck a splintered beam, an oar, any scrap of wreckage saves us. On the tumbling waves of life, when everything seems shattered to fragments, let us not forget that a single one of these poor bits may become our plank of safety.—Charles Wagner, in "The Simple Life."*

Take his treatment of Duty. "The essential thing is to fulfill our simple duties, and exercise elementary justice. Fidelity in small things is at the base of every great achievement. The future sometimes rests in a single life as truly as life sometimes hangs by a thread. The plain duty is the near duty. People burn with ardor for humanity, for the public good, for righting distant wrongs; they walk through life, their eyes fixed on marvelous sights along the horizon, treading meanwhile on the feet of passers-by, or jostling them without being aware of their existence. To certain wives their husbands are strangers, and conversely. There are parents who do not know their children. Many children do not know their parents. First, then, be of your own country, your own city, your own home, your own church, your own workshop; then, if you can, set out from this to go beyond it." So he reasons of the life that is simple and sane.

Take his discussion of "Notoriety and the Inglorious Good." I know few people that do not need to study that chapter. "One of the chief puerilities of our time is the love of advertisement. To emerge from obscurity, to be in the public eye, to make oneself talked of—some people are so consumed with this desire, that we are justified in declaring them attacked with an itch for publicity. The incendiary Erostratus has made numerous disciples. One sometimes wonders if society will not end by transforming itself into a great fair, with each one beating his drum in front of his tent." Then his plea for quiet activities, and his tribute to nature, and to the unknown workers, to old maids, to the rich, to the plain people of Paris, to the good that hides away while the evil flaunts itself. "The treasure of humanity is its hidden goodness."

That a voice like this is needed we can not doubt. Paul spoke in a similar strain to the Corinthian Christians. A chapter on simplicity in religion was necessary to the book's completeness. The essence of holiness, of the gospel, of the higher life is simplicity. We need more of the spirit of the little one at its mother's knee saying, "Now I lay me down to sleep"; more of the spirit of Guthrie when, dying, he asked, "Sing me a bairn's hymn." With the coming Christmas time let us set the Child in our midst.

On the Trail*

BY RALPH CONNOR

"That's the trail. Loon Lake lies yonder."

Shock's Convener, who had charge for his church of this district, stood by the buck-board wheel pointing southwest. He was a man about middle life, rather short but well set up, with a strong, honest face, tanned and bearded, redeemed abundantly from commonness by the eye, deep blue and fearless, that spoke of the genius in the soul. It was a kindly face withal, and with humor lurking about the eyes and mouth. During the day and night spent with him Shock had come to feel that in this man there was anchorage for any who might feel themselves adrift, and somehow the great West, with its long leagues of empty prairie through which he had passed, traveling by the slow progress of construction trains, would now seem a little less empty because of this man. Between the new field toward which this trail led and the home and folk in the far East there would always be this man who would know him, and would sometimes be thinking of him. The thought heartened Shock more than a little.

"That's the trail," repeated the Convener; "follow that; it will lead you to your home."

"Home!" thought Shock with a tug at his heart and a queer little smile on his face.

"Yes, a man's home is where his heart is; and his heart is where his work lies."

Shock glanced quickly at the man's tanned face. Did he suspect, Shock wondered, the homesickness and the longing in his heart?

Last night, as they had sat together in late talk, he had drawn from Shock with cunning skill (those who knew him would recognize the trick) the picture of his new missionary's home, and had interpreted aright the thrill in the voice that told of the old lady left behind. But now, as Shock glanced at his Convener's face, there was nothing to indicate any hidden meaning in his words. The speaker's eyes were far down the trail that wound like a wavering white ribbon over the yellow-green billows of prairie that reached to the horizon before and up to the great mountains on the right.

"Twenty miles will bring you to Spruce Creek stopping-place; twenty miles more and you are at Big River—not so very big either. You will see there a little school and beside it, on the left, a little house—you might call it a shack, but we make the most of things out here. That's Mr. McIntyre's manse, and proud of it they all are, I can tell you. You will stay with him over night—a fine fellow you will find him, a Nova Scotian, very silent; and better than himself is the little brave woman he has for a wife; a really superior woman. I sometimes wonder—but never mind, for people doubtless wonder at our wives: one can never get at the bottom of the mystery why some women do it. They will see you on your way. Up to this time he was the last man we had in that direction. Now you are our outpost—a distinction I envy you."

The Convener's blue eye was alight with enthusiasm. The call of the new land was ever ringing in his heart, and the sound of the strife at the front in his ear.

Unconsciously Shock drew in a long breath, the homesickness and heart-longing gave back before the spirit of high courage and enterprise which breathed through the words of the little man beside him, whose fame was in all the Western church.

"Up these valleys somewhere," continued the Convener, waving his hands towards the southern sky-line, "are the men—the ranchers and cow-boys I told you of last night. Some good men, and some of them devils—men good by nature, devils by circumstance, poor fellows. They won't want you, perhaps, but they need you badly. And the church wants them, and"—after a little pause—"God wants them."

The Convener paused, still looking at the distant flowing hills. Then he turned to Shock and said solemnly, "We look to you to get them."

Shock gasped. "To me! to get them!"

"Yes, that's what we expect. Why! do you remember the old chap I told you about—that old prospector who lives at Loon Lake?—you will come across him, unless he has gone to the mountains. For thirteen years that man has hunted the gulches for mines. There are your mines," waving his hand again, "and you are our prospector. Dig them up. Good-bye. God bless you. Report to me in six months."

The Convener looked at his fingers after Shock had left, spreading them apart. "Well, what that chap grips he'll hold until he wants to let it go," he said to himself, wrinkling his face into a curious smile.

Now and then as he walked along the trail he turned and looked after the buckboard heading toward the southern horizon, but never once did his missionary look back.

"I think he will do. He made a mess of my service last night, but I suppose he was rattled, and then no one could be more disgusted than he, which is not a bad sign. His heart's all right, and he will work, but he's slow. He's undoubtedly slow. Those fellows will give him a time, I fear," and again the Convener smiled to himself. As he came to the brow of the hill, where the trail dipped into the river bottom in which the little town lay that constituted the nucleus of his parish, he paused and, once more turning, looked after the diminishing buckboard. "He won't look back, eh! All right, my man. I like you better for it. It must have been a hard pull to leave that dear old lady behind. He might bring her out. There are just the two of them. Well, we will see. It's pretty close shaving."

He was thinking of the threatened cut in the already meager salaries of his missionaries, rendered necessary by the disproportion between the growth of the funds and the expansion of the work.

"It's a shame, too," he said, turning and looking once more after Shock in case there should be a final signal of farewell, which he would be sorry to miss.

"They're evidently everything to each other." But it was an old problem with the Convener, whose solution lay not with him, but with the church that sent him out to do this work.

Meantime Shock's eyes were upon the trail, and his heart was ringing with that last word of his Convener. "We expect you to get them. You are our prospector, dig them up." As he thought of the work that lay before him, and of all he was expected to achieve, his heart sank. These wild, independent men of the West were not at all like the degraded men of the ward, fawning or sullen, who had been his former and only parishioners. A horrible fear had been growing upon him ever since his failure, as he considered it, with the Convener's congregation the night before. It helped him not at all to remember the kindly words of encouragement spoken by the Convener, nor the sympathy that showed in his wife's voice and manner. "They felt sorry for me," he groaned aloud. He set his jaws hard, as men had seen him when going into a scrim on the football field. "I'll do my best whatever," he said aloud, looking before him at the waving horizon; "a man can only fail. But surely I can help some poor chap out yonder." His eyes followed the waving foot-hill line till they rested on the mighty masses of the Rockies. "Ay,"

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*"The Prospector" is the title of Mr. Ralph Connor's new story which is published by the Fleming H. Revell Co. The story is one of deep interest and the chapter which we print is a good specimen of its style. Incidentally we may remark that the book is stronger from a literary standpoint than Dr. Gordon's earlier volumes. It is an epic of the home mission field, and its hero, from a leader of foot-ball scrimmages becomes a rugged prospector for souls in the wild frontier country. "Shock," as he is called, is a real creation. It is in his blood to do daring deeds, and what he suffered and what he accomplished is graphically set forth in a way that will be greatly enjoyed by all who have read the "Black Rock" and "The Sky Pilot." We cordially commend this volume to our readers.

he said with a start, dropping into his mother's speech, "there they are, 'the hills from whence cometh my help.' Surely, I do not think he would send me out here to fail."

There they lay, that mighty wrinkling of Mother Earth's old face, huge, jagged masses of grey rock, patched here and there, and finally capped with white where they pierced the blue. Up to their base ran the lumbering foot-hills, and still further up the grey sides, like attacking columns, the dark daring pines swarmed in massed battalions; then, where ravines gave them footing, in regiments, then in outpost pickets, and last of all in lonely rigid sentinels. But far above the loneliest sentinel pine, cold, white, serene, shone the peaks. The Highland blood in Shock's veins stirred to the call of the hills. Glancing around to make sure he was quite alone—he had almost never been where he could be quite sure that he would not be heard—Shock raised his voice in a shout, again, and, expanding his lungs to the full, once again. How small his voice seemed, how puny his strength, how brief his life, in the presence of those silent, mighty, ancient ranges with their hoary faces and snowy heads. Awed by their solemn silence, and by the thought of their ancient, eternal, unchanging endurance, he repeated to himself in a low tone the words of the ancient Psalm:

"Lord, Thou hast been our dwelling-place,
In generations all,
Before Thou ever hadst brought forth
The mountains, great or small!"

How exalting are the mountains and how humbling! How lonely and how comforting! How awesome and how kindly! How relentless and how sympathetic! Reflecting every mood of man, they add somewhat to his nobler stature and diminish somewhat his ignobler self. To all true appeal they give back answer, but to the heart regarding iniquity, like God, they make no response. They never obtrude themselves, but they smile upon his joys, and in his sorrow offer silent sympathy, and ever as God's messengers they bid him remember that with all their mass man is mightier than they, that when the slow march of the pines shall have trod down their might's dust, still with the dew of eternal youth fresh upon his brow will he be with God.

Then and there in Shock's heart there sprang up a kindly feeling for the mountains that through all his varying experiences never left him. They were always there, steadfastly watchful by day like the eye of God, and at night while he slept keeping unslumbering guard like Jehovah himself. All day as he drove up the interminable slopes and down again, the mountains kept company with him, as friends might. So much so that he caught himself, more than once after moments of absorption, glancing up at them with hasty penitence. He had forgotten them, but unoffended they had been watching and waiting for him.

A little after noon Shock found the trail turn in toward a long, log, low-roofed building, which seemed to have been erected in sections, with an irregular group of sod-roofed out-houses clustering about.

An old man lounged against the jamb of the open door.

"Good day," said Shock politely.

The old man looked him over for a moment or two and then answered as if making a concession of some importance, "Good day, *good* day! From town? Want to eat?"

A glance through the door, showing the remains of dinner on a table, determined Shock. "No, I guess I'll push on."

"All right," said the old man, his tone suggesting that while it was a matter of supreme indifference to him, to Shock it might be a somewhat serious concern to neglect to eat in his house.

"This is Spruce Creek?" enquired Shock.

"Yes, I believe that's what they call it," said the old man with slow deliberation, adding, after a few moments silence, "because there ain't no spruces here."

Shock gave the expected laugh with such heartiness that the old man deigned to take some little interest in him.

"Cattle?" he enquired.

"No."

"Sport?"

"Well, a little, perhaps."

"Oh! Prospectin', eh? Well, land's pretty well taken up in this vicinity, I guess."

To this old man there were no other interests in life beyond cattle, sport, and prospecting that could account for the stranger's presence in this region.

"Yes," laughed Shock, "prospecting in a way, too."

The old man was obviously puzzled.

"Well," he ventured, "come inside, anyway. Pretty chilly wind that for April. Come right in!"

Shock stepped in. The old man drew nearer to him.

"Pain-killer or lime-juice?" he enquired in an insinuating voice.

"What?" said Shock.

"Pain-killer or lime-juice?" winking and lowering his voice to a confidential tone.

"Well, as I haven't got any pain I guess I'll take a little lime-juice," replied Shock.

The old man gave him another wink, long and slow, went to the corner of the room, pushed back a table, pulled up a board from the floor, and extracted a bottle.

"You's got to be mighty careful," he said. "Them blank police fellers, instead of attending to their business, nose round till a feller can't take no rest at night."

He went to a shelf that stood behind the plank that did for a counter, took down two glasses, and filled them up.

"There," he said with great satisfaction, "you'll find that's no back-yard brew."

Shock slowly lifted the glass and smelt it. "Why, it's whisky!" he said in a surprised tone.

"Ha! ha!" burst out the old man. "You're a dandy; that's what it is at home."

He was delighted with his guest's fine touch of humor. Shock hesitated a moment or two, looking down at the whisky in the glass before him.

"How much?" he said at length.

"Oh, we'll make that fifty cents to you," said the old man carelessly.

Shock put down the money, lifted his glass slowly, carried it to the door and threw the contents outside.

"Hold on there! What the blank, blank do you mean?" The old man was over the counter with a bound.

"It was mine," said Shock quietly.

"Yours!" shouted the old man, beside himself with rage. "I ain't goin' to stand no such insult as that."

"Insult!"

"What's the matter with that whisky?"

"All right as far as I know, but I wanted lime-juice."

"Lime-juice!" The old man's amazement somewhat subdued his anger. "Lime-juice! Well, I'll be blanked!"

"That's what I asked for," replied Shock good-naturedly.

"Lime-juice!" repeated the old man. "But what in blank, blank did you throw it out for?"

"Why, what else could I do with it?"

"What else? See here, stranger, the hull population of this entire vicinity isn't more than twenty-five persons, but every last one of 'em twenty-five 'ud told you what to do with it. Why didn't you give it to me?"

"Why," said Shock in a surprised tone, "I don't know the ways of your country, but where I come from we don't take any man's leavings."

This was new light upon the subject for the old man.

"Well, now, see here, young man, if ever you're in doubt again about a glass of whisky like that one there, you just remark to yourself that while there may be a few things you might do with it, there's just one you can't. There's only one spot for whisky, and that's inside some fellow that knows something. Heavens and earth! Didn't know what to do with it, eh?"

He peered curiously into Shock's face as if he found him an interesting study.

"No," said Shock seriously, "you see, I couldn't drink it—never did in my life."

The old man drew nearer to him. "Say," touching him with his forefinger on the chest, "if I could only be sure you'd keep fresh I'd put you in a case. They'd come a mighty long

way in this country to see you, you bet."

Bill Lee's anger and disgust were giving place to curosity.

"What are you, anyway?" he enquired.

"Well, my boss told me to-day I was a prospector." Shock's mind reverted, as he spoke, to that last conversation with his Convener.

"Prospector," echoed the old man. "What for, land, coal?"

"No, men."

"What?" The old man looked as if he could not have heard aright.

"Men," said Shock again simply and earnestly.

Bill was hopelessly puzzled. He tried to get at it another way.

"What's your Company?" he enquired. "I mean who are you working for?"

Before answering Shock paused, looking far past Bill down the trail and then said solemnly, "God."

Bill started back from his companion with a gasp of surprise. Was the man mad? Putting the incident of the whisky and this answer of his together, he might well be.

"Yes," said Shock, withdrawing his eyes from the trail and facing Bill squarely. "That's my business. I am after men." He drew from his pocket a small Bible and read, "Follow me and I will make you fishers of men."

When Bill saw the Bible he looked relieved, but rather disgusted.

"Oh, I git you now! You're a preacher, eh?"

"Well," said Shock in a tone almost confidential, "I'll tell you I'm not much of a preacher. I don't think I'm cut out for that, somehow." Here Bill brightened slightly. "I tried last night in town," continued Shock, "and it was pretty bad. I don't know who had the worst of it, the congregation or myself. But it was bad."

"Thinkin' of quittin'?" Bill asked almost eagerly. "Because if you are, I know a good job for a fellow of your build and make."

"No, I can't quit. I have got to go on." Bill's face fell. "And perhaps I can make up in some other ways. I may be able to help some fellows a bit." The sincerity and humble earnestness of Shock's tone quite softened Bill's heart.

"Well, there's lots of 'em need it," he said in his gruff voice. "There's the blankest lot of fools on these ranches you ever seen."

Shock became alert. He was on the track of business.

"What's wrong with them?" he enquired.

"Wrong? Why, they ain't got no sense. They stock up with cattle, horses, and outfit to beat creation, and then let the whole thing go to blazes."

"What's the matter with them?" persisted Shock. "Are they lazy?"

"Lazy! not a hair. But when they get together over a barrel of beer or a keg of whisky they are like a lot of hogs in a swill trough, and they won't quit while they kin stand. That's no way for a man to drink!" continued Bill in deep disgust.

"Why, is not this a Prohibition country?"

"Oh! Prohibition be blanked! When any man kin get a permit for all he wants to use, besides all that the whisky men bring in, what's the good of Prohibition?"

"I see," said Shock. "Poor chaps. It must be pretty slow for them here."

"Slow!" exclaimed Bill. "That ain't no reason for a man's bein' a fool. I ain't no saint, but I know when to quit."

"Well, you're lucky," said Shock. "Because I have seen lots of men that don't, and they're the fellows that need a little help, don't you think so?"

Bill squirmed a little uneasily.

"You can't keep an eye on all the fools unless you round 'em up in corral," he grunted.

"No. But a man can keep from thinking more of a little tickling in his stomach than he does of the life of his fellowman."

"Well, what I say is," replied Bill, "every fellow's got to look after himself."

"Yes," agreed Shock, "and a little after the other fellows, too. If a man is sick——"

"Oh! now you're speakin'," interrupted Bill eagerly. "Why, certainly."

"Or if he is not very strong."

"Why, of course."

"Now, don't you think," said Shock very earnestly, "that kicking a man along that is already sliding toward a precipice is pretty mean business, but snatching him back and bracing him up is worth a man's while?"

"Well, I guess," said Bill quietly.

"That's the business I'm trying to do," said Shock. "I'd hate to help a man down who is already on the incline. I think I'd feel mean, and if I can help one man back to where it's safe, I think it's worth while, don't you?"

Bill appeared uncomfortable. He could not get angry, Shock's manner was so earnest, frank, respectful, and sincere, and at the same time he was sharp enough to see the bearing of Shock's remarks upon what was at least a part of his business in life.

"Yes," repeated Shock with enthusiasm, "that's worth while. Now, look here, if you saw a man sliding down one of those rocks there," pointing to the great mountains in the distance, "to sure death, would you let him slide, or would you put your hand out to help him?"

"Well, I believe I'd try," said Bill slowly.

"But if there was good money in it for you," continued Shock, "you would send him along, eh?"

"Say, stranger," cried Bill indignantly, "what do you think I am?"

"Well," said Shock, "there's a lot of men sliding down fast about here, you say. What are you doing about it?" Shock's voice was quiet, solemn, almost stern.

"I say," said Bill, "you'd best put up your horse and feed. Yes, you've got to feed, both of you, and this is the best place you'll find for twenty miles round, so come right on. Your line ain't mine, but you're white. I say, though," continued Bill, unhitching the cayuse, "it's a pity you've taken up that preachin' business. I've not much use for that. Now, with that there build of yours"—Bill was evidently impressed with Shock's form—"you'd be fit for almost anything."

Shock smiled and then grew serious.

"No," he said, "I've got to live only once, and nothing else seemed good enough for a fellow's life."

"What, preachin'?"

"No. Stopping men from sliding over the precipice and helping them back. The fact is," and Shock looked over the cayuse's back into Bill's eyes, "every man should take a hand at that. There's a lot of satisfaction in it."

"Well, stranger," replied Bill, leading the way to the stable, "I guess you're pretty near right, though it's queer to hear me say it. There ain't much in anything, anyway. When your horse is away at the front leadin' the bunch and everybody yellin' for you, you're happy, but when some other fellow's horse makes the runnin' and the crowd gets a-yellin' for him, then you're sick. Pretty soon you git so you don't care."

" 'Vanity of vanities, all is vanity,' " quoted Shock. "Solomon says you're right."

"Solomon, eh? Well, by all accounts he hit quite a gait, too. Had them all lookin' dizzy, I reckon. Come on in. I'll have dinner in a shake."

Fried pork and flapjacks, done brown in the gravy, with black molasses poured over all, and black tea strong enough to float a man-of-war, all this with a condiment of twenty miles of foot-hill breezes, makes a dinner such as no king ever enjoyed. Shock's delight in his eating was so obvious that Bill's heart warmed towards him. No finer compliment can be paid a cook than to eat freely and with relish of his cooking. Before the meal was over the men had so far broken through the barriers of reserve as to venture mutual confidences about the past. After Shock had told the uneventful story of his life, in which his mother, of course, was the central figure, Bill sat a few moments in silence, and then began: "Well, I never knew my mother. My father was a devil, so I guess I came naturally by all the devilment in me, and that's a few. But"—and here Bill paused for some little time—"but I had a sweetheart once, over forty years ago now, down in Kansas, and she was all right, you bet. Why, sir, she was—oh! well, 'tain't no use

talkin', but I went to church for the year I knowed her more'n all the rest of my life put together, and was shapin' out for a different line of conduct until——" Shock waited in silence. "After she died I didn't seem to care. I went out to California, knocked about, and then to the devil generally." Shock's eyes began to shine.

"I know," he said, "you had no one else to look after—to think of."

"None that I cared a blank for. Beg pardon. So I drifted round, dug for gold a little, ranched a little, just like now, gambled a little, sold whisky a little, nothing very much. Didn't seem to care much, and don't yet."

Shock sat waiting for him to continue, but hardly knew what to say. His heart was overflowing with pity for this lonely old man whose life lay in the past, grey and colorless, except for that single bright spot where love had made its mark. Suddenly he stretched out his hand toward the old man, and said: "What you want is a friend, a real good friend."

The old man took his hand in a quick, fierce grip, his hard, withered face lit up with a soft, warm light.

"Stranger," he said, trying hard to keep his voice steady, "I'd give all I have for one."

"Let me tell you about mine," said Shock quickly.

Half an hour later, as Bill stood looking after Shock and rubbing his fingers, he said in soliloquy: "Well, I guess I'm gittin' old. What in thunder has got into me, anyway? How'd he git me on to that line? Say, what a bunco steerer he'd make! And with that face and them eyes of his! No, 'tain't that. It's his blank honest talk. Hang if I know what it is, but he's got it! He's white, I swear! But blank him! he makes a fellow feel like a thief."

Bill went back to his lonely ranch with his lonely, miserable life, unconsciously trying to analyze his new emotions, some of which he would be glad to escape, and some he would be loath to lose. He stood at his door a moment, looking in upon the cheerless jumble of boxes and furniture, and then turning, he gazed across the sunny slopes to where he could see his bunch of cattle feeding, and with a sigh that came from the deepest spot in his heart, he said: "Yes, I guess he's right. It's a friend I need. That's what."

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"It ain't sense, it's natur'," returned Mrs. Spade, sitting squarely down on the bench from which Christopher had risen. "An' that's what I've had ag'in men folks from the start—thar's too much natur' in 'em. You kin skeer it out of a woman, an' you kin skeer it out of a dog, an' thar 're times when you kin even spank it out of a baby, but if you oust it from a man thar ain't nothin' but skin and bones left behind."—*From Glasgow's Deliverance. (Doubleday, Page and Co.)*

The Golden Bridge.

(Continued from page 1578.)

mind. It lay on them as an actual duty to deny, and to that extent they had to be regarded as tainted witnesses or as judges with a bias. A man of science labors under no such imputation, and his judgment necessarily carries greater weight. Sir Oliver Lodge does not professionally approach the case from the side of the believer, any more than a judge approaches a case in the spirit of an advocate. But in answer to each one of the important claims advanced by Haeckel he returns a definite verdict of not proven. The eminent Jena professor announces dogmatically, to the glee of all the skeptics, that the revelations of science have done away with the idea of a Creator, that they have abolished the doctrine of free will, and forever disposed of the immortality of the soul. Haeckel has no surmises about these things. It will be helpful to many anxious young minds, especially to those somewhat hypnotized by a great scientific reputation like that won by Haeckel, to find that science now, without hesitation, repudiates the chilling conclusions which the latter declared to be firmly founded on scientific premises. These turn out to be mere wanton speculations and groundless guesses decorated with scientific labels.

London, England.

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New Strength for Common Tasks.

(Continued from page 1576.)

She lived in one of the poorest courts of our city. And when she was converted she said to herself, "Now I must tidy things up a bit. I must have a Jesus-house, a Martha-and-Mary kind of home. My house must be the tidiest, cleanest and sweetest house in the court." And such it became, and was not this a bit of real ministry for the King?

We are all so ambitious to be stars, while our Saviour wants us to be street-lamps. And after all, on the muddy, heavy roads at night, and to the trudging, tired wayfarer, the lamp is more useful than the star. "Let your light so shine." We would all like to stand in royal palaces and be cup-bearers to the King, but all the time the King is saying, "Give a cup of cold water in my name." I am waiting for a great sermon to come my way, and I have waited for years. I want some golden goblet that I can offer to the critical crowd; and the Lord is quietly saying to me, "Take a plain mug and give my people to drink." Perhaps some of you young men are trying to write an eloquent sermon, or some convincing essay on Christian evidences; perhaps, after all, you will serve your Lord better if you will just write home to your mother a little more frequently! Oh, if we would only begin with the immediate task, and beautify the commonplace road, we should preserve our own spiritual health, and we should bring vigor and grace to others.

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"I'm a-believin' in God," he continued softly. "Things air more curiouser 'n you kin think in this world, 'n mighty hard t' 'xplain; still I'm believin' in him. I ain't any professor, 'r what you'd call ejicated ner anything; but it jes' seems t' me that it's easier t' believe in him than not to, an' more comfortin'."—*From Whitson's The Rainbow Chasers (Little, Brown).*

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HAPPY CHILDHOOD

Right Food Makes Happy Children Because They Are Healthy.

Sometimes milk does not agree with children or adults. The same thing is true of other articles of food. What agrees with one sometimes does not agree with others.

But food can be so prepared that it will agree with the weakest stomach. As an illustration—anyone, no matter how weak the stomach, can eat, relish and digest a nice hot cup of Postum coffee with a spoonful or two of Grape-Nuts poured in, and such a combination contains nourishment to carry one a number of hours, for almost every particle of it will be digested and taken up by the system and be made use of.

A lady writes from the land of the Magnolia and the mocking bird way down in Alabama and says: "I was led to drink Postum because coffee gave me sour stomach and made me nervous. Again Postum was recommended by two well known physicians for my children, and I feel especially grateful for the benefit derived.

"Milk does not agree with either child, so to the eldest, aged four and one-half years, I give Postum with plenty of sweet cream. It agrees with her splendidly, regulating her bowels perfectly, although she is of a constipated habit.

"For the youngest, aged two and one-half years, I use one-half Postum and one-half skimmed milk. I have not given any medicine since the children began using Postum, and they enjoy every drop of it.

"A neighbor of mine is giving Postum to her baby lately weaned, with splendid results. The little fellow is thriving famously." Name given by Postum Co., Battle Creek, Mich.

Postum agrees perfectly with children and supplies adults with the hot, invigorating beverage in place of coffee. Literally thousands of Americans have been helped out of stomach and nervous diseases by leaving off coffee and using Postum Food Coffee. Look in pkg. for the little book, "The Road to Wellville."

Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

The Early Relation and Separation of Baptists and Disciples By Errett Gates, D. B., Ph.D., associate in church history, University of Chicago. Introduced by Eri B. Hulbert, D. D., LL. D., dean of the Divinity School, University of Chicago. (Chicago: The Christian Century Company, 1904. Price $1.)

Any well considered contribution to the history of what has been called the reformation of the nineteenth century should be heartily welcomed. It is, perhaps, too early for anyone to write without prejudice an account of that great religious movement. It sought to overturn, as well as to establish. Iconoclasm was in one hand, while the other supported "the faith once for all delivered to the saints." The movement illustrated the rebuilding of the wall of Jerusalem by Nehemiah. The early reformers held in one hand the sword, while with the other they used the trowel.

Mr. Gates has made a valuable contribution to the early history of this movement. Just now, while the Disciples and Free Baptists are doing a little special courting, with a view to a permanent union, this book by Mr. Gates, if well circulated, might do much to accentuate the importance of union between the Disciples and the larger Baptist body. There never was any good reason for the separation that took place, nor could such a separation take place now if it had not already been accomplished. It is a fact, which cannot be disputed, that there are greater differences between Baptists themselves than there are between intelligent Baptists and Disciples. A curious fact may illustrate the influence of simply a name. In England the Baptists are much more like the American Disciples than they are like the American Baptists, while the old Disciples in England are much more like the Baptists in this country than like the Disciples of this country. Nevertheless if Baptists come to this country, they are sure to almost invariably associate themselves with Baptist churches instead of with the Christian churches. Evidently that which determines their action is not the identity of principles in general but identity in name. The same may be said of political parties. The name has a strong tendency to maintain the party organization. All this goes to show that there is something in a name despite the fact that "a rose by any other name will smell as sweet."

Upon the whole Mr. Gates has done his work well, and his book ought to have a wide circulation. The spirit is admirable, and the judicial poise is generally all that could be desired. It would be strange if there were no points to criticize unfavorably. There is much left out that ought to have had a place in the book. But there is very little in the book that is objectionable on any account. Two things, however, we think ought to be said. In the first place, it seems to us that while many of the important facts are stated with clearness, there is a lack of philosophical analysis and appropriation of these facts. In the second place, the most important fact, in connection with the separation of Baptists and Disciples, is treated with scant consideration. Undoubtedly Mr. Campbell's sermon on the law, delivered in 1816 before the Red Stone Baptist association, is not only the key to the separation of the Baptists and Disciples, but is also only second in importance to the celebrated "Declaration and Address" as a key to the whole reformation as plead for by Mr. Campbell and his associates. As a matter of fact, Mr. Campbell was never excluded from the Baptist church, and, so far as any official act is concerned, it is improper to say that he never left that church, though practically he was debarred from association with the Baptists on account of the fact that his religious movement necessarily left the Baptists behind in many of the principles for which he contended.

Mr. Gates refers to the sermon on the law, but does not give the facts as they took place with regard to Mr. Campbell's action or the action of the Red Stone association. It was no doubt the purpose of the Red Stone association to exclude Mr. Campbell, but he checkmated the association by crossing the Ohio river and joining the Mahoning association before the Red Stone association could act. The result was that he carried with him the Mahoning association into his movement, while the Red Stone association was wondering how it all happened.

Still the omissions in Mr. Gates' book only slightly discount the value of his work. He has made a patient, earnest and intelligent study of the whole subject, and what he has written is well worthy of perusal by both Disciples and Baptists.

The Gospel and the Church. By Alfred Loisy. Translated by Christopher Howe. (Charles Scribner's Sons.)

When the Abbe Loisy's book had the good fortune to be condemned by the ecclesiastical authorities of his own Catholic church, a general impression was created that it must be something very hostile to Roman orthodoxy, and a large demand for the book was at once aroused. Those who buy the book with this in mind and read it carefully in search of a critique of Romanism, will feel that the abbe has not delivered the goods. What he undertakes to do is to defend the Catholic position (as Cremer and others have already defended the orthodox Protestant position) against the sweeping criticisms contained in Harnack's "What is Christianity?" Although it leads to conclusions which are, to our mind, utterly untenable, we are nevertheless willing to credit it with being, for skill and subtlety and good spirit, both the ablest and the most readable answer to Harnack's much-answered book.

Harnack's method of finding the essential in Christianity was to go back to the very beginning and find what was essential in the mind and teaching of Christ. And this essential kernel of the gospel he finds to be "faith in a merciful and loving Father." Every ecclesiastical and theological accretion to this is an encumbrance to the gospel.

In contrast with this method, the Abbe Loisy asserts, first a principle: that whatever is essential to the life and preservation of the gospel is part of the gospel; second a fact: that the historical development of the Roman Catholic church has been only the progressive adoption of such forms, dogmas, etc., as were necessary for the preservation of the gospel. Thus he proves that the Catholic faith and practice are one with the gospel, not because Christ taught and even anticipated them, but because they have been found essential for the preservation of what he taught. The argument is cogent if the principle is correct and if the alleged fact is a fact. Here are a few characteristic sentences:

"The church [Catholic, of course,] is as necessary to the gospel as the gospel to the church."

"The church became, at important moments, what it had to become in order not to decline and perish, dragging the gospel down with it."

"The church can fairly say that, in order to be at all times what Jesus desired the society of his friends to be, it had to become what it has become; for it has become what it had to be to save the gospel by saving itself."

But it is easy to see why the book would not commend itself altogether to orthodox Catholics. It argues from historic necessity, not from divine right. It does not show that the pope is the vicar of God, but asserts that there was a practical necessity for lodging supreme authority somewhere and that the bishop of Rome was the only available person to whom it might be attributed. Then, as the bishops of Rome came to understand their function, did they "translate it into a positive and divine right." So they did—and a very free translation it was.

But it is a good book to read. It suggests very forcibly the real truth that there is such a thing as historic justification of functions and organizations, but leaves wholly unproved the statement that the developments which make the Roman Catholic church what it is to-day can be so justified. Perhaps the most disturbing thing about it all, to a Romanist, is the unspoken implication that the necessities of a future age may compel and justify a variation from the present practices of the Roman church as wide as the gap which confessedly separates those practices from the acts of Christ and his apostles.

Human Work. By Charlotte Perkins Gilman. (McClure, Phillips & Co. $1.50.)

Mrs. Gilman never writes a line that is not clever and seldom a page which does not contain at least one paragraph that is brilliant. There are two reasons for this: The first is that she is a clever and brilliant woman with a scintillant style and a trenchant wit. The second is that, having utterly emancipated herself from all the restraints of conventionality in her thinking, she dares to be as clever and brilliant as she can.

A year ago we reviewed her book on "The Home." It was an iconoclastic treatment of a sacred subject. The woman actually does not believe in open fires as a necessary embodiment of the "home spirit," and she prefers baker's bread to the home-baked article. This latter is not a mere personal preference but a matter of principle. She believes in specialization and the division of labor; and that the failure to apply this modern method to domestic labor has vitiated both the theory and the practice of the home in our day, is one of the theses of that interesting volume.

This book on "Human Work" is equally radical. The author enumerates a number of fundamental errors which she proposes to combat. They are: the ego concept, or the idea that *self*-preservation is the first law of nature; the pleasure-in-impression theory, to which she opposes the idea that pleasure is found in doing rather than in possessing; the pay concept, or the notion that work is done primarily for reward; the want theory, that man works to supply his wants and will not work otherwise; the self-interest theory; the pain concept, that hardships and opposition are aids to growth; and the law of supply and demand, which is misleading because demand is economically meaningless unless it be interpreted as purchasing power.

The root principle of the whole argument is that society is an organism. This is not in itself a very startling or unfamiliar proposition, but she carries it farther than usual. Man as an individual is merely animal; as human he is essentially social. Work, therefore, is essentially a social process not to be brought under rules derived from a false individualism.

The Common Lot. By Robert Herrick. (The Macmillan Co. $1.50.)

Many novels have come out of Chicago, but never before one so good as this. It is the story of a temptation, a typically modern temptation, the typical temptation of those communities which are big and prosperous and stir our patriotic pride with their increasing achievements. It is not the crude temptations of theft and murder, nor the vulgar temptation of sinful love, but the temptation to lower the standards of business and professional honor and to take short cuts to unearned gains at cost of sacrificing the quality of one's work. Jackson Hart, a young architect, has been educated to high ideals at the expense of his wealthy uncle whose heir he expects to be. But the uncle leaves his millions for the building and endowment of an industrial school. Embittered by the disappointment, but spurred on by the consciousness of a public sentiment which thinks well of young men who win their own way, he plunges into the practice of his profession. Unfortunately that public sentiment—laudable as far as it goes—includes no very strict rules as to how the game shall be played. The main thing is to win. The young architect wins much; then loses all and in the losing wins again some of his old ideals and starts again with the determination to tell no more lies and commit no more murders with the brick and mortar which are laid by his plans.

The author is a professor of English literature in the University of Chicago. He has written some good poetry and this is his fourth novel. It is not *the* great American novel which has been long awaited, but it presents at least one element which that yet unwritten classic must contain: namely, a recognition of the higher moral values which are essential to American industrial life.

Journalism and Literature, and Other Essays. By H. W. Boynton. (Houghton, Mifflin & Co. $1.25 net.)

Mr. Boynton writes reviews of current literature for the Atlantic Monthly. That fact is sufficient to certify him in advance as a literary man as well as a literary critic. The essays in this volume are not great; the author was clearly not trying to write great essays. But they are genial and clever and discriminating. They have an atmosphere of leisureliness and lightness and an utter lack of ponderosity which is most refreshing. In the first essay the writer expresses a kindly opinion of journalism as journalism, but he finds small place for it in the

calm of real literature. His definition of literature is interesting—"an expression of universal truth in terms of present fact." On that definition, it is hard to see how the news columns can ever be fact. In a report of a fire or the latest news from the seat of war, what we ask of the newspaper is the clearest possible statement of the "present fact." We do not hold the paper responsible for the attachment of this fact to "universal truth." We have no criticism to offer against this definition of literature. For our own personal use, however, we have framed this definition: To say well something that is worth saying is to produce literature.

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The Religious Association. The Bible in Practical Life, being the proceedings of the second convention, Philadelphia, 1904. (Chicago, 153-155 La Salle St.)

The second volume embracing the addresses of the second annual convention of the Religious Association, together with other proceedings of the body, is before us, and makes an exceedingly valuable book. Indeed we know of no one volume in print that contains so much practical and vital instruction on the whole wide field of religious education as is to be found in this volume. We hardly see how teachers, preachers and all others specially interested in the religious training of the people and particularly of the young, can afford to be without such a volume, containing the ripest thoughts of the ablest men of the country on this subject. We have not read one of the addresses that does not seem to contain the well digested and matured thought of one who has given time and thought to some phase of this great problem. Whatever doubts any good people may have entertained as to the need of such an organization, and of its singleness of purpose to serve the cause of religious education, have been dispelled, and both conservative and liberal scholars are working side by side in this well organized movement for lifting up the standard of religious training. This volume contains the addresses and proceedings of the annual convention and is sent free to members of the association and to all others for $2 per copy. We heartily commend the volume just issued as a thesaurus of expert information on the various aspects of religious education, whether in the home, the Sunday-school, the day school, the church or the college.

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Herbert Spencer. An Estimate and Review. By Josiah Royce. (Fox, Duffield & Co. $1.25 net.)

The publishers say of this book that it is "a final review of Herbert Spencer's character and of his contribution to the thought of nations." Perhaps that is saying a little too much. We are scarcely yet ready for the "final" word about Spencer. But the appearance of his autobiography so recently has lent an element of finality to a review which a competent critic may make at this time, for it gives opportunity to interpret Mr. Spencer's theories, as expressed in his previously published works, in the light of his own experiences revealed in the autobiography. The autobiography by itself did not, we freely confess, deepen the impression of Mr. Spencer's greatness. But it helps to an understanding of some of his doctrines. Professor Royce's best contribution in this book is in this direction. The chapters on Spencer's theories of education are a particularly brilliant illustration of this.

It is scarcely necessary to say that Professor Royce brings to this congenial task a conspicuously adequate acquaintance with both early and contemporary philosophy, a sympathetic appreciation of the general evolutionary point of view, a complete freedom from any sense of obligation to agree with the subject of his critique, and a brilliant English style which makes his book—as it makes any book by him—as delightful as it is enlightening.

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Man Preparing for Other Worlds. (Christian Publishing Co. $2; pp. 482.)

BETHANY, NEB., Nov. 9, 1904.

DR. W. T. MOORE, Columbia, Mo.

MY DEAR BROTHER MOORE:—I have read your work entitled "Man Preparing for Other Worlds" with a great deal of interest. Some parts of it have been re-read by me. You have filled to an unusual degree the Master's ideal of the true teacher who "brings forth treasures new and old." It is refreshing to follow the thought of one thoroughly conversant and in sympathy with modern scientific investigation who yet holds to the fundamental facts and principles of revealed religion.

I am especially pleased with your revision of Le Conte's definition of evolution. The part of your book which refers to the relation of our earth to other heavenly bodies and the occupancy of this stellar universe by the redeemed is most difficult for me to accept as a hypothesis. It is certainly plausibly set forth and stimulates interest and thought. I assume this to be the main purpose of the argument rather than the purpose to set it forth as a matter of faith.

The literary style of the book is delightful. All in all, it impresses me as one of the most notable books of our literature. I certainly congratulate you upon having written it. Sincerely,

W. P. AYLESWORTH.

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The Practice of Self-Culture. By Hugh Black. (The Macmillan Co. $1.50.)

The brilliant Scotch preacher, with whom American audiences have become acquainted in recent years both through his voice and through his pen, to their great joy, wrote a book not long ago on "Culture and Restraint," in which he discussed the relation of the two mutually necessary, but sometimes apparently conflicting ideals, of self-development and self-forgetfulness. A man must pour himself out on the altar of service; but he must make himself worthy to be poured out. He must empty himself for the good of men; but he must fill his vessel before he can empty it. It looks simple enough, but in practice every conscientious person feels the tension between the two requirements at particular moments. The present volume, by the same author, assumes this duplex principle of life and discusses one-half of it—the side of self-development. The treatment is always sensible, often eloquent, and as a whole inspiring and helpful.

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From the Garden of Hellas. Translations into Verse from the Greek Anthology. By Lilla Cabot Perry. (Houghton, Mifflin & Co.)

A vast and varied collection of lyrics is embraced under the familiar name of the Greek anthology. A few of the lyrics, like Meleager's "Cupid for Sale" and Agathias' song on which Ben Jonson built his "Drink to Me Only with Thine Eyes," are almost as familiar to the ordinary classical student as the name of the collection. Others are rarely read and still less rarely found in translation. The author has given a new and original translation of nearly two hundred poems representing all of the different types found in the anthology, and not choosing, as has usually been done, only those which would make the most charming English poems. The translations are as literal as metrical translations can be.

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The Education of the Heart. Brief Essays on Influences that Make for Character, by William L. Watkinson, D. D. (Fleming H. Revell Co., 156 pages, price $1.)

Dr. Watkinson is, in our judgment, one of the strong and sane preachers of the day. He has that quality that always helps, for he has vision, rare literary touch, and an understanding of the human heart. Such a combination must necessarily lead to the production of sermons that hit the mark. Though a Methodist, Dr. Watkinson's denominationalism is never apparent. Like another great English preacher, Dr. M'Laren, he is strong in illustrative power, and his sermons are deeply spiritual. The present book is composed rather of short studies than of regular sermons, but they are not the less valuable for that reason.

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The Teachings of Jesus Concerning the Scriptures, by David James Burrell, 211 pages, price 75 cts. (American Tract Society, New York.)

This is the fourth volume to appear in the series on the Teachings of Jesus now being issued by the American Tract Society. Dr. Burrell is conservative in his attitude, but even if one differs from him in the positions he takes, one must admire the strength of this author's writing and the fervor with which he guards the sacred treasure in which he so deeply believes. The whole emphasis of the argument is that the scriptures are of God, and had there been any imperfection in them Jesus must have known it, and knowing must have declared it.

Life of Christ for Little Children, by Mary Mein Carter. (A. J. Holman and Co., large quarto, size 9 1-2x12, cloth $1.25, vellum $1.75.)

The author has made a judicious selection from old and modern masters, beginning with Da Vinci and coming down to Hoffmann of modern times. She has a picture for each letter of the alphabet and an easily memorized little verse relating to the picture. There are also illustrations colored after parchments of the fifteenth century. The whole forms a book of an elevating and interesting character for the young people at this Christmastide.

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New Books Received.

(Some of the following books may receive further attention in later issues of the CHRISTIAN-EVANGELIST.)

JENNINGS & PYE, NEW YORK.

Historical Evidence of the New Testament, by Rev. S. L. Bowman, 732 pages, price $4.

WINONA PUBLISHING CO., CHICAGO.

Bible Study Popularized, by Frank T. Lee, 315 pages, price $1.25 net.

History of Presbyterianism on Prince Edward Island, by John M. MacLeod, 279 pages, price $1.50 net.

The Key to the Kingdom, by Charles E. Brandt, 161 pages, price 50 cts. net.

Study to Be Quiet, by Edgar W. Work, 84 pages, price 50 cts. net.

How to Master the English Bible, by James M. Gray, 84 pages, price $1.25 net.

Greatness, by Henry Ostrom, 100 pages, price 50 cts. net.

Jimmy Moore of Bucktown, by Melvin E. Trotter, 231 pages, price 75 cts. net.

The Holy Spirit Our Teacher in Prayer, by R. A. Walton, 132 pages, price 50 cts. net.

The Bonanza Bible Class, by Henry F. Cope, 263 pages, price $1 net.

Elisha the Man of God, by R. Clarence Dodds, 362 pages, price

AMERICAN TRACT CO., NEW YORK.

Cruising for the Cross, by C. A. S. Dwight, 201 pages, price 50 cts.

Religious Life of Famous Americans, by Louis Albert Banks, 248 pages, price $1.25 net.

History of American Revivals, by Frank G. Beardsley, 313 pages, price $1.50 net.

The Daily Pathway, by Margaret E. Sangster, 270 pages, price $1.25 net.

FLEMING H. REVELL CO., CHICAGO, NEW YORK.

Pseudo-Criticism or the Higher Criticism and Its Counterfeit, by Sir Robert Anderson, 119 pages, price 75 cts. net.

Jesus of Nazareth the Anointed of God, by P. Cook, 134 pages.

How Shall We Escape? by Rev. French E. Oliver, 228 pages.

THE BOARD OF PUBLICATION OF THE REFORMED CHURCH, NEW YORK.

Faith in Song, by Arad Joy Sebring, 64 pages.

T. S. DENISON, CHICAGO.

Pomes Ov the Peepul, by a Syndicate of the Amalgamated Di'lect Forgers' Union, 127 pages, price $1.

ALFRED HOLNESS, LONDON.

What Jesus is Doing, by J. F. Shorey, 192 pages, price

UNITED SOCIETY OF CHRISTIAN ENDEAVOR, BOSTON.

Junior Topics Outlined, by Ella N. Wood, 129 pages, price 50 cts.

UNIVERSITY OF CHICAGO PRESS, CHICAGO.

An Introduction to the Bible for Teachers and Children, by Georgia Louise Chamberlin, 206 pages, price $1.

E. B. TREAT & COMPANY, NEW YORK.

Seven Sorts of Successful Sunday Evening Services, by James L. Hill, 224 pages, price $1.

Our Budget

—Holiday greetings to the readers of the CHRISTIAN-EVANGELIST.

—The advertisements of the Christian Publishing Company in this issue will be found interesting to our readers and may be made very profitable to them.

—The company has scored another successful year in all departments of its business, but it is planning and working to make the coming year one of the most successful in its long history.

—As we are running this company and all its publications for the advancement of the kingdom of God and particularly for the spread of the current religious reformation, we have no scruples in asking the co-operation of the brotherhood in its work. If you believe our success will inure to the benefit of our cause you are bound to help us. Otherwise we do not ask or expect it.

—The season for foreign missionary rallies, which begins in November and will continue until the first of March, is upon us. It is no easy matter to hold a rally every day in the week for several months in succession. A foreign missionary rally can be made a great service. Much depends upon the local church and upon the churches in the neighborhood. Those within reach of a rally ought to assist. As there is no night service, a rally does not interfere with any revival that may be in progress. Not only should the preachers attend, but the elders and deacons, Sunday-school superintendents and teachers, the leaders among the young people and as many more of the congregation as can make it convenient.

—The baptism of C. F. Choate, a relative of Ambassador Choate, at the Union avenue Christian church last week, and his dedication of his life to the work of the ministry, is one of the incidents of the World's Fair. Mr. Choate was officially connected with the Fair in the Department of Concessions and Admissions, and through his boyhood acquaintance with Bro. J. H. Mohorter, whom he heard preach during our convention, he was led to investigate our position, with the result above indicated. It has completely captivated his intellect and heart, and he turns away from the practice of law, from tempting offers in business, and from his aristocratic associations in the Episcopal church, to devote himself, after a little time spent in special preparation, to the plea for New Testament Christianity, among the Disciples of Christ. We welcome him most heartily to this fellowship and service and prophesy for him a career of wide usefulness. He has a wife and one child. Mrs. Choate is a noble helpmeet of her husband, though at present she is not well.

—King Pendleton has accepted a call to the church at Atlanta, Georgia.

—L. C. Harris will remain, by a unanimous call, for the coming year at Malvern, Ia.

—D. D. Boyle has been called to the work at Phoenix, Ariz., after holding a brief meeting there.

—Sumner T. Martin's first meeting since going to California is to be held at Riverside, where he will reside.

—We had a pleasant visit from L. L. Carpenter on his way home from dedicating a new church at West Plains, Mo.

—The parsonage at Liberty, Mo., has been completed at a cost of $3,834, and is now occupied by the pastor, R. G. Frank, and his family.

—The illustration on the front page of this holiday number of the CHRISTIAN-EVANGELIST is from Burne-Jones' fine painting.

If you have any trouble with lamps—any trouble whatever—send for my Index. I know of no lamp-disease that it does not cure immediately. Costs nothing.

MACBETH, Pittsburgh.

—As we go to press comes this telegram: "Twenty-six confessions yesterday; 55 to date. Home pastor and home song leader.

"H. A. DENTON."

—Edgar D. Jones took up the subject—one that others might give attention to—of "The Minister and the Daily Newspaper," in a paper before the Cleveland ministerial association last week.

—B. F. Goslin has closed a very successful year's work with the New Hope church in Howard county, Mo., and has accepted a unanimous call to remain another year.

—"Every copy is too good to miss. The brethren here like the CHRISTIAN-EVANGELIST very much." Such is the report from Chester, England, where Bro. M. D. Todd labored so gloriously.

—Wm. J. Lockhart sends us the following stirring message from Ottumwa, Iowa: "Great meeting just closed with 131 additions and $10,000 raised toward new building. Will report later to CHRISTIAN-EVANGELIST."

—Frank W Allen has been called to Rocheport. He reports another baptism at Triplett. We have not yet heard whether Brother Allen has made up his mind as to where he will locate for the forthcoming year.

—Just before going to press, we received the following telegram from Hoopeston, Ill.: "Seventy-two added here in 14 nights. Was to have closed to-night, but must continue." The Kendalls, assisting the pastor, L. I. Mercer.

—Chas. H. DeVoe, of Rochester, Ind., will close his work there January 1, and will probably engage in evangelistic work. He has had a very happy pastorate of four years, but will now be glad to correspond with those desiring meetings.

—Dr. W. E. Garrison is finding favor with the Christian Woman's Board of Missions. He preached the C. W. B. M. sermon at Irvington on the Lord's day, and will dedicate the new building at Monterey, Mexico, on the first of January.

—The Christian Endeavor and the C. W. B. M. at Bellaire, O., gave Brother and Sister Sumner Martin handsome remembrances of their work there. On his last Lord's day about $150 was contributed for the rally day offering and four converts were baptized.

—We are glad to know that James C. Creel, after nearly five years of ill health, has recovered entirely. This year he has given three-fourths time to evangelistic work. Beginning Jan. 1, 1905, he wishes to devote his whole time to holding protracted meetings. Churches desiring his services may address him at Plattsburg, Mo., his permanent address.

—John R. Ewers, who will soon receive his degree at the University of Chicago, has accepted a call to become the settled pastor of the Irving Park church. The work there is prospering and last Lord's day a thank offering of $700 towards clearing away the last debt was made.

—A protracted meeting with home forces, which began Nov. 27, and may continue until Christmas, is being conducted by L. A. Chapman, of Mechanicsburg, Ill. This church, which was dedicated by Alexander Campbell, is one of the oldest in Illinois. Brother Chapman has been giving a series of sermon lectures at the midweek prayer-meeting for some months past.

—The third Sunday in December is to be observed as peace Sunday by all the peace and arbitration societies of the world. This is also the Sunday for special collections on behalf of our ministerial relief fund. It would be very well for preachers to emphasize, in view of what is happening at the Christmastide at Port Arthur and Manchuria, the great need of a movement for peace, and associate with it the fact that a minister of the gospel is a messenger of the Prince of peace.

—Attorney-General Hamlin of Illinois has just rendered a decision that is of interest to all our missionary boards. Some time ago Bro. Christian Liesch, of Greenville, gave $10,000 to the Benevolent Association on the annuity plan. The authorities made an effort to assess this gift, and Brother Snively, after protesting, has finally obtained a decision from the attorney-general that only the income from the amount is taxable.

—Bro. Crayton S. Brooks' work at Colorado Springs starts off well. There have already been 19 added to the church. B. B. Tyler, Leonard G. Thompson and Bayard Craig, of Denver, took part in the welcome meeting to Brother Brooks, while Dr. Gregg, one of the prominent ministers of the city, was also present. A union meeting has just begun at Colorado Springs, led by J. Wilbur Chapman, and participated in by seventeen congregations.

—A six days' debate will begin on January 4, at Centerpoint, 16 miles southeast of Springfield, and five miles west of Rogersville, Mo., the nearest railway station. The contestants will be J. S. Warlick, representing the Christians, and J. M. Bandy, representing the Baptists. Brethren from a distance will be welcome, and if they will indicate their intention of being present to J. W. Smith, Palace, Greene county, Mo., conveyances will meet them at Rogersville.

—We have received quite a number of newspaper clippings of the Thanksgiving sermons preached by ministers of the Christian churches. It is very seldom that we can make allusion to these special sermons. Were we to do so, it would require several columns of space in the CHRISTIAN-EVANGELIST. We have to take for granted the fact that our preachers are preaching Easter sermons, Thanksgiving sermons, and Christmas sermons, just as we take it for granted that they fulfill the ministerial function every Lord's day.

—We acknowledge the receipt of invitations—and we regret very much that we can not accept them—to attend the dedication of the new church buildings at Arrowsmith, Ill., and Berkeley, Cal. Chas. A. Lockhart, pastor of the first mentioned church, and L. L. Carpenter will dedicate it on December 11. E. W.

For a Christmas Present

THE THIRD EDITION OF

A Christian or Church Member—Which?

Special Christmas price, **25 cents**, postpaid.

Address the Author, JOHN G. M. LUTTENBERGER, 5104 Morgan St., St. Louis, Mo.

Darst is pastor at Berkeley, and he was assisted by A. C. Smither, W. B. Berry, Hiram Van Kirk, Pres. Benj. I. Wheeler, of the University of California, and others, at the dedication last Lord's day.

—O. P. Spiegel, speaking somewhat for the south, writes thus about the time for our national convention: "On account of our cotton which begins to whiten for the 'pickers' about first of September, and then the buying, ginning, collecting, trading, brisk business, etc., it is next to impossible for our business men to attend anything away from home. Good old summer time would suit us much better."

—We are glad to see that the motto which the CHRISTIAN-EVANGELIST has suggested by which to double our membership between now and our centennial, in 1909, namely: "EACH ONE WIN ONE," is being adopted by a number of the churches. J. F. Tout, pastor Christian church at Ventura, Cal., has printed the article in cheap tract form and is distributing it in his congregation, urging each member to adopt it. This editorial appeared in the CHRISTIAN-EVANGELIST of Nov. 10. There is no greater work before the preachers, just now, than the enlistment of their members in a working league whose motto should be "Each One Win One."

—The Christian church at Macomb, Ill., is arranging for a social gathering of the men who are members of the church, and of those who are friendly to it, on Dec. 15. They have selected this date in honor of Bro. J. C. Reynolds, who celebrates his seventy-ninth birthday on that date. Brother Reynolds was pastor of the church for a good while, has long been identified with its history, and makes his home there at present with his son. It would be a proper and appropriate thing for a large number of his old friends to write him a letter of congratulation and kind remembrance on this anniversary occasion as he is about to enter upon his eightieth year. He is a man whom it is a pleasure to honor and encourage in his closing years.

—When preachers attempt to take the law into their own hands, they set a very poor example. Rev. Isaac Selby, an Australian, who has toured this country and England, as an advocate of Christianity against infidelity, has fallen by the way. Mr. Selby was recently sued for a divorce, and has twice been in the courts, each time acting as his own attorney. On the last occasion, when a ruling against him was made, he drew a revolver and fired at the judge. He claimed that it was impossible to get justice. We know nothing of the merits of the case that brought Mr. Selby into court, but his effort to take the law into his own hands must be severely condemned. There is often far more reason for the lynching of a man, yet lynching, in whatever section of the country, must be sternly reproved. The sanctity of the law must be upheld, if our nation is to continue to be great. When the laws are not right and just, let us change the law, not transgress it.

—Hardly had we sent to the composing room the letter which we asked Brother Muckley to write about his trip south, when we received the following telegram from Bro. Ashley S. Johnson: "Main building, School of the Evangelists, Kimberlin Heights, Tenn., burned to the ground. The promises of God still good. Will begin to rebuild immediately." Since then we have learned from Brother Johnson that the loss is probably about $20,000, as the building was entirely destroyed. Brother Johnson is full of faith, knowing no such word as "impossible." The first brother whom he approached has given him $2,000 toward the rebuilding. He writes to us, "Tell the brethren we are planning a still bigger work." Brother Johnson has worked hard and prayed to make this institution a real service in equipping young men to preach the gospel. He has spared nothing of himself, and we trust, in this hour of trial, he will not only have a deep sense of the reality of the divine love, but will have the support of all his brethren. We have no particulars as to the cause of the fire.

—We call the attention of our readers to the advertisement of the Mermod & Jaccard Jewelry Co., St. Louis, which appears in this issue. They are one of the oldest established jewelry houses in the United States, and have the best of reputation. Their goods are always reliable and guaranteed in every respect. We have known them for a great many years and take pleasure in saying to our subscribers and readers that they need have no hesitancy whatever in dealing with the Mermod & Jaccard Jewelry Co., because they will always be dealt with fairly and obtain the very best goods manufactured. Their illustrated catalogue will be sent free to those who ask for it, and we suggest that, if you are thinking of making holiday presents, you write for one of their handsome catalogues before making your purchases.

—Bro. Geo. Quiggin, who is a son of one of our prominent church workers at Southport, England, sends us an appreciation of Brother and Sister Fowler, who are now laboring in that field. Brother Quiggin is studying at Hiram college with a view of preparing himself to engage in the work in his own country. He writes:

"On Sunday, Nov. 6, special anniversary services were held in the church of Christ, Wornington Rd., Southport, England, to commemorate the coming into their midst of Pastor Geo. Fowler and Mrs. Fowler. (Mr. Fowler left Lisbon, O., to take over the pastorate of the Southport church last fall.) The choir rendered special musical selections, and there were good congregations, both morning and evening. Both Brother and Sister Fowler have made a favorable impression, not only among the members, but throughout Southport. One proof of this is that Mr. Fowler has been selected by the Southport and Detroit union of Christian Endeavor societies to be their president for the forthcoming year. Then good work has been done in the church itself. Since Brother Fowler's arrival there have been some 20 additions to the membership. Mrs. Fowler is universally beloved. Her unfailing courtesy and tact have won their way into the hearts of all with whom she has come in contact. The Southport church is persuaded that there is a bright future before it, under the pastorate of Bro. Geo. Fowler."

❁ ❁

Christian Church Pavilion Fund.

The following sums have been received since last report:

Jesse B. Haston, for the Hereford church, Hereford, Texas	$ 5.00
S. H. Zendt, Oskaloosa, Ia.	1.00
R. A. Thompson, Plattsburg, Mo.	1.00
Total	$ 7.00
This makes a total amount of receipts for the building fund	$3,987.74
This still leaves a deficit of	$ 211.86

What shall be done about this? Are the brethren willing to leave this remaining indebtedness for the St. Louis brethren, who have borne a heavy burden in connection with the convention, to pay? Rather will they leave it for the committee, who are personally responsible for the indebtedness, to pay? A few of the pledges are yet unpaid. We shall make no other appeal, but will gladly acknowledge any further receipts for this fund.

In behalf of the committee,

J. H. GARRISON, chairman.

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ARE YOUR KIDNEYS WEAK?

Thousands of Women Have Kidney Trouble and Never Suspect It.



An interesting letter to our readers from Mrs. Gertrude Warner Scott, of Vinton, Iowa.

Vinton, Iowa, July 15th, 1902.

In the summer of 1893, I was taken violently ill. My trouble began with pain in my stomach, so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the county, and consulted another. *None of them suspected that the cause of my trouble was kidney disease.* They all told me that I had cancer of the stomach, and would die. I grew so weak that I could not walk any more than a child a month old, and I only weighed sixty pounds. One day my brother saw in a paper an advertisement of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy. He bought me a bottle at our drug store and I took it. My family could see a change in me, for the better, so they obtained more, and I continued the use of Swamp-Root regularly. I was so weak and run down that it took considerable to build me up again. I am now well, thanks to Dr. Kilmer's Swamp-Root, and weigh 148 pounds, and am keeping house for my husband and brother on a farm. Swamp-Root cured me after the doctors had failed to do me a particle of good.

Gratefully yours,

Gertrude Warner Scott

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you, a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the St. Louis CHRISTIAN-EVANGELIST.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

NEWS FROM MANY FIELDS

Five Weeks in the South.

To say that one is surprised to find growth in any part of our country is not new. The mail which comes to the Church Extension office is a surprise and a revelation each morning. Churches asking for aid to build are alert to describe the advantages and growth of their towns and cities. Towns, which hitherto had been no more than town circles upon the map, begin to assume new importance when the census reports of 1900 confirm all that is written by these enthusiastic young Disciple churches.

Leaving the office on the week following the national convention I first visited Butler college and addressed the students on the work of our board. I found the usual busy crowd of students and the welcome was all that heart could wish. Butler college ranks high. The only objection I have to Butler is to Professor Brown. He wanted the whole $440,000 of our Church Extension fund with which to endow Butler, and the way he held on to my hand when he shook it I was afraid he was going to take the entire fund away from me. Butler wants $100,000, and from the reports that came to me President Garrison is going to get it.

My next appointment was at Winchester, Ky., that great missionary church, a living link in foreign and home work. It is about to begin a named fund in Church Extension work. Cecil J. Armstrong, the friend of all our missionary enterprises, is the pastor.

On November 2, I addressed the students of Kentucky University and the College of the Bible in Morrison chapel. The hall was full and the meeting one of the most gratifying in all my experience. The professors very kindly gave the recitation hour following that of chapel hour to the meeting. If the students preach Church Extension as enthusiastically when they take charge of churches as they received my address the work will not suffer at their hands.

Other colleges will pardon me, I know, if I say that one of the greatest surprises of my life was Ashley Johnson's school at Kimberlin Heights, Tennessee. I say "Ashley Johnson's school" because his unfaltering faith and everlasting persistence have made the school.

Instead of chapel service in the morning they have a prayer-meeting at 6:30 every evening. And such a meeting I never attended in my life. I never heard as many good, short, and really uplifting prayers. There was no pedantry about it either; it was genuine. There were 115 students gathered to hear my address—as bright looking and healthy a lot of students as I have ever seen anywhere. Ashley Johnson says he has sold 200,000 copies of his books, on which he has cleared $50,000, all of which has gone into the buildings and into the education of the boys. I should like to say more but I have not space. Write to Brother Johnson at Kimberlin Heights, Tenn., and he will tell thee all. Suffice it to say these young men are going out into useful service for the Master. I met fine looking boys from Australia, England, and from nearly every state in the union.

I visited our Knoxville churches. The work done by Robert Stewart is of the most permanent value at the Park street church. His long pastorate is telling for good and they are now thinking seriously of a new building. Brother Wilson's work on Forrest avenue is most gratifying in its growth. They are just completing their new building.

I also visited Asheville, N. C., and Columbia, S. C. Both places are growing in their work. Brother Omer, at Asheville, is alert and busy and is in the spirit not only on the Lord's day but on every day. He and his wife are doing a most self-sacrificing work.

Brother Stanley R. Grubb has just taken the work at Columbia, S. C. He is supported by the C. W. B. M., and is just the man for this field. He is full of faith and hope. He believes in waiting on the Lord and being of good cheer, but he does not forget to hustle while he waits. The growth of Columbia is remarkable and for the purpose of a new building, our board owns a $3,000 lot there.

The state conventions of Alabama and Georgia both showed most gratifying work done for the past year. The conventions were well attended and the people were there for business. The people have aggressive methods, the right spirit and the only thing needed is for our rich churches in the heart of our brotherhood to give the money to home missions and church extension with which to help these people. It is only a question of men and means. The field is ripe.

Birmingham has grown from nothing thirty-three years ago, to 85,000 people to-day. Bro. A. R. Moore finds four or five good fields in and around Birmingham. From Birmingham and Anniston iron mills are getting out millions of supplies for the Panama canal, and all of this stuff goes out through the growing port of Mobile; which reminds us that Claude E. Hill is there and is meeting with the greatest success in building his new church. Our board will help Mobile with a $6,000 loan. Soniat avenue church, in New Orleans, where our board loaned $3,000, is now comfortably housed and with a most prosperous work. Baton Rouge, the capital of Louisiana, is doing a most remarkable work. They are at it like beavers. Our board is helping them with $4,000. They have put up an $8,000 house on a $3,000 lot. Baton Rouge is getting two new railroads and now has 22,000 people. I visited all of the above places and found energetic people. The south is awake to her new life and new possibilities. There is a most remarkable growth in her cities. We should not fail to grasp the opportunities of planting our churches.

G. W. MUCKLEY.

Texas.

The church at Houston—A. F. Sanderson, minister—has paid off the last cent of indebtedness. This church was planted under the direction of the Home and State Mission Boards fifteen years ago. At the first the members met in an upper room, with a membership of less than thirty, but they took the missionary offerings. When they had built a house of worship and were $6,000 in debt they gave regularly to missions. To-day we have two churches in Houston working harmoniously together, owning property worth more than $20,000. A. F. Sanderson is doing faithful and successful work with the Central church.

D. F. Sellards has recently begun work with the Second church. These two excellent workers, recently from Iowa, are valuable additions to our Texas ministry.

J. B. Holmes came from the great northwest to Beaumont, and is leading the live young church there on to greater victories. A $15,000 gospel plant is in process of erection. With L. A. Betcher at Orange, and George Munro at Galveston, south Texas is steadily coming to the front.

B. B. Sanders has recently closed a fine meeting with J. F. Quissenberry, at Corsicana, an important and growing town.

M. M. Davis is in his fifteenth year as pastor of the Central church at Dallas, and has just closed a good meeting, with more than 40 added to the church.

Tom Smith, one of our state evangelists, has just closed a meeting with the Oak Cliff, Dallas, church, resulting in 14 additions and a general quickening of the work.

H. E. Luck, minister of Dawson and Dallas church, is in the midst of a good meeting. Seven ministers have been added to our force of workers in Dallas county within a year.

Texas mission work is advancing. The offering for state missions is fully 20 per cent in advance of the first twenty days' receipts of last year. Our monthly, Texas Missions, has gained a list of 2,500 subscribers within less than a year.

Texas missionaries planted one in every five of the churches reported organized under the direction of the Home Board the last missionary year. One in 11 of the 353 missionaries employed were in Texas. One in six of the 8,578 baptisms by home missionaries were in Texas. Texas missionaries raised in cash $33,169.48 or more than one-seventh of the total amount raised by states for state missions and more than one-tenth of the total reported by the Home and State Boards, and yet we have done nothing to boast of.

J. C. MASON.

Southern Notes.

The Alabama convention was held at Oxford, Nov. 14-17. The new church was well adapted to convention purposes, and the congregation entertained us royally. S. P. Spiegel was re-elected state evangelist, and more money was pledged for the work than ever before.

During the first days of November I held a meeting at Notasulga, in the Universalist church house. S. P. Spiegel led the singing in his forceful way, and Miss Onia Wilkerson played the organ. J. A. Branch and G. R. Cleveland assisted in prayer and personal work. That field must have more attention later.

Yes, if our state work does not care for the weak and helpless churches, who is doing to do it? Many times a twice-a-month church could be grouped with two weak country churches instead of two twice-a-month churches being grouped together, and thus save the four weak once-a-month churches, and strengthen the second one of the twice-a-month churches, for then a minister could live there also. Group and save the weak country church!

I am now making dates for meetings to be held during 1905. Those desiring my services should write me soon, that we may get in touch with each other, and arrange matters while we have time.

O. P. SPIEGEL.
Birmingham, Ala., Box 66.

FIGURES DO NOT LIE,

neither do the thousands of people who are sending testimonial letters, gratefully explaining the surprising benefits which they have derived from that household remedy which is now attracting much attention everywhere, Vernal Palmettona (Palmetto Berry Wine). Every reader of the CHRISTIAN-EVANGELIST can receive a trial bottle absolutely free of charge by writing at once to the Vernal Remedy Company, Le Roy, N. Y. If you are suffering from the many complaints caused by impure blood, and if you wish to restore yourself to a perfect condition of health, and be freed from catarrh, rheumatism, backache, constipation and the other many diseases that are caused by an unhealthy condition of the stomach, liver, kidneys and bladder. Only one dose a day of this wonderful remedy is necessary to effect a quick and permanent cure. Sold by leading druggists everywhere.

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Made of pure cream of tartar, it safeguards the health of the family.
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Michigan Notes.

The evangelistic campaign in Michigan is on, and victories are being won for Christ.

L. O. Drew is in a meeting at Gilmore with 50 additions to date, and the meeting continues. J. W. Humphrey is assisting F. C. Wing in a meeting at Ballards. T. W. Bellingham is in a meeting at Hill's Corners.

H. L. Maultman is telling the old story in the court house at Hart, where we have a little band of Disciples.

J. S. Raum is assisting W. H. Kindred in a meeting at Adrian with good prospects for success. F. P. Arthur is assisting C. J. Tanner at Detroit in a series of evangelistic services.

C. O. Purdy is storming the fort at Vandalia, where A. B. Vertner preaches. G. A. Gish is in the midst of a promising meeting at Hartford, where F. S. Taylor preaches. J. W. Taylor, of Dowagiac, will enter the evangelistic field Jan. 1, 1905. One hundred evangelistic meetings in Michigan this year is our watchword.

Our offering for Michigan missions starts off encouragingly. We have a favorable outlook for the best offering in our history.

We have recently located some good preachers in Michigan, and we have room for a few more. G. M. Weimer, of Eureka, Ill., has accepted a call to Wayland, and began there Nov. 27. C. W. Clark closed a good meeting at Wexford, where W. H. Hedges ministers, with eight additions. J. F. Hay held a short meeting at Decatur with six additions. T. C. DeMass has accepted a call to the church at Chapin.

Where is the man in our brotherhood who will volunteer to do pioneer work in the upper peninsula of Michigan? Here is a great territory containing fifteen counties, 15,000 square miles, and 275,000 people where there is no church that is Christian only. We have some scattered Disciples in this part of the state who are anxious to have the gospel preached there. God is opening a door for us in that region. Where is the man that is willing to move out upon the promises of God, and carry the bread of life to these people?

I can use four or five good men in lower Michigan who are willing to begin on a small salary and work up. We do not want weak-kneed men in Michigan who are afraid to face difficulties and hardships. We want men who have caught the spirit of the Master, and are willing to lay down their lives for the sheep.

Paw Paw, Mich. C. M. KEENE.

How the Gospel Spreads in Indian Territory.

To-day is truly a Thanksgiving to me. I have been here for five days and have not recovered from my surprise of last Lord's day and its aftermath. I arrived in the town Saturday night about midnight only to be informed that I was to preach at the eleven o'clock and evening services. This was a surprise, but nothing to compare with what was to come Sunday. First the handsome building, it is simply grand. When Bro. J. B. Boen wrote me to come to sell him his church windows he said that his house was to cost about $15,000. Well, it looks every bit of a $25,000 building.

But now for my second surprise. The Sunday-school, under the able leadership of Brother Goff, is simply a beehive without drones. I estimated that fully 250 were present, all ages from 70 years down to approximately that number of days. And a peculiar thing is that Sunday-school has not been dismissed yet and this is Thursday at noon. They took a "recess for Brother Andrews to get his bearings" and they called the same 250 people with another hundred added, "the church," and I preached, at the close of which sermon two came forward and enlisted in the Lord's army. We then had an intermission of six hours when this same body was merged into an Endeavor meeting, only to be merged into the evening preaching service which closed with a good Methodist sister who had "learned the way of the Lord more fully," demanding baptism and accepting the primitive name.

At the Wednesday night prayer-meeting service I had the pleasure of meeting some of Brother Boen's boy preachers. One of them, Brother Springer, is just about 72 years young, but he "sure can preach." I can't name all of his preachers, they are too numerous. Brother Boen says they are all preachers. At the place where I had always seen prayer-meetings close, two young people, both from Baptist families, who had about one hour before been united in the holy bonds of matrimony, came hand in hand confessing their faith in Christ. Isn't this grand? This made 284 real live additions here under Brother Boen's ministry in about 15 months, or pretty nearly 20 per month; not a great big meeting, but a great long meeting, only four Lord's days in 65 that they have had no additions. Brother Boen says every dollar that has been subscribed will be paid and that every member will be represented on the list. I call this grand work.

Chickasha, I. T. JOHN L. ANDREWS.

Reopening Service at Jonesburg.

The reopening services were held yesterday—the building having been closed for the last few months for repairs. The improvements cost $1,300 and we required $520 to settle obligations. We called Bro. T. A. Abbott to our assistance and he came and moved and succeeded in raising the sum needed and $60 to boot, and also led us in a good spiritual day's experience.

Baptized one at Price's Branch last appointment. In a meeting with J. H. Thomas at Elm Grove, Lincoln county, with three additions first week.

I have heard a great many kindly comments lately about the CHRISTIAN-EVANGELIST from some who, like myself, were a little soured on it a little while ago. To-day it is inferior to none of the religious journals and worthy of the brotherhood's support. The new story, "Lloyd Baxendale," by that genial Christian gentleman, preacher and lecturer, Geo. P. Rutledge, is making a hit. D. MILLAR.

Jonesburg, Mo., Nov. 21.

Our Special Offer.

Send order mark article or articles you wish with an "X," enclose amount as per prices quoted, and if they are not all we claim for them—if they are not absolutely satisfactory **to you** return them **at our expense** and we will **refund your money.**

Could Anything Be Fairer ?

Tea Spoons—Our "Dauphin" pattern, as illustrated, triple-silver-plated all over and re-enforced on wearing parts—the best value for the money ever offered.
6 For Only $1.50
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Mermod & Jaccard Jewelry Co., St. Louis: Please send me one of your new catalogues, and articles that I have marked "X," for which enclosed find..... as per price quoted.



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This elegant Watch, solid 14-karat gold, richly engraved hunting case—fitted with Mermod & Jaccard's guaranteed jeweled movement,
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Southwest Missouri Notes.

Successful meetings are on at Webb City and Marionville. H. C. Patterson is at the latter place and this is his third meeting there. He goes to Verona.

The church at Carthage furnished the new home of J. T. McGarvey, of Carthage, and his bride in elegant style and gave them a public reception on their arrival.

The Christian Endeavor societies along the electric line in this county recently held a rally in the South Joplin church. The plea for more young men to prepare for the ministry was made and four promising young brethren arose and answered the call. One of them is Dr. M. R. Ely, son of our well known evangelist, Simpson Ely. He and one other are both members of the South Joplin church.

The South Joplin church has called J. W. Baker for his second year by unanimous vote and increased his salary $200. They are planning to enlarge their house early in the year, to be followed by a meeting in which they hope to double their membership.

In the last three years there have been six new congregations organized in Jasper county, two each year, and all are alive. All have houses but two and one of these will soon build. The two latest are Purcell and Duenweg. The others are Sarcoxie, Carl Junction, South Joplin and one in the very north end of the county near Jasper. Joseph Deatheridge, of Sarcoxie, has just organized the one at Duenweg with over 50 members. It was a great victory.

The work at Carterville seems to be in the best condition in years. They are united at last, enthusiastic and looking towards a new building in the not distant future. Brother Campbell is the minister.

At the First, Joplin, the audiences are large, additions frequent and the debt melting away. And all over southwest Missouri the work seems to be vigorous and aggressive.

Joplin, Mo. W. F. TURNER.

Kentucky Letter.

Mark Collis, of Lexington, is assisting Wm. Clarke in a meeting with the church at Owenton.——The meeting at the Central church, Lexington, in which the minister, I. J. Spencer, was assisted by W. F. Richardson of Kansas City, closed with 71 additions.——P. H. King of Carlisle, is assisting S. Boyd White in a meeting with the church at Falmouth.——B. W. Bass is in a meeting with "home forces" at the Parkland church, Louisville.——W. S. Willis has reaigned at Millersburg. His resignation will take effect the first of January.——J. W. Hagin has resigned at Stanford to accept a call to the Fourth street church, Covington.——H. C. Garrison, of Danville, is in a meeting with the Harlem avenue church, Baltimore. B. A. Abbott is the regular preacher.——J. F. Mahoney, of Waddy, is assisting the minister, Geo. H. Farley, in a meeting at Parksville.——The beautiful new church building at Owensboro is nearly ready for dedication, R. H. Crossfield, the faithful preacher, reports 19 additions recently at regular services.——W. E. Ellis recently closed a meeting with "home forces" at Cynthiana, with 39 additions.——C. R. Hudson, of Franklin, Ind., has accepted the call extended him by the church at Frankfort, and will begin his work there the first of next year.——Geo. P. Taubman, of Portsmouth, Ohio, is assisting J. J. Cole in a meeting at Butler. The latter recently closed a meeting at Grassy Creek church with 63 additions.——H. J. Brazleton, who has been located the past two years at Ironton, O., has accepted a call to the church at Earlington.——W. S. Willis, of Millersburg, recently assisted Jos. R. Jones in a meeting at Wyoming, Bath county, which resulted in 15 additions.——I. M. Boswell, of Chattanooga, Tenn., is in a meeting with the church at Junction City. J. Q. Montgomery is the regular preacher.——E. L. Powell of the First church, Louisville, has been assisting T. S. Tinsley in a meeting with the Clifton church of that city.——We have had eight additions by confession and baptism here recently. GEO. W. KEMPER.

Midway, Ky.

Disciples' Congress.

The following themes will be discussed at the coming congress of the Disciples at Columbia, Missouri, March 23, 1905:

"Our Congregationalism, Its Perils and Safeguards."—W. W. Parker, Emporia, Kan, Silas Jones, Eureka, Ill., reviewer.

"Our Religious Journalism, Its Rights and Its Responsibilities."—L. G. Bateman, Philadelphia, Pa., E. T. Edmonds, Fort Smith, Ark., reviewer.

"The New Theology in Its Bearing Upon the Problem of Christian Missions."—W. M. Forrest, Charlottesville, Va., G. D. Edwards, Nevada, Mo., reviewer.

"The Archæology of the Past Century in Its Bearing Upon the Credibility of the Biblical Records."—H. L. Calhoun, Lexington, Ky., O. T. Morgan, Chicago, Ill., reviewer.

"The Sociological Basis of Theology."—George Bellamy, Cleveland, O., Harold Bell Wright, Kansas City, Mo., reviewer.

"The Gospel Miracles."—M. M. Davis, Dallas, Tex., Howard Cree, Augusta, Ga., reviewer.

There will be two addresses by Henry Churchill King, the president of Oberlin college, upon the following or kindred themes: "The Nature and Method of Revelation"; "Christianity's Gibraltar."

The program in full will be published in due season; meantime it is urged that all who expect to attend will give the above themes their earnest and careful consideration. The present indications are that we will have a large attendance as compared with some other years. Columbia and the state of Missouri extend a cordial welcome. The fact that Missouri has gone Republican does not alter our southern ideas of hospitality.

CHARLES W. SHARPE, sec'y of congress.

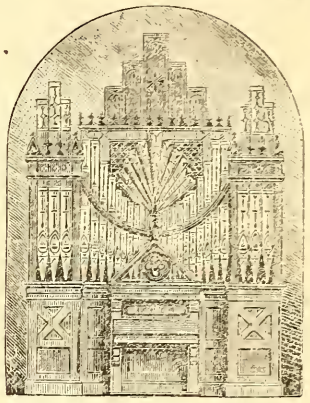
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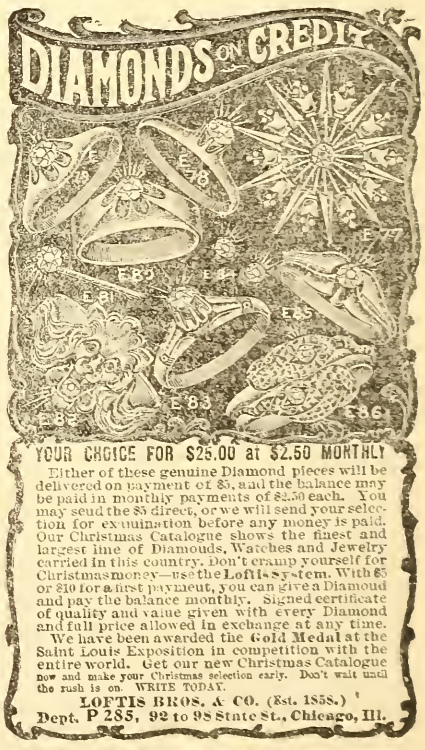


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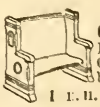
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FOR SALE—A $100 Yost typewriter in good condition; price $30. H. S. PIATT, Coshocton, Ohio.

San Francisco, 1905.

GRAND RALLY HELD IN THE FIRST CHURCH, SAN FRANCISCO.

The churches about the bay held a rally in the First Christian church, San Francisco, last Thursday night, to rejoice over the winning of the convention for San Francisco, 1905. There were reports from the convention by those who had been present. The venerable and dignified A. M. Elston, of Berkeley, shocked us almost into hysterics by reciting the variety of University of California yells which he varied slightly and "got off" in the corridors of the coliseum during the endeavor to turn the great convention in the right direction for next year. Bro. R. N. Davis, of Santa Cruz, told of the great communion service. Just after the address of Brother Elston, describing in detail the battle with Portland, a letter was read from Bro. E. S. Muckley, of Portland, conveying greetings of the Portland preachers to the rally and congratulating San Francisco on her victory. At the phrase, "We not only take off our hats to you, brethren of California, but we throw them up for San Francisco, 1905," the gathering interrupted with applause, and at its close the congregation arose as one man to sing "Blest Be the Tie That Binds."

Bro. W. M. White, pastor of the West Side Christian church of San Francisco, then delivered an address on "Organization for 1905," which thrilled us all with a sense of our great opportunities and high responsibilities in connection with this convention.

A committee on organization had been appointed at a previous meeting and this committee now rendered the following report, which was duly adopted by the ministerial association of Greater San Francisco.

We, your committee, recommend that the following committees be appointed:

1. A general committee to consist of the ministers and officers of our churches.

2. An executive committee to consist of the officers and chairman of the various special committees.

3. Special standing committees, as follows: Entertainment Committee, Frank S. Ford, San Francisco, chairman; Publicity, P. C. Macfarlane, chairman, 2222 San Jose Ave., Alameda, Cal.; Finance, A. C. Smither, 1500 West Adams St., Los Angeles, Cal.; Halls and Place of Meeting, B. G. White, San Francisco, Cal.; Transportation and Subordinate Missionary Conventions, Hiram Van Kirk, chairman, 2625 Piedmont Ave., Berkeley, Cal.; Pulpit Supply, E. W. Darst, 2534 Hillegas Ave., Berkeley, Cal.; Registration, H. D. McAneney, 67 E. Twelfth St., Oakland, Cal.; Information, J. P. Dargitz, San Francisco, Cal.; Printing, S. Sturges, San Francisco, Cal.; Exhibits, A. M. Elston, Berkeley, Cal.; Ushers, H. C. Ingram, Oakland, Cal.; Music, Dr. R. L. Rigdon, San Francisco, Cal.; W. M. White was elected general chairman.

The various committees are already at work with genuine California enthusiasm and we will show our eastern brethren what that means next August. P. C. MACFARLANE.

C. W. B. M. in Missouri.

Before this number of the CHRISTIAN-EVANGELIST reaches its readers, C. W. B. M. day will have become a past time. How we are praying that our God may bless all who are striving to make this work a blessing to the world. If, for any reason, the sermon was not preached and the offering for world-wide missions taken, will you not, my auxiliary and preacher friends, see to it that at the very first Sunday possible this duty is done? Large plans are laid for the coming year. Shall we tie the hands of our board by our failure to do all that we can to supply the funds and sympathy that they must have in order to carry out these plans? God is watching us; can we fail him? If we do, should we be disappointed if he fails us in that great day?

Miss Luella Duke has been most faithful in her efforts to rally the women of the Sedalia district in the convention which convenes at Lamonte, Dec. 5-7. Our sisters do not seem to realize that they owe a duty to every other auxiliary in the state, and especially to those in their own districts. These district meetings are where this duty may be best exhibited. Come to all disrtict meetings, my sisters, and encourage the weak and faltering auxiliaries, that, seeing your hope and courage; and hearing your good plans, and seeing the light of the love of Christ shining in your earnest faces, they may take fresh courage and join anew the ranks of workers.

The pavilion at the World's Fair, which has been a haven of rest to so many Disciples during the Fair, is dismantled and deserted, and now lives only in the memory of fond hearts. Our minds are saddened, at this, the last day of the great Fair, with all of its marvelous beauty, its teeming crowds, its wonderful exhibits and its fraternal spirit. If we, who have had this wonderful thing at our very doors, are not better and purer of mind for the influence, it must be because we are not able to appreciate the high and the beautitul. If we have not gained in hope and courage from the privilege of meeting, day after day, the saints of God who have dropped into the Disciples' building for rest and comradeship, it must be because we are selfish and none of his. God forbid. We pray that Disciples yet unborn may hear with joy of the little hexagonal building on Art Hill at the greatest Fair ever held, and what it stood for, and of the wonderful influence that has gone out from its walls.

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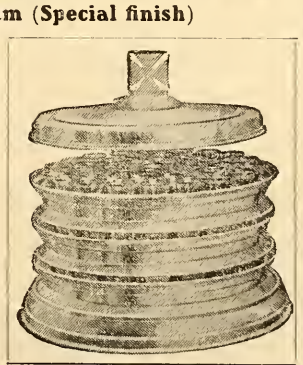
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The Watchword, of Dayton, O., says concerning the Christian Lesson Commentary: "For some years we have made large use of this valuable lesson help. It is published by the Christian Publishing Company, St. Louis, and is the product of W. W. Dowling, an experienced Sunday school editor, and a corps of able assistants. The Commentary for 1905 is the twentieth consecutive issue, and maintains the high standard of the past. The helps are eclectic, having been gathered from many sources, the design being to throw the best possible light on the scripture text, and to aid the teacher and student to fix it upon the mind and heart. There are numerous illustrations and maps. A dictionary of proper names is a valuable feature."

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Just as Good for Others as for Methodists.

Dr. J. O. Peck has written an article in the Western Christian Advocate, in which he gives expression to some things which we believe ought to interest members of the Christian churches. Dr. Peck tells his experience with "the church paper."

"I did have large success," he says, "in securing subscribers to the church papers within whose patronizing territory I was pastor for 25 years. I believe the church paper my best and most effective assistant pastor. I felt it a duty; a part of my legitimate pastoral work, as much as the conversion of souls and the building up of the saints in holy living. Yes, I conceive it to be a strong reinforcement in effecting these results. Hence, I threw my brains, soul, tact, and enthusiasm into getting subscribers for the paper. I worked for it as I did for a revival, and on the same ground that it was necessary to the highest success of my pastorate. And it was.

If you want it in a nutshell I worked to get subscribers with all the tact and enthusiasm I could if I had owned the paper and received all the profits. There you have it. I was a partner in the concern. I received my dividends in a more intelligent and devoted membership. The "modus operandi" was as follows:

1. I took the paper into the pulpit. I opened it wide and showed it to the people. I expatiated upon its beauties, its benefits, its departments, its necessity to any member who would be an intelligent Methodist and know the current history of his church. I warmed with my theme and exhorted. I appealed to their loyalty; I excoriated the disloyalty that dropped the church papers and took outside papers, especially if they were cheap. I swept the whole keyboard of incentives to take the paper. Then, when the iron had been made hot by striking, I struck to weld it by taking subscribers on the spot! I got all I could on Sunday as a religious work. I used blank cards often in the pews.

2. I followed up this bombardment from the pulpit by a renewed attack at closer range in the prayer-meeting. I repeated this effort in the prayer-meeting at intervals. I always gained some at the close of a warm prayer-meeting.

3. I next put a clean copy of the paper into my pocket and started on my pastoral visitation each afternoon. By this means I made a list of all who ought to take the paper, but had not subscribed. With this list and the paper in my pocket, I began sharpshooting at close range. I went to the house, the store, the shop, the factory. I pulled out my paper and my list. I submitted the question. Most surrendered at once when thus individually appealed to. The few that hesitated I stayed with till they "saw a great light" and subscribed! Only here and there an obtuse or stingy soul escaped.

4. There were always a few poor people who could not afford to take the paper. On Christmas or New Year I would state this fact to the public congregation, and ask the well-to-do to send a Christmas or New Year gift to these poor, that would come every week in the year. This always met with a quick response.

5. At the close of the revival each year I appealed to all new converts to take a church paper.

This is my "experience." It fills me with joy to recall it. Hallelujah! It was a good work for Christ. There is no patent on the experience. I ask no "royalty" on its use. It would be a good thing if the general conference would pass a regulation that no person should be appointed a member of the official board who does not take a church paper.

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Letter From Australia.

The first confession of Christ I have had the privilege of taking was from a Chinaman, a member of the Chinese class held at the Grote street church where I am preaching during my visit to Australia. He is a promising young man. A very excellent work is being carried on here in connection with the Chinese of the city. The class meets on Tuesday and Thursday evenings and Sunday afternoons. The members are instructed in English reading and writing and the Bible. The constant endeavor of the teachers is to lead these Chinese young men to Christ. Christianity has its effect on the material as well as the spiritual side of men, and this is seen in the fact that the Chinese show a decided improvement in their personal appearance after attending the class a short time. They are as clean and neat as their English friends. Two girls from the Sunday-school made the confession last Sunday evening and were baptized at the midweek service.

Grote street is quite an active church. It has a number of departments of work, and something is going on all the time. Church anniversaries and tea meetings are much to the front at present among all denominations, and Grote street is to have one next Wednesday evening. The union of Baptists and Disciples is occupying the attention of our brethren on this side of the water as well as in America.

A conference has recently been held in Sydney with this in view, and there has been considerable discussion in religious papers in Perth, W. A., though in the latter, our views were not fairly set forth by the Baptist writer. Friendship between the two bodies is growing stronger in Australia, though union is still in the distance. We are anxiously awaiting the arrival of American papers to learn of the national convention at St. Louis. Our people greatly rejoice in the work that is being done in America. B. W. HUNTSMAN.

Adelaide, South Australia, Oct. 27.

Ministerial Exchange.

Any church wanting a meeting, with or without a song leader, address D. W. Campbell, Carterville, Mo.

E. N. Tucker, pastor at Waukegan, Ill., can be had for one meeting this winter. Write him for terms.

The church at Slater, Mo., is without a pastor and would like to secure some one to begin work about Jan. 1. Address T. B. Ross, elder.

J. P. Davis, Crawfordsville, Ind., is available for meetings. He was educated at Bethany and is a faithful preacher of the word. He prefers evangelistic work and should be kept in the field.

The church at Mulkeytown, Ill., wants a pastor of some experience, about middle age, and with a small family. Salary $600. Address S. R. Bayless.

Any church within a reasonable distance of Eldon, Mo., wanting a preacher for one-fourth or one-half time may write to Elder R. S. Harvey, of that city.

Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor 6th & Olive Sts., St. Louis.

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Thousands of Disciples will be delighted to take advantage of the splendid opportunity of visiting the Pacific Coast during the year of 1905, and attend the American Christian Missionary Convention during the month of August. To all such, who will do just a little work for the paper,

We Offer a Free Round Trip on the "Christian-Evangelist Special."

Do not fail to write us for particulars at once. The "CHRISTIAN-EVANGELIST Special" will have the lowest rates that can be secured for the Pacific Coast. It will have parties leave Pittsburg, Cincinnati, Indianapolis, Louisville, Kansas City and Omaha. There will be a special train by the way of the National Park and Portland. This will give all an opportunity to see this wonderland and behold the great curiosities of the National Park. It is said by thousands that there is nothing on the face of the earth that equals this grand scenery and these marvels of nature. This train will also stop at Portland, where all may visit the Exposition of the Great Northwest. From the great states of Washington and Oregon, we go south to the city of the "Golden Gate" to take in the first National Convention that has ever met west of the Rocky Mountains. The city of San Francisco, on its magnificent harbor, will be a great attraction itself, and when taken in connection with one of our great conventions in the month of August, it will be the opportunity of a lifetime to enjoy in a day what would not otherwise come to us in a year.

For others, who cannot take this trip by the National Park and Portland and spend a week with their hearts and emotions reveling in these mountain scenes of nature and art, we will have a more direct trip by way of the Denver and Rio Grande Railroad and Salt Lake City. On this trip the Switzerland of America will be seen; the great Weber Canon, the Salt Lake Temple and all that nature has done for the Mountain Land of Colorado.

If you pay you shall have the lowest rates, the best service, and the most congenial company. We would prefer, however, to take you without a cent of cost to you for your transportation. The CHRISTIAN-EVANGELIST brought a number of persons to the National Convention and the World's Fair this year, and paid their railroad fare by just a little work. Here is what one of these persons states in regard to the work for which he received free transportation and $20 for expenses after arrival.

"It took me parts of five days to secure the fifty-seven subscribers to the CHRISTIAN-EVANGELIST. It was an easy matter to secure them." This was what a young preacher did in order to attend the convention and World's Fair in 1904. You can do this in 1905 to go to San Francisco.

Another states: "I am employed by Uncle Sam, and could only devote about three evenings a week from 6 to 8 P. M., and at prayer meeting to the work of securing subscribers. I sent in my first list Aug. 16, and my last Sept. 20, in all 70 new subsbribers." This brother is an employe of "Uncle Sam," and did not lose an hour from his daily work. He received round trip transportation to St. Louis from an eastern city, and $30 in cash to pay his bills while attending the great convention and the World's Fair.

If you wish to take the trip to San Francisco you can do as well. Write us for particulars at once if you wish to go at our expense.

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Christian Endeavor.

By H. A. Denton.

December 18.

"WHATEVER HE WOULD LIKE TO HAVE ME DO."—Matt. 6:10; John 15:10-16.

For the Leader.

This topic, "Whatever he would like to have me do," will afford us an opportunity to study our pledge in its most fundamental features. At one of the great international Christian Endeavor conventions one speaker said of the pledge, "It is the medulla oblongata of the society." This is not putting it more forcibly than the facts justify. The medulla oblongata presides over the involuntary movements of the body. It is that which keeps the body erect and the organs performing each its function, and thus it holds the key to the working of the whole body. So the pledge is the spirit that presides over the society, giving tone, spiritual vigor, power. And, Endeavorers, the core of the pledge is in the phrase, "Whatever he would like to have me do." The will of the Master is supreme in the soul of one who can thus promise. The society that lays adequate emphasis upon this fundamental principle will have an abundant spiritual life. Let us get out of this topic, rich in all the fullness of the Lord's will, a great blessing each for himself and a blessing for our society.

For the Members.

1. Would he like to have me more devout in life? This is a thing in which many of the Master's followers come short. Not that we do so much that is bad. We are very fair Christians in the negative sense. But we lack in spiritual life. We are not earnest. We are cold and indifferent. Instead of being so full that we have to restrain utterance in the public meeting, we are so empty that it takes as much priming for us as for the old pump that has done duty on the farm for a quarter of a century.

2. Would he like to have me speak in the meeting? Would he like to have me edify as well as to be edified? Surely it is his will. Then am I not pledged to make an effort to do this? May the Lord help me to keep this promise. If one says, "I have not the ability. I can not think of a thing to say," what then? This: look for the cause of this barrenness of thought when the time comes to speak. Is it not due to a failure to prepare anything to say before coming? Then let us prepare something to say.

3. Would he not like to have me present at all the meetings? It is difficult to think that anything else would please him. He does not want us to be irregular attendants. And it is not necessary. We can all be regular attendants, unless we are shut in by some bodily ailment. Why can I not for his sake, and for my sake as a keeper of my faithful promise to him, turn over the old leaf of irregular attendance and start out with a fresh page and keep the record clear? It will be so much better in every way. Here, let us promise, is the determination to break the habit of irregular attendance.

4. Would he not like to have me be a self-supporting member of the society? There are so many that have to be carried and fed as do babies. It is the duty of the society to do this work where it is necessary. It is necessary under some circumstances. But many times it is nothing more than the self-invited laziness of great, overgrown spiritual babies. When a big, strong boy of a few years of age hangs back and pouts and wants his mother to carry him, there is a feeling of indignation, at least, of pity for his case. Are you a big baby in your society? If so, quit it. Be a man or a woman. Stand alone. Get out and help to take care of some one instead of being a charge to your society.

Quiet Hour Thought.

Oh, Lord, give me strength to stand alone and make me strong to help some weaker follower of thine.

DAILY READINGS.

M.	His will.	John 5:30.
T.	Obey God.	Luke 11:27, 28.
W.	Do good to others.	Matt. 25:34-40.
T.	Overcome the world.	1 John 5:1-5.
F.	Win others.	Matt. 10:1-7.
S.	Be fruitful.	John 15:1-8.
S.	Topic—"Whatever he would like to have me do."	Matt. 6:10; John 15:10-16.

Sunday-School.

December 18, 1904.

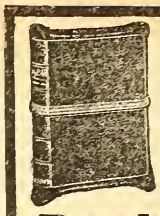
FOURTH QUARTERLY REVIEW.

GOLDEN TEXT.—Thou shalt worship the Lord thy God and him only shalt thou serve.—Luke 4:8.

The lessons of this quarter are particularly rich in stories of Old Testament heroes. These can most profitably be made the basis of the review for classes of children. Make a list of the characters which appear prominently in the lessons and review the incidents given in the life of each Elisha—Naaman, Joash, Hezekiah, Athaliah, Jehoiada, Isaiah, etc.

The one great outstanding truth which is illustrated in the lessons of this quarter is that punishment and final destruction are the inevitable result of disobedience to God and departure from that standard of morality and worship which is acceptable to him. A great mission was given to Israel. It was given to the whole people. But the larger part of the nation refused to fulfill the mission and would not be the bearers of Jehovah's message. God did not hastily destroy them. Through 200 years he worked with them through prophets and priests, trying to make the people fit to live as his representatives. He failed. God's omnipotence is limited by man's will. When Israel refused to fulfill its mission, it wrote its own death-warrant. The nation that was no longer fit to live, died. It was all so natural and inevitable that we need the words of the historian reminding us constantly that the hand of God was in it all.

While this spiritual truth is the main thing, the force of it will be much increased with adult students if they will make a serious study of the history of the period. Hebrew history is as worthy of genuine study as Greek history. Moralizing is no more adequate in one case than in the other. The material in the books of Kings and Chronicles should be studied carefully and connectedly. The arrangement of it, however, is such that it is by no means easy to derive from it a clear picture of the period. For the ordinary student the use of some one or more of the standard volumes on Hebrew history is an almost indispensable aid. The works of Stanley, Kent, Kittel and R. L. Ottley may be used with profit. For a concise and modern work in a single volume, Ottley's "History of the Hebrews" is perhaps as good as any.



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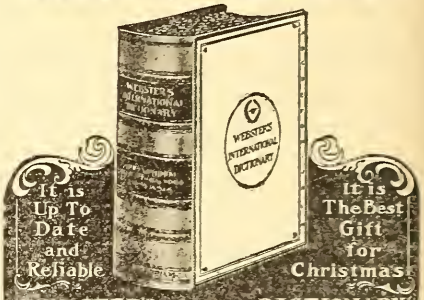
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Midweek Prayer-Meeting.

December 14, 1904.

MINISTERIAL RELIEF.

"For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God; seeing that through the proving of you by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of your contribution unto them and unto all."—2 Cor. 9:12, 13.

(Read Phil. 4:8-20 as introductory lesson.)

This lesson is to remind us of our obligations to care for our old ministers and their dependent families. The fund which we devote to this purpose is known as the Ministerial Relief Fund, and its day in our calendar is the third Sunday in December. We have no more sacred duty to perform than to properly care for the aged and infirm ministers, who have given their lives to the proclamation of the gospel and who, in their declining years, find themselves dependent upon their brethren for the necessities of life.

A Case of Ministerial Relief. In the passage cited above from the Philippian letter, we have a beautiful instance of how one church remembered its aged preacher and ministered to him in a generous way. Paul is a prisoner in Rome, but the church at Philippi, which he had established, remembered him in his captivity and destitution, and sent Epaphroditus, a faithful messenger, to carry their bounty to him. We can imagine what joy they had in making up this contribution for the benefit of him to whose labors they were so greatly indebted. Lydia would tell of that prayer-meeting by the riverside, which was visited by the strange missionary who proclaimed to them a new and wonderful gospel. The jailor would have an experience to tell of how he had incarcerated Paul and Silas in prison, and of the earthquake and of all that followed, including his own conversion and baptism.

A Grateful Preacher. The passage already cited above tells how deeply Paul in his imprisonment appreciated this expression of their loving thoughtfulness. "I rejoice in the Lord greatly," he says, "that now at length ye have revived your thought for me." Not that he has not learned "both to be filled and to be hungry, both to abound and to be in want," but he takes comfort in the thought that they had fellowship with his affliction. "Not that I seek for the gift; but I seek for the fruit that increaseth to your account." He rejoices more in the good that they will get out of the giving than in the good that he is to get out of receiving. It may be doubted whether the actual gifts received by our aged ministers, through the Ministerial Relief Fund, though necessary to meet their daily wants, are more highly appreciated than the thought that they are remembered lovingly by their brethren; that they are not forgotten in their old age and destitution.

A Twofold Service. In asking the church at Corinth to join in the fellowship of ministering to the poor saints in Judea Paul urges this argument: "For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God." Equally true is it that our gifts for the benefit of the aged and needy servants of God answer the twofold purpose of filling up the measure of their wants, and promoting thanksgiving to God on their part for these tokens of brotherly love. It would be a sacred duty to provide for the material wants alone, but when, in addition to that, we are permitted to brighten their lives and cause thanksgiving to abound in their hearts, we have a double motive for this tender ministry of love.

Self-Testing Ministry. Another motive which the apostle urges for participating in the bounty for relief of the brethren is, that therein the churches are *proved*, or *tested*, by this ministration, and that seeing that they stand the test, the brethren thus helped "glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of your contribution unto them and unto all." This is a phase of the subject which the churches may well keep in mind. There is a testing of our Christianity in the way in which we care for our aged and dependent ministers, which the world will not fail to note. How can we say that we love God, whom we have not seen, if we fail to love and minister to the necessities of our own brethren whose lives have been laid upon the altar of Christ's service?

Prayer. We thank Thee, our Father, for the consecrated lives of our fathers and mothers in Israel, who have gone before us, who were willing to sacrifice earthly goods and earthly honors to preach the gospel of Thy grace and to extend Thy kingdom on earth. May we, who have entered into their labors, and who are permitted to reap in joy what they sowed in tears, respond more liberally and cheerfully to the call that comes to us for our gifts, which are necessary to meet the wants of those of them who yet survive. And may both they and we have rejoicing together in this ministry of love! For Christ's sake. Amen.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ARKANSAS.

Bald Knob, Nov. 25.—A short meeting at Corning resulted in reclaiming one brother and his wife from Baptists, who united with us. The church at Corning is much in need of a good leader.—JAMES. H. BROOKS.

Bald Knob.—I preached a week in Blytheville, organized 35 members into a congregation, founded a Sunday-school. Both will meet each Lord's day at the courthouse. They expect to build at once.—JAMES H. BROOKS.

ARIZONA.

Phoenix, Nov. 28.—After 14 days of pleasant service, we closed with 35 additions.—D. D. BOYLE.

COLORADO.

Boulder.—Six additions at regular services lately—three men and three women. Ninety-eight of our folks have taken a pledge, each to try to win at least one soul to Christ in the next 12 months.—S. M. BERNARD, minister.

Trinidad, Nov. 28.—Three additions on Nov. 20, and one on Nov. 27. Three by statement, and one by confession and baptism.—DAVID C. PETERS.

ILLINOIS.

Armington, Nov. 28.—In the two months of my pastorate 12 have been added, three by confession and nine by letter. November 6 we raised $51 for state missions (apportionment $25), and the same day our Christian Endeavor voted to support one of India's orphans. Will observe C. W. B. M. day, Dec. 4. We have a fine people here.—L. C. CHASE.

Galesburg, Nov. 29.—Eighteen additions during October and November at our regular services. The year promises well in all departments of the work.—NELSON G. BROWN.

Loraine, Nov. 28.—Recently four young ladies made the good confession. Others are soon to be added to this congregation who will greatly increase its strength.—H. D. WILLIAMS, Canton, Mo.

Onawa, Nov. 28.—Eleven additions by baptism and one reclaimed. We hope there are more soon to follow. The work here is in fairly good condition.—P. L. CUNNINGHAM.

Windsor, Nov. 28.—The revival which has been in progress for the past two weeks closed Sunday. Much interest was manifested and five were added, three by letter (two from the M. E's.) and two by confession. The Sunday-school and church are making preparations for a rousing Christmas service.—W. D. BAKER, pastor.

Ursa.—J. A. Grisso, of Princeton, just closed a fine meeting with the church in Ursa—two weeks, 15 baptisms. Brother Grisso can be had for a few meetings this winter. Write him at Princeton, Ill.

INDIANA.

Gas City Nov. 29.—Two young men have come to us, one by baptism and one by letter. Both are workers—R. E. STEVENS, minister.

Indianapolis, Nov. 28.—I closed the meeting in Milltown last evening with 15 additions.—J. M. CANFIELD.

Indianapolis, Nov. 28.—A two weeks' meeting at the North Park church gave us 40 additions, 25 by baptism. We were assisted during the second week by F. C. Huston, the singing evangelist. There have been 231 additions to this church during the two and a half years that I have been here.—AUSTIN HUNTER.

IOWA.

Castana, Nov. 29.—One confession and baptism last Sunday at regular service. Organized good C. E. Society.—D. S. THOMPSON, pastor.

Clinton, Nov. 29.—In a meeting with the Fulton, Ill., church. Ten were added, six by primary obedience, two by letter, one by statement, one from Baptists.—VICTOR F. JOHNSON.

Keokuk, Nov. 29.—Closed our meeting Sunday night. There were seven additions, six confessions the last day. In all there were 110 additions, 83 of which were by confession and baptism. No less than 21 came from denominationalism, Catholics, Episcopalians, Methodists, United Presbyterians, "New Lights," and Lutherans being represented in the number. The meeting has done the church great good. We had Guy B. Williamson and wife in charge of our music and it was well taken care of. They are a fine, safe team. You need not worry about any "bad breaks" being made if you call them to help you. We "keep open house" here and visiting brethren will always find a warm welcome.—J. W. KILBORN.

Lake City, Nov. 28.—Yesterday was a great day with us. Six came, two by statement, and four by confession. This makes 14 at the regular services in the last two weeks, and 41 at the regular services since I began the work here.—C. L. ORGAN, minister.

Des Moines.—Closed a 22 days' meeting at Center Point, Nov. 27, with 20 additions: 10 confessions, four reclaimed, and six by letter. Any pastor or evangelist in need of a singing evangelist can be put into correspondence with a competent song leader and soloist by addressing me.—W. S. JOHNSON, 1308 Twenty-sixth St., Des Moines, Iowa.

KANSAS.

Burton, Nov. 26.—In a meeting here with Brother and Sister Wright we have a splendid interest. They are loved by all the church. We have a chorus of 60 voices—20 adults and 40 juveniles.—A. W. SHAFFER, singer.

Eureka, Nov. 28.—One addition by letter since last report.—G. F. BRADFORD.

Lincoln, Nov. 29.—The work is progressing nicely; the Christian Endeavor is becoming a strong factor for good. Arrangements are being made for the Junior organization.—N. FERD ENGLE.

McPherson, Nov. 27.—Two additions at our first service to-day. W. A. Morrison, the pastor, is doing the preaching. The people all like him. My next engagement is at Paw Paw, Michigan.—CHARLES E. MCVAY, singing evangelist.

Burr Oak, Nov. 28.—Our two weeks' revival resulted in six additions—five confessions, one by letter; four required baptism. Bro. B. A. Channer, pastor at Jewell City, did the preaching. We think we had the right man in the right place. Many are seriously thinking and even promised us they would come in. But we could not continue longer. The church has been strengthened and is in a better working condition.—G. P. CLARK, pastor.

Lincoln, Dec. 1.—On Nov. 27 four baptized; others to be baptized next Lord's day.—N. FERD ENGLE.

LOUISIANA.

Lake Charles, Nov. 28—One by letter. We observed boys' and girls' rally day. Offering will be over $15.—R. LIN PORTER.

MARYLAND.

Brentwood, Nov. 29.—At the ministers' meeting of Washington yesterday there were present: Bros. Bagby, Power, Smith, Laprade, Whiston and Jones. Nine additions were reported: five by letter and four by confession and baptism. J. Murray Taylor is away assisting W. S. Hoye, of Beaver Creek, in a meeting.—CLAUDE C. JONES, secretary.

MISSOURI.

Drexel, Nov. 28.—There were five additions yesterday—3 by confession and baptism and 2 by statement. All departments of work are moving nicely.—O. A. ISHMAEL.

Hamilton, Nov. 26.—Forty-two added to date and a fine interest prevails.—LAWRENCE AND EDWARD WRIGHT, general evangelists.

Warrensburg, Nov. 30.—Closed a short meeting at Kingsville, with 14 additions—7 by confession, 4 reclaimed, 3 by letter. My brother Phil L. Stark, is pastor.—KING STARK.

Mountain Grove, Nov. 23.—Closed a meeting in Douglas county, with 11 additions—3 from New Lights, 5 by confession, 1 reclaimed, and 2 by statement. I had at same place in October 36 additions. They have an organization of 47, with prospects of many more. I begin a meeting at Mill Springs, Nov. 26.—E. W. YOCUM.

Liberty, Nov. 28.—We have closed a good meeting in which L. J. Marshall, of Independence, Mo., assisted. There were 18 ad-

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Dry, hacking cough?
Foul tongue?
Loss of appetite?
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505. **Wreath, Bell and Star;** printed in brilliant colors on substantial card board; cut out in shape and nicely embossed; suitable greetings in gold; metal hangers. Adapted for wall and window decorations; very attractive... .....Per dozen, $1.70

504. **Christmas Chains.** An ingenious arrangement of holly and mistletoe in the form of a chain that can be made to assume any form and which makes a very pretty Christmas decoration for the window, the mantelpiece or dinner table. Very effective and pleasing. Twelve assorted in a package .... Per dozen, $2.40

25. Assortment of one hundred beautiful imported cards..... ....Per 100, $ 1.30

30. Assortment of fifty artistic imported Christmas cards, novelties and folders, with envelopes..... Per 100, 3.00

35. Assortment of fifty exquisite imported Christmas cards, novelties and folders, with envelopes..... ..... Per 100, 6.50

40. Assortment of twenty-five attractive imported Christmas cards, novelties and folders, with envelopes .... Per 100, 12.00

CHRISTIAN PUBLISHING COMPANY, St. Louis, Mo.

ditions by confession and baptism and 10 by letter and statement.—R. G. Frank.

Moberly, Nov. 28.—Twenty confessions at Hawk Point, my old home. Put on foot a move to build a new building in the town or move the old church there. Baptized my grandnephew and grandniece. Had a glorious meeting, closing with 1 confession at water. Church has good Endeavor and quite a number take the Christian-Evangelist.—S. J. Copher.

Bogard, Nov. 29.—Meeting two weeks old with 23 additions. Big crowds and intense interest mark each service. The congregation here, having been one of the weakest in the county, is now, with a membership of 80, one of the strongest. I finish with the meeting two years' work, with a call for next year. We shall follow this meeting with a move for a church building. Doing our own preaching and singing.—C. C. Taylor.

Lexington, Dec. 1.—Our meeting here has been in progress 19 days, 63 additions to date. Expect to close in a few days.—H. A. Northcutt, evangelist, R. B. Briney, pastor, LeRoy St. John, singer.

Carterville, Nov. 30.—In September and October I held a meeting for Bro. W. B. Cochran, at Avilla, Jasper county, with 39 additions. I preached one week and a half at Exeter, with five additions. The last Lord's day in October, I began at Carl Junction, where I continued for three weeks, with five added, one of them the cashier of the Citizens' bank. I will go back after Christmas to hold another meeting for them. Miss Edith Pelley, of Brandon, Iowa, assisted me in these meetings as song leader. Sister Pelley is a good leader of song, and a good soloist. I am now assisting Bro. F. M. McHale in a meeting at Herington, Kan. Good interest and prospects bright.—D. W. Campbell.

NEBRASKA.

Redcloud, Nov. 30.—There were four additions during November, two by confession and baptism.—Edgar Davis.

NEW YORK.

Buffalo, Nov. 28.—Ten more persons have confessed their faith in Jesus Christ at our mission point within the last five days, making 26 altogether. Among this company there were seven husbands and wives.—B. S. Ferrall.

OHIO.

Newark, Nov. 28.—Four additions yesterday—three of them young men. This makes 22 since last report.—H. Newton Miller.

North Fairfield, Dec. 1.—Closed our three weeks' meeting Nov. 30 with 28 added; 20 baptisms, six by statement, two by letter. One baptized 75 years old, one 73, four 60; 23 out of the 28 were heads of families.—Hugh Wayt, pastor-evangelist.

Kipton, Nov. 28 —The church here observed its thirty-second anniversary yesterday. There were four additions, one from M. E's, one from Baptists, one by statement and one by letter. The outlook is very bright. All financial obligations are met and a nice balance is in the treasury, the result of regular weekly offerings. There have been nine additions since June, when the present pastor took charge. We will begin a meeting Dec. 25 from which we hope for large returns.—W. S. Cook.

OKLAHOMA.

Lahoma, Nov. 29.—I have come to Oklahoma to work in the field. I preached at Ames last Lord's day in the new house and had 3 additions—1 from the Baptists, 2 by confession. I will begin a meeting at Lahoma December 4 and will be open after that closes for other meetings. I came from Ohio.—J. D. Lawrence.

WASHINGTON.

Walla Walla, Nov, 23.—Victor Dorris is with us in a meeting that started off in good shape. We have hopes of great things with him.—Morton Gregory.

WEST VIRGINIA.

Parkersburg, Nov. 27.—In a meeting with home forces, five added to date, four by baptism and one by statement. Continuing with good interest and united and harmonious church to support the pastor.—G. F. Assiter.

WISCONSIN.

Hickory, Nov. 25.—Five more confessions since last report, making 21 in all. Good attendance at all services. We are just holding our regular services.—M. L. Cottrell.

WYOMING.

Sheridan, Nov. 28.—Our meeting is two weeks old with eight additions, seven not previously reported, six by letter and statement, one from the Baptists and one baptism. Because of a change in previous arrangements, Brother Butler is available for a meeting in January. He is giving us splendid satisfaction as a soloist and leader of song. Any church desiring his services, address, G. A. Butler, Mound City, Mo.

Changes.

Henry Mobley, Iona, S. D., to Panora, Ia.
K. A. Williams, Odin to Johnson City, Ill.
J. R. Jolly, Los Angeles to Norwalk, Cal.
H. A. Wingard, Brownstown to 1126 W. Fourth St., Marion, Ind.
J. D. Hart, Oakdale to Bakersfield, Cal.
W. A. Fite, Dallas to Amarillo, Tex.
P. W. Kahl, Kaw, to Newkirk, Okla.
Ernest Mobley, Rome, Ga., to Weatherford, Tex.
D. J. Argo, Portland to Redkey, Ind.
C. F. Stevens, Trenton, Mo., to 1031 S. Topeka avenue, Wichita, Kan.
Wm. J. Lockhart, Des Moines to Ottumwa, Ia.
Edwin C. Boynton, Hobart, Kiowa Co., Okla., to 1813 Herring St., Waco, Tex.
J. H. Painter, Plattsburg to La Belle, Mo.
E. M. Bolton, 5826 to 2856 N. Spring, St. Louis, Mo.
G. W. Nutter, Aberdeen, Miss., to Louisville, Ky.
A. F. Linn, Woburn, Ill., to Greenville, Mo.
Crayton S. Brooks, Jefferson City, Mo., to 1525 N. Tyon St., Colorado Springs, Col.

Family Circle

Unity

By John Greenleaf Whittier.

[This beautiful poem was written by Mr. Whittier in an album now in the possession of a niece of Whittier's Philadelphia friend, Joseph L. Pemrock. A fair was being held in aid of the little Episcopal church at Holderness and people at the hotel were asked to contribute. These lines were Whittier's contribution, and the ladies in charge of them received ten dollars for them. They appear in the December number of the Atlantic Monthly.]

Forgive, O Lord, our severing ways,
The separate altars that we raise,
The varying tongues that speak Thy praise!

Suffice it now. In time to be
Shall one great temple rise to Thee,
Thy church our broad humanity.

White flowers of love its wall shall climb,
Sweet bells of peace shall ring its chime,
Its day shall all be holy time.

The hymn, long sought, shall then be heard,
The music of the world's accord,
Confessing Christ, the inward word!

That song shall swell from shore to shore,
One faith, one love, one hope restore,
The seamless garb that Jesus wore!

LLOYD BAXENDALE.

By G. P. RUTLEDGE.

Author of "Pledge in Sermon."

CHAPTER XI.

LEFT ALONE—SAD REALIZATION.

At the table, the next morning, solemnity was written in each countenance.

"Don't look so gloomy, boys. I am no longer a pastor, it is true. But I have fair health, a little money laid by and some friends—I trust," began Mr. Baxendale. Continuing, he said: "I have had a good night—all things considered—and I find that my usual appetite for breakfast is still in evidence."

These remarks, so cheerily made, acted like a tonic and somewhat relieved the depression.

"What are your plans?" asked Landys.

"I am planning nothing for the immediate future but my vacation, at the end of which I may have to keep on taking a vacation," was the nonchalant reply.

They talked the situation over at considerable length, and each of the unfortunate minister's friends promised to stand by him against all odds. Warren Williams declared his intention of bringing the matter before the ——— ministers of Rochester and, if possible, having them indorse Mr. Baxendale—if not his views. But to this Mr. Baxendale objected.

"Warren," he said, "I appreciate your sympathy more than words can express, but I prefer not to accept such a favor—even at your hands. Unless you can see from my view-point—and, as yet, I feel that you do not—I think it would be unwise for you to throw yourself into the breach. And, as for Landys and Libscom, I may need the lawyer's counsel and the business man's money before I get through! Laying all jokes aside, I have dethroned myself and must make my own way. Evidently there are those in abundance who oppose me, or my resignation would not have been so promptly accepted. However, I feel sure that my friends in Providence are numerous and that a large number, if called upon to do so, would cheerfully indorse my views."

After breakfast, the separation, which was always sad, took place at the depot. Landys started for Boston and Williams and Libscom for Troy.

Mr. Baxendale, having decided to remain in Burlington a few days, returned to the hotel and sat down in the lobby to await the mail. It was here that he first felt the real weight of the mill stone, which he realized had been placed about his neck by his own hands. While his friends were with him, the burden did not seem so heavy. Now he was alone in a strange city and could call no city his home! His present situation was similar to that of twelve years before, when he had just left college and was homeless—except that then he was a boy preacher, hoping to find a church somewhere that would want him to dispense the bread of life from its pulpit. Now, he was a man of mature years—a man with an important message—but no glad hope of a waiting pulpit thrilled his heart.

Since leaving Providence, thoughts of Alma frequently presented themselves to Mr. Baxendale, but he had conscientiously and promptly dismissed them. On this particular occasion, however, she stood before him just as he had seen her on the porch, the last evening he was entertained by the Randolphs. He did not drive her out of his mind, immediately, this time, but deliberately and recklessly decided to indulge thoughts of her for a while. That he loved her there was no doubt, he reflected, and then censured himself for daring to even think of such a thing.

"Why should I, a churchless preacher—a minister without church affiliation, even—encourage such thoughts? And, besides, she does not love me—she could not! She is already engaged to Ralph, a worthy young man—able to provide for her as I never could."

Administering this rebuke to himself, he dismissed the young lady from his mind and asked the clerk if the mail had been brought.

Receiving a package, he was surprised at its bulk. It contained letters of sympathy from many of his friends in Providence and some from people he did not know. Several, also, were from his admirers in other cities, who had read of his misfortune and felt constrained to send him a line. The first to be read was from Mr. Randolph. It was as follows:

PROVIDENCE, R. I., July ———.

THE REV. LLOYD BAXENDALE,
BURLINGTON, VERMONT.

MY DEAR SIR AND BROTHER:—I believe you told me you would be in Burlington about the 12th. Hope this w ll catch you there. I understand that you have already been advised of the action taken at the last meeting by the official board. It made me heart-sick.

I vacated the chair to suggest that the resignation be laid on the table until the September meeting—thinking a little time might possibly change conditions. But my suggestion was overruled. Some were in favor of retaining you, but the majority voted to accept the resignation. I did not state my position, in the meeting, because I did not think it would be wise to do so. I wish, however, to state in this letter that, while I doubted the wisdom of it, and do yet, your sermon was gospel doctrine.

I am wedded to both the Poplar Square church and our denomination. Nevertheless, I must admit that, since the question has been so constantly before me, I have read a little and thought a great deal upon it, and am consequently in a quandary. Should I leave the church I would not know where to go, and if I remain I feel that I must countenance error.

Besides, my sainted father's memory, together with my own lifelong associations, make Poplar Square the dearest spot on earth to me. There is, already, quite a division in the church over your resignation. I trust, however, that it will not be disastrous.

Some of the officers are casting about for a pastor, but, as yet, I feel no interest in the matter. I have almost decided to leave the scene of our recent trouble for a while. It has been several years since I have had an extended vacation; and, besides, Alma's health shows signs of needed care. We may, therefore, close the house and go abroad. The matter will be fully decided upon to-morrow.

If, at any time, I can be of service to you, either to commend you or to render financial aid, command me.

Trusting that this will find you well, I am,
Yours most cordially,
CLAYTON RANDOLPH.

"Alma's health failing! A trip abroad! How long would she be gone?"

Only a few moments ago Mr. Baxendale had determined, once for all, that he would not permit himself to think of Alma. Now, his very soul trembled with an uncontrollable passion.

"I love her. I can't help it," he almost said aloud. And, acting upon the impulse of the moment, he went to the writing room and wrote her a letter. The magic spell gave him a ready pen, and, before realizing what he was doing, he had covered a dozen or more pages with ardent expressions of love. Signing his first "love-letter," he carefully read it over, then sealed and addressed it. This done, he laid the bulky envelope before him and meditated for nearly an hour upon its reception. He, at first, imagined Alma's surprise and delight as she repaired to her own room and read it again and again! But the reaction soon came, and his vision changed from a scene of ecstasy to one of gloom. Alma received the letter—wondering why he should have written to her! Opening it in the presence of her mother or

father—perhaps both—an explanation was involved and the situation became embarrassing and serious. Then, acting upon the advice of her parents, she answered with a brief note—expressing her surprise and sorrow that he should have thought of her in connection with "love," extending her sympathy, begging him to forget her, and closing with a reference to her engagement to another.

When he had finished reading the imaginary answer, he reproached himself for writing the letter, tore it into shreds, and mailed it in the waste-basket! But who will say that the spirit of this impassioned missive—although its material body was destroyed—did not reach its destination? Is it not true that when two hearts beat as one they can, at times, be in such a sympathetic and receptive condition as to communicate with each other—unintelligible, although, the message—even when separated by long distances?

Could the lover-preacher have beheld another vision—in the Randolph home—his ardent confession would have sped away to its object instead of lying, torn to pieces, in the basket at his feet. For, while he was writing, Alma, weary after a sleepless night, lay in a hammock in blissful slumber. Amid the beauty and fragrance of the north veranda she had feasted her eyes upon the flowers about her and listened to the happy songsters in the trees until ushered into the delightful sphere of reciprocated love. In her dream she opened a letter from Mr. Baxendale and read his pure love—couched in his own choice language.

Was it only a dream?

(TO BE CONTINUED.)

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The Finish of Santa Claus.

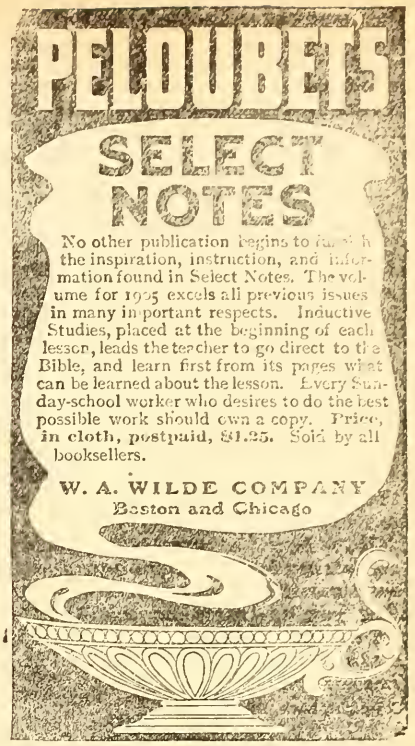
'Twas the night after Christmas, and Santa Claus stopped
At the gate of his barnyard, and wearily dropped.
His reindeer were breathless, and haggard, and worn;
Their beautiful harness was tattered and torn;
The sleigh that had started with whoopings and noise
Was still overloaded with trinkets and toys.
His wife heard the panting, and at his faint "Whoa!"
She ran to the gateway, to utter an "O!"
"Who's this?" was her question. "What mischief is here?
You are not my husband! There's trouble, I fear!"
"But I am your husband," poor Santa moaned. "Yes;
And there has been trouble. You're right the first guess.
Now, come, let us take all these toys to the shop,
Or throw them away—for my travels must stop."
"Must stop!" Mrs. Santa Claus cried in dismay.
"Why, what do you mean by these things that you say?
Have you been arrested? Are you on a strike?
Or can you no longer bring things that folks like?"
Poor Santa said nothing. He unhitched the deers
And sighed words of thankfulness into their ears;
Then called for his supper, and scantily ate,
Because all the while he must moan at his fate.
At last he was ready to talk of his woes:
"My dear, it's too dreadful to ever suppose!
I left, as you know, only yesterday night
With everything packed and arranged snug and tight.
I made my first stop at a mighty nice place;
I slid down the chimney, not leaving a trace—
When, to my amazement, there stood on the hearth
A man whose proportions were lacking in girth;
His eyes were invisibly set in his head;
His words seemed an echo of all that he said.
He seized on my shoulder and growled: 'Here at last?
Please put down that package. Don't do things too fast.
Come into the office.' I followed him in,
Assuming my jolliest, happiest grin.
It died on my face when I saw the display
Of grim-visaged gentlemen there in array.
They all nodded gravely when my face they saw,
Except one old codger, who muttered; 'Ah, haw!'
They made me stand up and they made me sit down;
They looked me all over with grumble and frown;
They took microscopical squints at my beard,
And vowed that the view was as bad as they feared.
They seized me and shaved off my whiskers and hair,
Disrobed me, and gave me some clothing to wear—
'Twas tough India rubber—air tight it was made,
And then with some evil solution they sprayed
My face and my hands. 'What's the reason for this?'
I asked, and the answer came, almost a hiss:
'You've had it too easy; you've gone free too long;
You're spreading bacilli; your work is too strong;
Your whiskers were simply headquarters for germs'—
I wish I could think of the terrible terms
They used when they spoke of my clothing and hair;
For half of it sounded as if they would swear.
They went for the reindeer, to spray them as well
And make them all germ proof—but then with a yell
I fled from their presence, all filled with dismay,
And leaped to my sleigh seat and clattered away.
And here I am, beaten, disgusted, and sick,
Disheartened, insulted, and cut to the quick."
"There, there, now," she murmured, "next year you will see"—
"Next year!" shouted Santa. "No next year for me.
They'll fumigate every green Christmas tree,
And spray all the candy, and smoke all the toys,
And possibly boil all the girls and the boys!
But I'm"—here he stopped while he choked back a sob—
"I'm baffled by science; I'm out of a job!"

—*W. D. N., in Chicago Tribune.*

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Five Hundred Children Apiece.

One of the federal judges has estimated that, if the stories told in the courts by the Chinese, about being born in the United States were all true, every Chinese woman who was living in the United States 25 years ago must have had at least 500 children. One of the wretched features of this situation is that, since wives of bona fide Chinese natives of the United States have been declared entitled to admission, each one of these fraudulently admitted Chinamen may bring over a slave girl masquerading as his wife. She commands a market price of from two thousand to three thousand dollars.—*The World's Work.*



The Apron-String*

Once upon a time a boy played about the house, running by his mother's side; and as he was very little, his mother tied him to the string of her apron.

"Now," she said, "when you stumble, you can pull yourself up by the apron-string so you will not fall."

The boy did that and all went well, and the mother sang at her work.

By and by the boy grew so tall that his head came above the window-sill; and looking through the window, he saw far away green trees waving, and a flowing river that flashed in the sun, and rising above all, blue peaks of mountains.

"Oh, mother," he said, "untie the apron-string and let me go!"

But the mother said, "Not yet my child! Only yesterday you stumbled, and would have fallen but for the apron-string. Wait yet a little, till you are stronger."

So the boy waited, and all went as before; and the mother sang at her work.

But one day the boy found the door of the house standing open, for it was spring weather; and he stood on the threshold and looked across the valley, and saw the green trees waving, and the swift flowing river with the sun flashing on it, and the blue mountains rising beyond; and this time he heard the voice of the river calling, and it said "Come!"

Then the boy started forward, and as he started, the string of the apron broke.

"Oh, how weak my mother's apron-string is!" cried the boy and he ran out into the world, with the broken string hanging beside him.

The mother gathered up the other end of the string and put it in her bosom, and went about her work again; but she sang no more.

The boy ran on and on, rejoicing in his freedom, and in the fresh air and the morning sun. He crossed the

valley, and began to climb the foothills among which the river flowed swiftly, among rocks and cliffs. Now it was easy climbing, and again it was steep and craggy, but always he looked upward at the blue peaks beyond, and always the voice of the river was in his ears, saying "Come!"

By and by he came to the brink of a precipice, over which the river dashed in a cataract, foaming and flashing, and sending up clouds of silver spray. The spray filled his eyes, so that he did not see his footing clearly; he grew dizzy, stumbled, and fell. But as he fell, something about him caught on a point of rock at the precipice-edge, and held him, so that he hung dangling over the abyss; and when he put up his hand to see what held him, he found that it was the broken string of the apron, which still hung by his side.

"Oh, how strong my mother's apron-string is!" said the boy; and he drew himself up by it, and stood firm on his feet, and went on climbing toward the blue peaks of the mountains. —*Laura E. Richards, in The Golden Window.*

*Copyright, Little, Brown & Co.

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Christmas in the Ghetto.

In "The Universal Spirit of Christmas," the December World's Work describes a curious custom that has grown up in New York:

The American Christmas suffers a strange fate in the Ghetto. Nine-tenths of its Jews are from Russia. There, every church festival is purely religious, and on Christmas the Jews crouch behind barricaded doors in terror of outrage by peasants drunk with *vodka*. Here, we lay little stress on the religious side of it, and the majority of adult Jews in the Ghetto do not know that it is anything more than the principal social festival of the year. Many of them think it is a kind of children's day, and nothing else. And so, in ignorance of its origin, many a Jew who is so orthodox that he would not allow an English book to lie on a table touching a volume of his holy Hebrew will yet permit his children to join in the merriment.

Peddlers, and those who work in the factories, feel the difference in the season, and the increasing volume of business, and fall into sympathy with their general environment. A very large number of them give presents to the children, and allow them to hang up their stockings on Christmas Eve. They will not, however, have a tree in their rooms. There are no Christmas dinners; the stores do not close, and the shops work on as usual. For their Santa Claus, the little ones must visit a settlement house, or their more fortunate friends whose parents are less strict. And it is the less orthodox and their children who lead the way in adopting the new custom. Little Rachel cries for a doll like Rebecca's on the floor below, and her orthodox mother cannot resist her tears.

Christmas has so far made its way among the Jews as a social festival that it already eclipses the Fourth of July and Thanksgiving day. In preparation for it, Grand street, the main avenue of the Ghetto in New York, is choked for an entire week with push-carts and crowding shoppers. The stores display every kind of toy and sweetmeat for the children, with glittering gold and silver moss, candles, trees, mistletoe, and glazed colored balls.

Last Christmas fell on a Friday, and when the people came out from the evening service at an East Side synagogue, many greeted each other with a "Merry Christmas." The strangeness of the salutation seemed unnoticed.

Handsome Christmas Presents

The American Standard Bible

The Book for All and at Prices for All.

We have them in Minion type, 4x6 inches; prices, 35 cents to $5.50. In India paper, only ¾ inches thick; prices from $2.60 to $6.75

In Bourgeois type, 5x8 inches; prices from $1.00 to $7.00. In India paper, ¾ inches thick; prices from $3.50 to $9.00

In Long Primer type, 6¾x8¾; prices from $1.50 to $8.00. In India paper, ¾ inches thick; prices from $6.00 to $12.00.

Teachers' Edition of American Standard.

In Bourgeois type only, 5x8 inches; prices from $2.25 to $7.75. In India paper, 1 inch thick; prices from $4.25 to $10.00.

American Standard New Testaments.

In Minion type only, size 3x4 inches; prices from 20 cents to $2.50.

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In Minion type only, size 3x4 inches; prices, 65 cents to $2 75.

American Standard Pulpit Bibles, Very Handsome, $12.00 to $20.00.

Circulars and all information promptly furnished.
Names or initials, as preferred, 25 cents additional.

CHRISTIAN PUBLISHING CO., St. Louis, Mo.

A Double Christmas.

Some Foreign Colonies in Our Great Cities Celebrate December 6, also.

A stranger visiting the German colonies of our great cities would think that his almanac needed resetting, for on the evening of December 5, thousands of little stockings are hung up with the same careful clothespinning and heart of hope as on the authentic Christmas Eve. St. Nicholas Eve it is that the "Fatherland" exiles are celebrating. Just as early as any children ever get up, those that are paying honor to the gift-saint tumble out of bed, and find their stockings well weighted with fruit and candies and apfelkuchen. The naughty child that has been a trial to its parents in previous weeks is rather likely to find his stocking laden with coal. It is a hint that a second gift-season is at hand, and that it would be well to fall into line with the good children. And the good children are encouraged to a renewed and severer virtue for the days between their present reward and the fuller holiday that is coming. —*Country Life in America.*

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The Nation's Problem.

In a startling article on "The Increase of Lawlessness in the United States," S. S. McClure, in McClure's Magazine for December, shows that the percentage of murders in this country is larger than in any other civilized nation except Russia.

Facing this problem of prevailing lawlessness, he writes: "It is easy to generalize and to turn your back and say, 'I am an optimist,' or 'After all, this is the best country in the world.' But a man is not necessarily an optimist who, if his house is on fire, refuses to look, and says, 'I am an optimist, I don't believe it's on fire after all.' Nor should we take all the credit for the enormous natural wealth of this great new continent—this wealth of soil and forest and mine that this people inherited in a day. We have the great task of digesting this enormous wealth, of making a great and law abiding people."



SELF-PRONOUNCING COMMENTARY on SUNDAY SCHOOL LESSONS for 1905, by REV. J. M. COON. All the Lessons in self-pronouncing form, with right to the point HELPS. Small in size, but large in suggestion. Daily Bible Readings, Topics of Young People's Societies, also Benediction, Pledge, etc. 25 pages, Pocket Size. Red Cloth 25c. Morocco 35c. Interleaved for Notes 50c. prepaid. Stamps taken. Agents Wanted. **GEO. W. NOBLE, Lakeside Bldg, Chicago.**

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Christmas Cobweb Party.

A successful method of entertainment on Christmas day is an adaptation of the good, old-fashioned cobweb party. There should be a party of friends who have gathered in one roomy house for the reception of presents. Hide the gifts in attic nooks and in cellar fastnesses, and to each gift tie a string or ribbon. Have these strings and ribbons cross and interweave leading through all the rooms and hallways of the house. The intertwining will cause constant meetings at all imaginable angles. The ribbons should be of various colors, and the cording should be fish twine, rope, hemp and halyard line. A clever planner will bring together people that are congenial—fraternity mates will meet in the butler's pantry.—*Country Life in America.*

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BETTER THAN SPANKING.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 183, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

With the Children

By J. Breckenridge Ellis.

The Green Witch.

CHAPTER XXX.

As soon as George Clayton reached Chicago, he was driven to Spot Stoner's home. He did not have long to wait before a lady entered the parlor, leading by the hand a child of two or three years. At the first glance George found it difficult to believe that the tall, sad-faced mother was his old sweetheart, Linnie Greer. But when she advanced with a serious smile and with outstretched hand, he recognized the pretty face, though its look was new. How often he had seen her smile when the smile meant nothing but polite greeting—and how different now the light that so quickly vanished! As they shook hands, each was thinking of their childhood days, and of the changes which had swept away all their purposes.

"And this is your boy?" said George, stooping to pat the child's head. "How strange!"

"Yes," said Spot's wife, "how strange! I often find myself thinking those very words. It is good to have a part of Burr City here in Chicago. I have a thousand questions to ask," she added nervously.

"I am sorry," said George, "but I must see Spot at once—I have come only to take him away."

"It is very unfortunate," murmured Linnie, with the distant politeness of long ago suddenly taking possession of her manner, "Mr. Stoner is quite ill, and unable to see anyone to-day."

"You will not prevent my seeing him," said George, earnestly, "when you know his father is dying with a broken heart because he is not there."

"George—" faltered Linnie.

"Yes, I know everything," said the other quickly. "Spot is like my own brother. Flora trusts me. I know Spot has not been well for several days—let me go to him."

"But you can't—*I* can't," faltered the wife, growing red, and then very pale.

"*I* can," said the young man inflexibly. "You are not to blame; you refuse to take me to him; very well; I shall force my way."

He passed her and entered the hall. She made no attempt to stop him. As he ascended the hallstairs with a quick step, she gazed after him with clasped hands. He smiled down upon her from the landing with strong gentleness. "Do not fear, Linnie. I shall save him for you and your boy."

Flora had described to him the exact situation of the bedroom. George went thither and knocked. There was no reply. He tried the knob, but the door was locked. He set his shoulder against the panel, but the fastenings held. He drew back, and making a rush, threw himself against the door. It was burst open. George staggered into the room before he could recover himself. His unwonted exertions caused him to pant heavily.

Upon the bed lay a man fully dressed, even to his shoes and collar and tie. His face was red and swollen, his hair matted over his eyes, his garments in the utmost untidiness. The disgusting illness of drunken debauch rendered him in a condition very repulsive. The air was heavy with the fumes of whiskey. Decanters stood upon the table almost within reach of his hand. There were soiled glasses in which choice drinks had been mixed. A sugar-bowl stood in the midst, stained with the drippings of the unsteady wineglass. He had been drunk three days. On awakening from bestial stupor, he had feverishly hastened to render himself again insensible. No food had passed his lips—nothing but the liquors which had ceased to leave a delicate flavor upon his palate, but which were always able to deaden conscience, and to stifle the weakened voice of manhood. Thus lay Spot Stoner, the talented, the handsome, the joyous—the young man who had seen "life." When the door crashed in, he stirred uneasily, and raised himself upon an elbow, glaring at the intruder with red, half-seeing eyes.

"Get out of my house!" he growled. "What do you mean, sir? What are you doing here? Who let you in? Oh, it was *her*, was it? She'll be sorry." He started up, but fell back with a snarl. "*I'll* pay her when I can get out of this!" He stretched his hand toward the wineglass, but was unable to reach it.

"Spot," said George, "I have come to take you to your father. He is dying."

"I'll pay her for this!" muttered Spot, glaring at George with drunken ferocity. "Huh! I'll pay her. She let you in, did she? Huh! *I'll* fix her! Get out of here, will you? I'm desperate, I am. You'd better not stay in here with such a desperate man as I am."

"Spot, old fellow, wake up. I tell you your father is dying."

"You call me 'old fellow' again," said Spot in the utmost indignation, "and I'll have somebody else dying. I can't go to father. Can't you see that? Are you drunk? What d'ye come here for, raving drunk?"

Without further words George stepped to the washstand and caught up a pitcher which was full of water. He had thus passed out of the line of vision of the drunken man, and the swollen eyes closed. George hesitated, and soon heard a deep snore. His eye had fallen upon an empty pitcher used for drinking-water, and it had given him an idea. Setting the former pitcher upon the floor, he carried the other downstairs. Linnie still stood in the hall, looking upward. Her hands were clasped nervously. "George," she faltered, "is it any use? I heard the crash. Did he—"

"Oh, he will do capitally," said the other with grave cheerfulness, as he stepped to the ice-cooler and began to fill the pitcher.

"Did—he—did he agree to go?" she asked in a low voice, looking up the staircase with apprehensive eyes.

"Not exactly *agree*," said George quietly, "but I shall presently persuade him. He will go. His father must see him before he dies. Spot would never forgive himself if he didn't go. I wish you would get his traveling suit ready—he'll need it by-and-by; better have it here in the hall where I can run for it; I think when he gets in the notion he'll be in a hurry!"

Without waiting for her reply, he ran lightly up the steps, and entered the foul bedroom. Placing the ice-pitcher carefully in a corner, he caught up the first, and, having closed the door, flung its contents with all his strength into the flushed face. Spot, suddenly roused, gasped and strangled. He uttered a ferocious scream and started up, still gasping violently, and trying to dash the water from his eyes. A good deal of the water had gone into his mouth, and some into his nostrils. He spluttered for a time helplessly, then rose from the bed, while his hair streamed. "You miserable intruder," he roared, "you scoundrel! I'll kill you!" He was revived just sufficiently to be dangerous. Clenching his fists he rushed upon his old friend. George stepped back from the vicious blow, but Spot followed it with another of unusual ferocity which the other had some difficulty in avoiding. George's life of inactivity in the store had interfered with the development of his natural vigor. He found it impossible to play with his antagonist. "Spot, old man," he said, "I'm sorry for you." Then as Spot rushed upon him, George dealt a blow upon the jaw which sent the half-roused man crashing to the floor. He lay upon his back, blinking at his conqueror, and shivering from cold and fright. "I'm the most miserable man in Chicago!" he cried. "Everybody is against me!"

"Oh, you will do nicely," said George, grabbing up the ice-pitcher and discharging its contents upon the prostrated head.

"Oh—oh! I am freezing—freezing!" spluttered the pitiable object, getting upon its hands and knees. "Let me get up! Don't do that again. Can't you see I'm a sick man? What do you want? Why don't you go away? I am half drowned."

George looked down upon him critically. "Are you ready to go to your father, Spot? He is dying."

"I want to do what you want me to do," said the other pitiably. "If you want me to go, I'll go. You are George Clayton, aren't you?"

"Yes," said George cheerfully; "how do you do?"

"I am in an awful fix—an *awful* fix!" shivered the master of the house. "Did—did you come to see me?"

"Let me help you up," said George, lending his arm. "How damp you are! Let's get off these clothes at once. Your father is dying, Spot, and I've come for you. You would never forgive yourself if you were not by his

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side. His heart is breaking to see you. Stand steady now—off it comes!"

"But how can I go? Look at me—look around!"

"Hurry off with these clothes," cried George "and I'll rub you down with these towels. You'll do famously. Now I'll run get you some dry things to put on."

"Yes," said Spot, weakly, as he sank upon the edge of the bed and glanced at the table. "George, I'm awful weak. You see, I've been sick enough to die. And I'm half *freezing!*"

George started from the room and looked back. Spot's eyes were upon the bottles. "Spot," said George, "if you touch another drop, I'll drown you!"

"I need a stiff one to brace me up," said Spot, with dignity. "I'm much obliged to you, old fellow, for rousing me up, if you *have* nearly frozen me. But I know what's good for me and what I can stand. Go on and get the clothes, that's a good old pal. I'm going with you to father, and I can't go till I put a little starch into my fabric."

"Spot," said George, smiling, as he pocketed the bottles and gathered up the glasses, "your metaphor is apt, for you surely look like the family washing." He hurried downstairs, and gave the confiscated property to Linnie. "You will know what to do with this," he said. Then he snatched up the fresh clothes and hurried back. He had purposely left Spot wet and unclothed, thinking that in his exertion to rub himself dry, he would still farther recover. The plan proved successful. Spot was rubbing diligently. "That's it," cried George, seizing another towel, "get the blood to circulating."

It was perhaps an hour before they went downstairs together. Spot's little boy fled at sight of him. Spot called but the child did not respond. The father's cheeks became crimson. He looked helplessly at George and met a look that caused his head to fall. But his wife was waiting, patiently.

"I am going to father, Linnie," said her husband in subdued tones. "I will be back as soon as I can. Good-by." He went toward the door with averted eyes. But Linnie ran after him and held out her arms. "Oh, I am so glad!" she cried. "Oh, I am *so* glad!"

Spot gave George a sidelong look, then turned toward his wife and saw the appeal in her eyes. The next moment he held her to his bosom, sobbing like a child. George passed out of the hall and waited on the front steps.

As the two friends were driven to the station, scarcely a word was interchanged. At the station they drank some coffee, which helped to steady Spot, and on the train, George put him to bed in the sleeper. He almost immediately fell into a deep sleep. George, who could not sleep, watched over him. As they approached Burr City, he felt increasing anxiety. If they found Mr. Stoner dead!

The omnibus was waiting at the platform and presently they were being jostled along familiar ways. Spot, now entirely himself, but cowed amid the scenes of former innocence and prestige, sat with bowed head, nervously clasping and unclasping his hands. The omnibus rattled up to the Tomb boarding house, turned ostentatiously, backed triumphantly, and the 'bus door was slammed open as if to show how much it could endure. Mr. Tomb was upon the porch, but the young men passed him quickly, for they saw Flora standing at the head of the hallstairs.

"Spotsy!" cried Flora, her eyes glowing, as she threw her arms about his neck. "Oh, Spotsy, he's still alive!"

"Thank God!" cried Spot, pale to the lips.

"George!" said Flora, stepping toward him. Words failed her. She held up her hands as if to bless him. He bowed his head and her hands fell and touched his shoulders. He bowed his head still lower. He kissed her. Her hand stole about his neck. It was just for a moment. Then she caught Spot's hand and drew him toward the sick room. George stood quite still and waited till the door had closed upon them. But even then he did not feel alone. She had left her love with him.

He felt like going away in solitude to dream over the happiness which had seemed so far removed from his life. But he had a duty to perform. It was late in the afternoon. He left the boarding-house and walked rapidly toward what had been his old home, now the rented property of Mr. Stoner. As he came in sight of it, every window and corner seemed to greet him with its own voice. The pine-tree where he had told Flora his little story, the summer-house, the garden, the blackberry bushes amid which he and his mother had dug the cave, the parlor window where Marget used to listen, and where he had seen his mother's pale face in the moonlight—everything spoke of the past. But it stirred in him no bitterness. Marget and her brother were staying with the family which had rented this place of Mr. Stoner. He had come hither to see Marget.

(TO BE CONTINUED.)

The Journey's End.

A small boy sat quietly in a seat of a day-coach on a train running between two of the western cities in the United States. It was a hot, dusty day, very uncomfortable for traveling, and that particular ride is perhaps the most uninteresting day's journey in the whole land. But the little fellow sat patiently watching the fields and fences hurrying by, until an old lady, leaning forward, asked sympathetically:

"Aren't you tired of the long ride, dear, and the dust and the heat?"

The lad looked up brightly and replied with a smile: "Yes, ma'am, a little. But I don't mind it much, because my father's going to meet me when I get to the end of it."

What a beautiful thought it is, that when life seems wearisome and monotonous, as it sometimes does, we can look forward hopefully and trustingly and, like the lonely little lad, "not mind it much," because our Father, too, will be waiting to meet us at our journey's end.—*Sunday-school Chronicle, London.*

Why?

Why do you s'pose that old clock goes
So fast when I am having fun?
You wouldn't think! Quick as a wink
The hands go round; they truly run.

And do you know why it's so slow
At lesson time? The hands just crawl!
And when I look up from my book.
I think they do not move at all.

—*Great Thoughts.*

"Do You Suppose?"

"Do you suppose," said Johnny, as his little cousin laid away her largest, rosiest apple for a sick girl, "that God cares about such little things as we do? He is too busy taking care of the big folks to notice us much."

Winnie shook her head and pointed to mamma, who had just lifted the baby from the crib. "Do you think," said Winnie, "that mamma is so busy with the big folks that she forgets the baby? She thinks of the baby first, 'cause he's the littlest. Surely God knows how to love as well as mother."—*Selected.*

The First Saw.

"What a funny thing!" said little Tom, taking up his brother John's saw.

"It's only a saw, silly," said John.

"Why don't you think it is a funny thing?" persisted Tom, as the saw worked backward and forward, separating the hard wood which no knife would cut.

"Oh, all carpenters have it," said John, disdainfully.

Still little Tom watched and wondered. "But who made it first?" he said.

"I'll tell you," said his brother. "Long ago a Greek sculptor, called Dædalus, divided a piece of wood with a toothed bone of a serpent; and it answered so well that he imitated the teeth in iron, and so made the first saw."

And Tom's inquiring little mind was satisfied.—*Exchange.*

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DON'T NEGLECT THEM, FOR DISEASE LURKS THERE AND THE FUTURE IS ALMOST CERTAIN TO BRING TROUBLE. IT IS THEN TIME TO INVESTIGATE THE

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Cures Every Disease of the Eye from Cataract to Simple Inflammation Without Surgery.

Hon. Alfred Bernstein, 801-2-3-4 Chicago Stock Exchange Building, one of Chicago's leading capitalist attorneys, recently addressed the following letter, unsolicited, to Dr. Madison:

To whom it may concern:—

Chicago, Ill., Sept, 21, 1904.

This is to certify that on or about the first day of September, 1904, I was taken with a severe attack of hay fever, contracting at the same time what is pronounced as lagrippe and a general malaria condition, with severe inflammation of both eyes which results in a most desperate case of granulation of the lids and a complication of the iris known as Iritis. I was completely incapacitated for business, suffering the most intense bodily pain; also distressing pains in my head and face and especially my eyes. Upon the third or fourth day after this attack, I consulted Dr. P. Chester Madison, No. 80 Dearborn St., and he pronounced my case as above stated; said diagnosis being confirmed by other specialists and I was told that there was great danger of losing my eyesight.

However, this one thing I do know. Inasmuch as I was in the condition as above stated and suffered that which no one can understand, except having had such an experience, and as to Dr. Madison's treatment, I can truthfully certify that from the very first treatment my eyes improved and inside of ten days were absolutely cured. To me and also several physicians with whom I consulted, my speedy recovery of both bodily health and eye trouble seemed indeed remarkable.

I have no hesitancy in recommending Dr. Madison and his Absorption Method of treatment, as he is personally known to me and has been for a long time. I know him to be honest and reliable, and know that his standing in the medical profession is all right, and through the work which he has done for me, I am thoroughly convinced that he has a painless method of treatment which can be used at home by the patient, The best evidence of this, to me, is that within ten days he has cured my eyes.

In conclusion, I believe that Dr. Madison's treatment is remarkable, and it is with pleasure that I can recommend the same to all those who suffer as I did.

Very respectfully yours, ALFRED BERNSTEIN.

Probably one of the most appreciated and interesting letters in Dr. Madison's voluminous files of testimonials, is the one received quite unexpectedly by him from Rev. M. E. Millington, of Keeseville, N. Y., written after less than one week's treatment. Rev. Millington had been cross-eyed since birth, over 60 years, and treatment had been postponed until complications of a most serious nature had set in. During all his life there was one eye that was absolutely worthless to him. He decided to visit Dr. Madison, and not only returned home with **his eyes perfectly straight**, *but also with the use of both of them.* **No knife was used** and there was absolutely no pain. The following letter was written by him en route to his home in Keeseville, and was not intended for publication, but it is so sincere and so interesting that it is reproduced:

Dr. P. C. Madison. 642 Elliott St., Buffalo, N. Y., Nov. 2, 1904.

Dear Sir:—(Nay, may I not say Dear Friend?) My train reached this city at 7 A. M., and I am at my son's home. Have had a good breakfast and *could see with both eyes to eat it.* I left St. Louis at 12 o'clock yesterday. I cared for my "new eyes" all the way and had a good night's sleep, and my eyes are in excellent shape this morning, NO PAIN and IMPROVING VISION. Love and gratitude to my God-sent helper, Dr. Madison.

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There Are Things Worse Than War.

THERE are things worse than war. A sordid slothfulness is worse. A cowardly acquiescence in injustice is worse. It is a real revelation when to the heart of youth comes a sudden sense of the meaning of life. It is not a treasure to be preserved with miserly carefulness. It is to be nobly hazarded. It *is* better to fight for the good than to rail, however eloquently, against the ill. To feel for one's native land, to unite in generous comradeship with one's kind, to endure hardness for a noble cause; these things are of the essence of manhood.

In times of national peril such awakening has come. Many a man has then for the first time discovered that he has a soul. He has cried out "mine eyes have seen the glory of the Lord."

Now just here we peace men may see our most inspiring bit of unfinished business. War has been idealized, it is left to us to idealize peace. It cannot be done till we bring out all its heroic possibilities. If it means dull stagnation, selfish ease, the prosperity that can be measured in dollars and cents, there is sure to come a revulsion against it. The gospel of the full dinner pail and the plethoric pocketbook does not satisfy. If the choice is between commercialism and militarism we need not wonder if many an idealist chooses the latter as the less perilous course. It seems less threatening toward the things for which he cares.

S. M. Crothers.

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The prayer: "Thy will be done."

For the right against the wrong,
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For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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Vol. XLI. December 15, 1904 No. 50

Current Events.

The President's Message.

The President's message to Congress is notable for the variety of topics which it treats and for the prominence given to industrial questions. "In the vast and complicated mechanism of our modern civilized life, the dominant note is the note of industrialism," he says, and this sentence near the beginning of the document might be taken as the text of the message. The President holds that the sharp division of authority between the nation and the several states, while on the whole advantageous, increases the difficulty of dealing effectively with those modern industrial problems which require legislative action and urges that, since the federal government cannot have free rein to deal with them, it shall at least set a pattern of wise action in its dealings with the problems in the District of Columbia where its jurisdiction is complete. He has no hope of seeing the abuses in corporation management remedied by state action. The relations between capital and labor are discussed in a purely general way and the sentiments expressed on this topic are strong and sound, calling for watchfulness against injustice on both sides and deprecating all appeals to class prejudice. The right of labor to organize and of government employes to be members of unions is recognized but the "open shop" principle is commended. Federal legislation is urged to make employers, especially railroads, more rigidly liable for injuries received by employes in the performance of their duties. In view of the unduly large number of "clearly avoidable accidents" on railways, it is recommended that a law be passed requiring the adoption of the block system on all railroads, limiting the hours of service for employes and otherwise promoting public safety. Not only should all interstate railroads be required to make a monthly report of all accidents, as required under the law of 1901, but the proper officers of the government should be empowered to investigate all accidents resulting in loss of life and make public their findings. The enforcement of the anti-rebate law, guaranteeing equal freight rates to all shippers, is urged and Congress is asked to consider whether the power of the Bureau of Corporations may not be extended to cover interstate insurance business. Other topics treated in the message are juvenile courts, compulsory education, the work of the Department of Agriculture, forestry, Indian affairs, currency, immigration and naturalization, Alaska, the Philippines, arbitration and disarmament.

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Disarmament.

There is one passage in the message which may be taken as a commentary on the famous "big stick" saying and an answer to the criticisms which have been passed upon it. In the absence of an international tribunal with power to enforce its decisions, a wronged nation has no choice but to submit to injustice or stand up for its rights.

> Until some method is devised by which there shall be a degree of international control over offending nations, it would be a wicked thing for the most civilized powers, for those with most sense of international obligations and with keenest and most generous appreciation of the difference between right and wrong, to disarm. If the great civilized nations of the present day should completely disarm, the result would mean an immediate recrudescence of barbarism in one form or another. Under any circumstances a sufficient armament would have to be kept up to serve the purposes of international police; and until international cohesion and the sense of international duties and rights are far more advanced than at present, a nation desirous both of securing respect for itself and of doing good to others must have a force adequate for the work which it feels is allotted to it as its part of the general world duty.
>
> Therefore, it follows that a self-respecting, just and far-seeing nation should on the one hand endeavor by every means to aid in the development of the various movements which tend to provide substitutes for war, which tend to render nations in their actions toward one another, and indeed toward their own peoples, more responsive to the general sentiment of humane and civilized mankind, and on the other hand that it should keep prepared, while scrupulously avoiding wrongdoing itself, to repel any wrong, and in exceptional cases to take action which in a more advanced stage of international relations would come under the head of the exercise of the international police. A great free people owes it to itself and to all mankind not to sink into helplessness before the powers of evil.

As a statement of general principles, this is good sense. It gives warrant for the maintenance of an army and navy of adequate power to do the share of the world's police duty which falls to us, but it does not justify an indefinite increase of expenditures for the navy as an object of national pride. As for the armies and navies of Europe, they are grossly and obviously disproportionate tothe task of mere police service.

Complete disarmament would doubtless be disastrous, but a reduction of the standing armies of the larger European powers to one-fifth of their present strength would be a blessing.

❁

Congress.

The final session of the Fifty-Eighth Congress convened at noon on Monday, Dec. 5. It will end at noon on March 4, the day on which President Roosevelt will be re-inaugurated. The opening day witnessed the usual scenes of a first day of Congress—the flower-heaped desks of Senators and Representatives and the mingled congratulations and regrets of those who had met the varying fortunes of war in the recent election. There will be an unusually large number of changes in the personnel of the House at the next session owing to the defeat of many Democrats who sought re-election. The first important business of the session was the hearing of the President's message, which was read Tuesday afternoon. It was an unusually long document. It made no mention of the tariff and contained no forewarning of the calling of a special session. The presumption is that that topic is reserved for consideration in a special message. The heaviest part of the work of the short session will be the passage of the appropriation bills. The government's expenditures have been running far ahead of its receipts for several months and there are strong reasons for practicing the utmost economy. It is not likely that the tariff question will be even raised at this session, though it is of course possible that some scheme will be proposed by those who oppose revision to forestall the President's plans for the next Congress. The report of the Merchant Marine Commission will bring up the ship subsidy question.

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Belated Gallantry.

The French have still the right to their immemorial reputation for being the most polite and chivalrous of moderns. A dispute arose over the virtues and achievements of Joan of Arc. A professor of history in Paris spoke disparagingly of her. Some of the Socialists expressed similar views, including one Jaures, the Socialist leader in the Chamber of Deputies. Paul Deroulede, a former member of the Chamber of Deputies, came to the rescue of the heroine's reputation and incidentally expressed some opinions about her modern detractors. A challenge was the result

and a duel was arranged and fought. No blood was shed—it was a French duel—and the honor of both principals and, let us hope, of Joan of Arc was fully vindicated. It is not every nation that can furnish champions ready to defend at the pistol's mouth the good name of a lady who would be four hundred and ninety-three years old on her next birthday, if she had lived.

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The Immaculate Conception.

Over in Rome they have been celebrating the fiftieth anniversary of the proclamation of the dogma of the Immaculate Conception of the Virgin Mary. There were imposing ceremonies in St. Peter's at which the pope officiated, and there was unveiled a statue of the Virgin wearing a magnificent and costly crown which represented the gifts of the faithful in many lands. The history of this dogma is interesting. The custom of paying divine honors to Mary, the mother of Jesus, was widespread as early as the fourth Christian century. As the true humanity of our Lord was lost sight of in the supposed interest of the doctrine of his divinity, the title "Mother of God" was applied to Mary and she was appealed to as an intercessor who was approachable, as Christ was not felt to be, by the humblest petitioner. Gradually there was felt a desire to exalt her whom the Catholic world adored. First it was asserted (by Augustine among others) that she had lived a sinless life. Several centuries later it began to be asserted that she was not only without actual sin, but that she had been born without the taint of original sin, but this latter claim was denied by the medieval popes and by some of the greatest theologians of the church, such as Anselm, Bonaventura and Thomas Aquinas. Nevertheless the sentiment in favor of the doctrine grew. The Jesuits pressed it. Pope Pius IX in 1849 called for the opinions of the bishops on the subject. In the encyclical letter which he sent out he said: "Ye know full well, venerable brethren, that the whole ground of our confidence is placed in the holy Virgin. God hath vested in her the plenitude of all good, so that henceforth, if there be in us any hope, if there be any grace, if there be any salvation, we must receive it solely from her, according to the will of him who would have us possess all things through Mary." The pope having given this strong hint of his own opinion, the prelates responded favorably to the doctrine. On December 8, 1854, Pius IX, on his authority as pope (though the dogma of papal infallibility had not yet been declared) promulgated the following: "That the most blessed Virgin Mary, in the first instant of her conception, by a singular grace and privilege of Almighty God, by the intuitive perception of the merits of Christ Jesus, the Savior of the human race, was kept immune from any contamination of original sin," all of which, it was declared, "has been revealed by God and therefore must be firmly and constantly believed by all the faithful."

This then is what is celebrated in the anniversary of the dogma of the Immaculate Conception.

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Excessive Railroad Rates.

Publicity has been strongly recommended as a remedy for the evils incident to trusts and monopolies. But the publicity cure will not always work. The Interstate Commerce Commission has power to investigate railroad rates and to denounce any particular schedule as excessive and unreasonable, but it has not the power to compel a change of this rate or to set in motion any machinery which will change it. That is to say, it can give publicity to the abuse, and that is all. This arrangement has been found ineffective. There are abuses which all interested persons know about which nevertheless go right on. It is a big country and we are all busy and there are so many things to think about that no very large section of the population can take time to make much of a clamor when the commission announces that the freight rates between Smithville and Browntown are excessive. And so the shipper goes on paying the excessive rate. The President, who is himself an advocate of the publicity cure to some extent, recommends that the commission be empowered not only to say that an existing rate is excessive but also "to revise rates and regulations, the revised rate to at once go into effect and to stay in effect unless and until the court of review reverses it." This course of procedure would be free from the objection commonly and properly raised against placing the power of arbitrarily fixing railroad rates in the hands of the small group of men who compose the Interstate Commerce Commission. It would also be free from the objection which may properly be brought against the present plan of leaving this vast power in the hands of the almost equally small group of men who virtually control the railroads and who have a selfish interest in making the rates excessive whenever they can. Give more power, but not arbitrary power, to the commission.

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A Political Panic.

The two-days panic in Wall street last week showed signs of being a political panic—that is, one brought on to influence legislation. And it is reported that it had the desired result. The President's message contains recommendations for legislation which, if adopted, might be highly inconvenient and expensive for the railroads, insurance companies and some other corporations. Immediately a little group of financiers who have it in their power to create a panic at any moment begin to sell the bottom out of a certain list of stocks. It is their way of spreading the impression that the great business interests of the country are alarmed at the President's suggestions, and that prosperity will be menaced if Congress acts favorably upon them. Of course this cannot be proved, but such things are sometimes done, and this looks like one of the cases. Another unproved and unprovable report, the sequel to this, is that the coterie of ten or a dozen senators, who are sometimes called the board of directors of the Senate, have promised that no bills unpleasantly affecting any of the alarmed interests will be approved by the Senate at the present session. Even if all this is true, it does not prove that there is anything in the President's recommendations that is in the least inimical to the country's legitimate business interests.

Another possible or partial explanation of the panic, especially as regards copper stocks, is to be found in the movements of Mr. Thomas W. Lawson, who is devoting much of his time just now to revealing the knaveries of frenzied finance and boasted that he was going to play havoc with some of the particularly obnoxious stocks.

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The South and Lynching.

We are glad indeed to note a more sane spirit growing in the south towards the "northern view" of the negro question. A very admirable speech was made in St. Louis the other day at a banquet of southern men and Governor Vardaman's uncalled-for rudeness was condemned. Kentucky authorities have just protected from lynching three negroes under arrest for the murder of a white man. This is but one of many proofs showing an altered state of public opinion. A law and order league has been organized in Aiken county, S. C., one of the most lawless counties in the state, and several of the leading southern papers now lose no opportunity to condemn lynching, while the governors of South Carolina, Georgia and Alabama have all within the past year used every means in their power to prevent lynching. This awakening of the national conscience to the criminality of lynching, whether in the north or the south, is very pleasing.

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Canada for the Canadians.

The Liberals of Canada have won almost as sweeping a victory as the Republicans in the United States. Their majority has been increased from 44 to 75, a striking testimony to Sir Wilfred Laurier's popularity. The meaning of the election for the United States is that if we want to sell goods to our neighbor in the north we will have to reciprocate Canada will now probably regulate her tariff to suit herself rather than consider the wider interests of the empire. For Laurier favors a double tariff—a higher one against countries which do not give Canada preferential trade treatment, and a minimum tariff for those which treat Canada with generous consideration.

Union of Free Baptists and Disciples.

III. The Basis of Union.

The hopeful feature concerning the proposed union between the Free Baptists and the Disciples of Christ is that they are substantially agreed on the essential elements of unity. These are stated by the apostle Paul as follows: "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all" (Eph. 4:4-6). The "one body" is the church of the living God, of which Jesus Christ is the head; the "one Spirit" is the Holy Spirit promised to all obedient believers as an indwelling guide and comforter; the "one hope" is the hope of eternal life through Jesus Christ; the "one Lord" is the Lord Jesus in whom we have the revelation of God; the "one faith" is faith in the one divine Lord; the "one baptism" is a burial with the "one Lord" and resurrection with him unto newness of life; and the "one God" is the "Father of all, who is over all, and through all, and in all." So far as we know there seems to be substantial agreement among Free Baptists and Disciples of Christ in these seven points which make up the "unity of the Spirit."

It will be observed here, as in all the New Testament writings, that the church of God is conceived as a unit. It is a living body of which Christ is the living head; of which the Holy Spirit is the animating power; eternal life, its one hope; faith in Christ, its one motive and principle of action; with baptism as its one overt and symbolic act of surrender and initiation, with one God who is the Father of all. To strike out any one of these elements, which make up the body of Christ, would be like maiming the human body. The human body can exist without hands, or eyes, or feet, but it would be a mutilated and imperfect body. It is not necessary to mutilate the body of Christ to effect its unity.

When Paul, after rebuking the Corinthians for their incipient divisions, said, "For other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. 3:11), he mentioned the one essential article of faith, the true and immovable basis of the church and of Christian fellowship. Nothing is clearer in the light of church history than that divisions have come about by attempting to lay other foundations than that mentioned above. Is it not clear, then, that unity can be secured only by returning to the original foundation, and building on that alone? The chief difficulty in the way of union between different denominations is that most of them have adopted human creeds, which are the real foundations of these organizations, and they regard such formulations of doctrine as essential to the safety and purity of the church. But no two of these human confessions are alike, and it is clear that union can not be effected on any one of them, since they all contain articles of faith which do not enter into the original foundation. Experience has demonstrated that these human creeds are not necessary in order to maintain the unity of the church. On the contrary they have proved divisive and, therefore, destructive of that unity which our Lord prayed might exist between his disciples. If we take Christ as the foundation on which alone to build a united church, then all the elements of unity which Paul mentions in the Ephesian letter naturally gather about him. He is the head of, and directs, the "one body," sends the "one Spirit," inspires the "one hope," is the object of the "one faith," his burial and resurrection is symbolized in the "one baptism," and he reveals the "one God and Father of all."

But happily, as we understand, Free Baptists have no human creeds, any more than have the Disciples of Christ, which stand as barriers to unity. They, as we, accept the one foundation mentioned by Paul, other than which no man can lay, as the sufficient foundation on which to build. If we can mutually subordinate our theological opinions to these great unities which we hold in common, there seems to be no good reason why the union, which many good people in both bodies greatly desire, might not be consummated.

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Out in Denver.

It is only a pleasant ride of about thirty hours from St. Louis to Denver, the "Queen City of the Plains." In this journey of over nine hundred miles across two states and the best part of the third, one sees a variety of scenery, crops, homes, and industries. Denver is always a surprise to one after passing through the relatively sparsely-settled region of Western Kansas and Eastern Colorado. One is moved to ask what there is to make such a city. But when he remembers the mineral wealth stored in her great chain of mountains, and reads and hears about the wonderful results of irrigation on the erstwhile barren plains, in crops of cereals, fruits, vegetables, etc., he begins to understand the secret of Denver's prosperity, and how it has grown to be a city with a population of 160,000.

"Fellowship Day."

The editor's visit to Denver was in connection with "Fellowship Day" in the South Broadway Christian church, which was Dec. 4. This was the second anniversary of their great day, two years ago, when $17,000 was pledged to pay off the church debt, which had been a burden to the congregation for many years. It is said that the joy on that occasion was so great that men actually hugged each other, and that one man who had not kissed his wife for three months actually kissed her "right in meetin' "! The date is also near the anniversary of the birth of the church, which was organized in January, 1890. The story of the founding of this church under the labors of Bro. Wm. Bayard Craig, and the great gift of "Uncle" John Sutton, who put his fortune into the church building, and became its janitor until his death, has often been told, and is widely known. Brother Craig preached four years for this church without salary. The shrinkage in values of certain properties owned by the church, in consequence of the financial depression which followed soon after the erection of the building, left this heavy indebtedness upon the church. The debt was provided for, as indicated, two years ago, through a system of bonds maturing in one, two, and three years. The purpose now is to pay the remaining $4,000 due on the bonds the coming year and burn the mortgage. To burn this fact into the minds of all the members, an illuminated motto is stretched across the nave of the church, "Burn the Mortgage in 1905," each letter of which is brilliant with electric light.

A Busy Lord's Day.

The first snow of the season had fallen Saturday and Saturday night, but it did not cool the ardor of the South Broadway church. The services of the day began with a prayer-meeting at 8:30 in the pastor's study. The prayers offered by the pastor and the officers of the church in that meeting were a sufficient guarantee, not only of the burning of the mortgage, but of the future success of the church. Faith, devoutness, and consecration were manifest in every petition. The Sunday-school followed at nine. And such a Sunday-school! The report showed an average of 381 in attendance for the past year. This was their boys' and girls' rally day, and the exercises were appropriate to that occasion. They have a good orchestra in the Sunday-school, which is an attractive feature. One feels that the future of the church, with so many young people under its instruction, in its Sunday-school and Endeavor Society, is assured. As we went into the school, we inquired of one of the small boys in what part of the building we would find Brother Tyler. "Oh," said he, "he is all about!" And so he seemed to be, and always at the right place with the right word at the right time. Happy is the church that has a pastor who combines the rich religious experiences, and mature judgment of age, with the enthusiasm and optimism of young manhood! Such a preacher is Bro. B. B. Tyler.

There was a fine audience at the forenoon service, in spite of the wintry weather. Among those present were Bro. L. G. Thompson, corresponding secretary of the Colorad

Christian missionary society, whose home is in Denver, and whose membership is in the South Broadway church, who had planned to spend the day with us; also A. Jay Garrison, who lives in Denver, runs a fruit ranch near the city and preaches for a church near by; and Bro. J. B. Johnson, whose home is also in Denver, and who is a brother of B. W. Johnson, so many years one of the editors of this paper. We also met several other members, men and women, whom we had known elsewhere, but who are now residents of Denver. After an excellent musical program by a voluntary chorus choir, and other appropriate introductory exercises, the writer discoursed to a most appreciative audience. At the close of the sermon one of the officers, Brother Woolston, made a statement of the present financial condition of the church and gave opportunity for those who had not done so to take a few bonds to insure against any shrinkage which might take place in those already secured. Several took additional bonds, or parts of bonds, and the meeting adjourned.

A Union Meeting.

There was a union communion service in the afternoon, in which representatives from our other churches in the city joined. The first part of this service consisted in calling for those who had united with the church, in any way, under each of the former pastors, to rise, and they were addressed by the pastor in loving words of exhortation and counsel. Two of these pastors, Bro. W. S. Priest, and Bro. S. B. Moore, were represented by letter, and the letters were read by Brother Tyler to the members who had come into the church under their pastorate, while they were standing. Brother Craig was present in person and gave a very feeling and tender address to the members who had come in under his labors, in the beginning of the church. Brother Tyler remarked, in introducing Brother Craig, that he had never done better work anywhere than in the founding of this church and in gathering about him such a united and consecrated band of workers. Those who had united with the church under Brother Tyler's labors were then asked to stand, but his remarks were addressed to the whole church. He spoke highly of the sympathy and the co-operation which the church had extended to him in his labors, and of how he looked forward to the time, when, the debt paid off, and some other improvements in the church made, he might take his place in the pew, while the church should secure a younger pastor. These letters from absent pastors, and tender words of Brothers Craig and Tyler, had brought the entire congregation into a very warm and tender state of feeling, before we were called upon to make a brief communion address. We have never known a more profoundly spiritual communion service than that one which followed. All hearts were in perfect sympathy with the spirit of the meeting, and God's Spirit was manifestly present.

Another great audience gathered in the evening, when we spoke to them again. There were several additions both at the morning and the evening service, some by letter and some by confession. In a few closing remarks to the church, before the benediction, we ventured to suggest that it would be wise for the church to go very slow in securing a successor to the present pastor, and that it should hold on to him as long as he was able to break to them the Bread of Life. The remark was met with such simultaneous and hearty applause from the entire audience, as must have furnished additional proof to Brother Tyler, if any were needed, of how deep a hold he has on the hearts of the people. Sister Tyler, although not in robust health, is yet a faithful and efficient helpmate of her husband in every good word and work. They have a comfortable and cosy little home on Pennsylvania avenue, where we hope they may spend many pleasant, helpful years.

Brother Tyler has been four years in Denver, and has done and is doing in that city, we believe, the best work in his long and useful ministry. We have never met with a more united and enthusiastic and harmonious church than the South Broadway, and we never addressed a more responsive people. They are devoted to their pastor and he to them. He is doing a great work, outside his church, in teaching the Sunday-school lesson to the teachers and other active workers of the city, in the Y. M. C. A. building, each Saturday afternoon. We heard one of these lectures. He is a born Bible teacher.

At the Ministerial Alliance.

It was our privilege to be introduced to and briefly address the ministerial alliance of Denver, on Monday morning. There was an interesting paper and an interesting discussion. The ministers are all in a state of expectation as regards the evangelistic meetings to begin early in January, under the direction of the Rev. Wilbur Chapman. A communication from the mayor to the ministers was read by the secretary, in which his Honor stated that gambling houses, it was true, were contrary to the law, but that they could not be prevented, and the best he could promise was to regulate them as strictly as possible! We were a little surprised that the ministers did not resent this "lay down" of the mayor before the spirit of lawlessness, but we suppose they realize the hopelessness of the case under present conditions. It would seem to us, however, that the situation is one quite intolerable, and a disgrace to any city where it exists.

Our Churches in Denver.

We have five churches in Denver as follows: Central Christian church, W. Bayard Craig, pastor; Highlands, J. E. Pickett, pastor; South Broadway church, B. B. Tyler, pastor; Berkeley church, Flournoy Payne, pastor; and Eastside church, T. T. Thompson, pastor. These embrace a membership of about 1,600 members. Brother Payne has succeeded Sister Pettit, who was pastor of the Berkeley church, but whose failing health compelled her to resign. She now resides there and is teaching in the public schools. Our cause has made great progress in Denver, and is to-day in a hopeful and flourishing condition. Few, if any, pastors in the city are more widely known or more highly respected than Brothers Tyler and Craig. Bro. L. G. Thompson has for several years been doing faithful and efficient work as secretary of our missionary society in that state.

We enjoyed our visit with the Denver brethren very much indeed, and are specially indebted for kindnesses from our host and hostess, Brother and Sister Kilpatrick, Brother and Sister B. B. Tyler, Bro. L. G. Thompson, Bro. Flournoy Payne, who accompanied us to Arvada, a suburb of Denver, to visit some relatives, and to Brother and Sister Craig, in whose cheerful and hospitable home we dined just before taking the train. They are succeeding admirably in their work at the Central. Our readers may expect to hear more from Brothers Tyler and Craig in the future.

Editor's Easy Chair.

In no respect perhaps has there been greater change in the last half century than in the style of writing, and of public speaking. During the first part of the last century the grandiose and high-sounding style of literary composition was much in favor. In glancing through an old book, we have been impressed with the change which has come over modern literature in this repect. Here is a sample from a book published at Knoxville, Tenn., in 1842, describing the early history and scenes in that state:

"One hundred years ago the territory that now lies within the geographical limits of the state of Tennessee, was a vast howling wilderness. The rich and fertile valleys where now we behold widespread farms, flowery gardens, verdant meadows and splendid mansions, were then covered with tall and rank cane. The summits of our rugged hills, and the lofty peaks of our towering mountains, waved in majestic grandeur before the summer's breeze, their rich and luxuriant crop of wild peavine and green sedge Here the bounding buffalo, the light-footed elk and the timid deer, browsed undisturbed, save by the huntsman. The owl hooted mournfully in the wild and lonely valley, the wolf howled fiercely upon the mountain-top, the bear roamed undisturbed through the laurel brake, the eagle built her nest in the topmost heights of the craggy cliff; and here the red man of the forest erected his rude, but pious altar, on which to offer incense to the Great Spirit, whose warning and threatening voice he imagined he heard in the stormy tempest, as it swept with desolating rage through the gigantic forest where stood his

humble, bark-covered wigwam, and whose awfully glorious, grand and majestic image, with an eye of superstitious fancy, he beheld in the face of the broad and burning luminary of day, as it rolled its brilliant splendors above his savage head, and illumined the dreary and cheerless wilderness around him."

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After describing the conflict between the savage and the pale face, our author pictures, in his own graphic way, the advancing tide of civilization:

"As the red man receded before the encroachments of the *pale face*, farther and farther into the depths of the untrodden, but romantic wilderness, the sons of civilization poured with an increasing, accumulating tide over the mountains, from the older States. And as the emigrants came, the brawny-limbed, sturdy husband and head of the family, was seen driving his pack-horse before him, his rifle upon his shoulder, his tomahawk and butcher-knife at his side, and followed by a stout, healthy, ruddy-cheeked, strong-armed, nimble-tongued wife, with a numerous train of greasy-faced, smutty-browed brats, shaking their tattered garments in the wind, and screaming along the way like panthers upon the mountains." Having selected his future home and erected his rude cabin, "he next turned his attention to the necessary means for the support of his family, relying alone upon his own keen eye and his sure-shooting rifle; for the woods were densely populated with bear, buffalo, elk and deer, and the land teemed with honey, for the wild bees swarmed through the forest as thick as musketoes in the swamps of the Mississippi. His leisure hours were occupied in clearing a *patch*, and enclosing it within a brush or cane fence, upon which to raise corn for his next summer's bread. When the day's toil was o'er he seated himself in his homely, but peaceful and happy mansion, and regaled his wife and *weans* with some old-fashion hunter's song, or by playing a Virginia jig upon a gourd fiddle, while his train of tatterly brats kicked up a tremendous dust as they danced over the dirt floor, keeping time to the rich and mellow tones of music, as they rolled beneath the hand of their sire, from the magnificent stringed instrument of his own manufacture!"

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But, alas, even in those primitive times our author discovered that degeneracy which each generation has bewailed as it compares the present with the "good old days" that lie far back in the twilight of memory. Our graphic author, after describing the plain dress and manners of the people of the "good old days," gives the following vivid picture of the "modern set" of his day:

"If the first settlers in the then wilds of Tennessee had met with one of our modern dandies, with his superfine cloth pantaloons, strapped on at both extremities of his person—his shirt manufactured in four or five different parcels, and fastened around his delicate and sickly-looking frame with tape, ribbons and gold buttons—a superfine cloth coat upon his back, cut and made after our fashion—a dandy silk hat with a rim three-quarters of an inch wide upon his head, and right and left calf-skin boots upon his feet, they would have caught and caged him, and carried him about as a natural curiosity. And if the old ladies of that day had met with one of our slender, pale-faced, fashionable belles, rattling in silks and satin—her clothing drawn over her delicate limbs as tight as the skin upon a lean weasel—her waist belted up in buckram until compressed within the circumference of six inches—her snow white bosom peeping over the top of her outer garments, protected only by the slight covering of gauze, ribbons and lace—a monstrous staked and ridered bonnet upon her head, streaming with flounces and furbelows—a green veil, half as long as her whole person, hanging over her face and fluttering its ample folds in the winds as she journeyed onward—a bunch of jewelry as large as a wagoner's horse bells, suspended from each ear, and dangling upon her shoulders—her dress cut and made according to the fashions of the present day—her delicate ankles covered only by a pair of thin, flesh-colored hose, at that day called stockings, and her tender little trampers encompassed within a pair of prunella slippers, they would have set all the bear dogs upon her, and run off and reported that some nondescript monster or unknown wild beast was running at large in the forest!"

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In the closing chapter of this striking volume, we have the following characteristic farewell:

"The author now casts this, his first-born literary bantling, upon the broad ocean of public opinion, claiming no high pretentions to elegance of style or beauty of composition. He has not the vanity to suppose his work is free from literary blunders and grammatical errors; for but few authors can claim this exemption, though they may have been brought up in the schools of science, and drank deeply of the limpid fountains of classic lore. How much less, then, could one expect to arrive at perfection, whose entire stock of literary intelligence has been acquired *alone* by his own industry, without the aid of an instructor."

The author, however, "flatters himself that the mechanical execution of the work is, at least, equal, if not superior, to any hitherto published in the western country from *manuscript copy*." Such is history as it was written a little over sixty years ago in the wilds of Tennessee. Our chief object in giving these quotations, aside from the interest of the scenes described, is to suggest to all who write for our columns, that all efforts to be eloquent by the use of adjectives and high-sounding phrases, betray a lack of literary training and good taste, and that directness and simplicity are the sure marks of literary culture. Another object we had in view, was to show that, no matter how far we go back toward primitive times and ways, the men of that age were bemoaning the degeneracy of the times in which they lived and contrasting them with the "good old times" of the past! All this is a delusion. This is the best period in the world's history, and the golden age lies not back in the dim and distant past, but looms up before us in the brighter future that is yet to be.

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Notes and Comments.

It is only necessary, we trust, to remind the brethren everywhere, that next Lord's day is Ministerial Relief day in all the churches. It might well be a day of restating the principles for which our fathers stood in the beginning of this reformation, and in devotion to which the aged ministers, for whose benefit this fund is administered, spent their lives, becoming poor that we through their poverty might be rich. There is no ministry of the church that touches a tenderer chord, or that should stir more deeply the fountains of our brotherly love than this offering for the old preachers. It is a little remarkable that in this number of the paper, which we have devoted to Ministerial Relief, we record the death of the president of this board, whose heart was so deeply enlisted in this work. No event could serve so well to call attention to this blessed ministry of love, as dear Brother Atkinson used to call it. An enterprise that has enlisted the hearts and the labors of two such men as A. M. Atkinson and Howard Cale ought to have a warm place in the affections of the brotherhood.

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The splendid address which we publish this week by Brother Richardson, entitled "Our Unacknowledged Debt" covers so admirably the ground of our obligations to our old and dependent ministers that little else need be said. We hope that address will be carefully read by all our brethren everywhere, and that its reading will beget a deeper sense of obligation to the noble men who have put their lives and their all into this cause we love. Churches having no preachers might well have this address read by one of the members as the sermon of the day, and followed with an offering for the cause which it so forcibly presents.

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In the midst of our evangelistic activity everywhere so manifest, let us not forget that the one essential condition of real, permanent success in the conversion of sinners to Christ is, that those who have named the name of Christ and are his professed disciples, should depart from iniquity, love mercy, do justly, and walk humbly with God. Mr. Moody said to us once: "I am giving more attention these days to the conversion of church members and getting them right with God, than to the conversion of sinners, for I feel that this work must come first." If every church among us would set about the work, seriously, of putting itself right with God, and all the members should put away their worldliness, and all wrongdoing, and devote themselves to the work of God and of the church, the question of a revival would already be solved. The matter of the preacher would be one of secondary importance. The moral power of a whole church turning to God, confessing its sins, and seeking the face and blessing of God, would vastly exceed any sermon or series of sermons. Any preacher, whose own heart and life are in touch with God, could win men to Christ in such a church.

The Program of Jesus

By R. H. Miller

"I came down from heaven not to do my own will, but the will of him that sent me." "As the Father hath sent me, even so send I you." "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned."

In these characteristic sentences from the gospels, I find the Program of Jesus—that stupendous plan which engages the minds and hearts of heaven, lays the created universe under tribute, and makes the human soul the theater of an action unspeakably sublime.

The Program of Jesus is the key piece which solves the puzzle of creation.

Lord Curzon, of India, sneers that missionary work is merely literalistic obedience to one or two texts. He must be a tyro in scripture and a purblind student of universal history who can venture such a statement, standing in the morning of this new century when all the signals point to the approaching consummation of God's eternal purposes toward which all time and events have been tending and are now hastening. We live in an age when thoughtful men believe in plan and orderly development as the program of the universe. Each result is the direct sequence of causes and follows them infallibly.

In the fifth chapter of the Revelation, John tells of seeing "a book written within and on the backside and sealed with seven seals." And he wept because no one was found worthy to read the book. "And one of the elders said unto me: Weep not: behold the lion of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the seven seals thereof." The universe was such a book, closed and sealed, and no man could open it, until back of all that was recorded in matter was perceived the mind that purposed and the will that executed according to a sublime plan. Creation is a universe because it is theocentric—a theocosm. The conception of a divine plan for and in the universe has wrought cosmos out of chaos, and made the material creation intelligible. "I read God's thoughts after him," exclaimed a student of nature's illuminated pages. "Suns and planets and cosmic forces are the words in which his thoughts are written." But he sees few of the stars, and knows little of their laws, who follows the worlds in their blazing configurations with the naked eye. The giant reflector gives the astronomer the power to ascend into the heavens and make his nest among the stars—so that he knows the ways of their going and calls them by their names. So he who seeks to know the mind and purposes of God through the material creation only, stands but on the borders of divine revelation and wisdom.

The material creation is but the introduction, preluding and opening upon a sublime and stately drama. The fire mist and star mist; the whirlpools of flame and heaving billows of fiery matter out of which the earth was formed; the convulsions that wrought it into shape; the floods and volcanoes and glaciers which have rent it, drowned it, and tortured it, were but the pains of travail, and man in the image of God came forth as the consummation—the grand result toward which the unnumbered millenniums had been laboring. In man the purpose of creation is revealed. The grand, comprehensive, glorious system is all adjusted for him.

It is told that A. J. Gordon once gave to his children a dissected map of the world, which they were much puzzled to assemble until they discovered on the back of the pieces the figure of a man. Using this as a guide, they constructed the map. He who would construct the scheme of the universe must discover that back of all lies God's ideal for man. With this plan and purpose for man, the mind and heart of God have been engaged from the beginning. "For the earth has not only a form but a soul, not only a shape but a meaning."

The physical world is not only an utterance of divine will and power, but is in sympathy with divine character. Things on earth are symbols of things in heaven, and physical law but the temporary platform of spiritual law.

The Cosmos finds its consummation and interpretation in the Logos. Angels, archangels, principalities and powers, things past, things present and things to come, are but the mighty wheels whose rings are full of eyes bearing straight forward the eternal purpose of God until they rest before Messiah's throne.

When Christ appears, he stands in the center of events. When he proclaims his mission, he declares the whole counsel of God and reveals the pivot on which creation turns. "But as many as received him, to them gave he power to become the sons of God," is the climax in the first chapter of John's gospel to created worlds and the supreme attainment of aspiring man. Man raised to his perfection in the image of God is the mark of his calling with which the universe is luminous. For this the Son of God emptied himself and became obedient unto death. He who made all things interpreted them on the cross and by the tomb. For the leading impulse of Christ upon the earth had been the leading attribute of his character in heaven before the world was, and through the world of matter and the world of men worketh one and the selfsame spirit according to a single ideal.

To describe the work of missions, the preaching of this redemption, as the labor of fanatics or garblers of texts is for one born blind to attempt to describe the sunlight, or one born deaf to interpret a symphony. The Bible, from beginning to end, has one object too plain for a fool to mistake. Throughout its sixty-six books, there is no lurking purpose, no attempt to conceal, no by-end, but one all absorbing theme, from the chaos of Genesis, dark and void, to that book which has been called "the majestic image of a high and stately tragedy, shutting up and intermingling her solemn scenes and acts in a sevenfold chorus of hallelujahs and harping symphonies."

Man, rebellious, fleeing from his God and from himself, naked and ashamed—to man redeemed in his Father's house, clad in white robes of righteousness, wearing the ring of obedience, casting down the crown of attainment before his Lord, is the sublime conception which makes every page of the Bible pulsate with power and burn with hope.

Close the Bible and it is the same. What power is that which molded an obscure nation, despised alike in ancient and modern times, without a great country, without art, without military prowess? For what great purpose was the æsthetic religion of Greece and the eclectic religion of Rome swept aside and the religion of Judea with its invisible God and crucified Savior, given as the richest heritage of the ancient to the modern world?

Who is he who walks in all history, bringing to pass his vast designs, trampling out the vintage of opposing powers, lifting the gates of empires off their hinges, hurling down the mighty from their seats, changing the channels of history and the face of the earth, and silently but irresistibly marching in ceaseless triumph?

(TO BE CONTINUED.)

Sentence Sermons.

The thing in the world I am most afraid of is fear.—*Montaigne.*

To the young Christ brings the gospel of inspiration; to the old, the gospel of consolation.—*James Stalker.*

Religion should make us happy, but only as it makes us holy.—*T. Calvin McClelland.*

No mud can soil us but the mud we throw.—*Lowell.*

I do not ask for any crown,
But that which all may win;
Nor try to conquer any world,
Except the one within.
—*Alcott.*

If there be any grief in heaven, sure it will be for this, that we have done no more for God on earth.—*John Mason.*

Our Unacknowledged Debt*

By W. F. Richardson

I come to you with an appeal for those whose voices would never be heard in their own behalf, yet whose silent suffering is oftentimes more pathetic than tears. It is not a plea for the giving of unearned charity, but for the payment of an honest debt—a debt scarcely recognized as yet by the needy creditors themselves, and almost wholly ignored by their indifferent debtors. I am to strive to give expression to the obligation we are under to our aged and helpless ministers of the gospel and their faithful wives or widows. The sainted George Darsie, in his address at Detroit a year ago, laid this burden on our consciences as "An Unpaid Debt." Let me press it a little closer upon your hearts as *Our Unacknowledged Debt.* For it is something to confess an obligation, even though it cannot at once be fulfilled. But to ignore its existence is basest ingratitude. When we shall once freely and fully acknowledge our debt to these noble spirits, we will not much longer defer our already long delayed duty. What, then, is the nature and measure of our obligation to these servants of our Lord?

First, it includes the common debt of the world to the minister of the word of God. Since the time of Noah, the "preacher of righteousness," the faithful messenger of God, has been the world's largest creditor. He has been the boldest champion of virtue's cause, and usually its brightest example. In the words of Cowper, himself a preacher's son,

> "The pulpit, in the sober use
> Of its legitimate, peculiar powers,
> Must stand acknowledged while the world shall stand,
> The most important and effectual guard,
> Support and ornament of virtue's cause."

From Moses to John the Baptist, from Paul to Savonarola, from Luther to Campbell, it has been the preacher who has led in every great movement for the elevation of the race, and has given the initial impulse to every needed reform of human society. Erase from history the part taken by the minister of Jesus Christ and you have robbed the race of much of the inspiring story of moral heroism.

Especially do we in America owe an incalculable debt to the minister of Jesus Christ. Our country was discovered, settled and developed under the spiritual leadership of the preacher. Our whole national history is redolent of the Rose of Sharon and the Lily of the Valley. From the time when the Spanish priest, Las Casas, moved amid the cruel adventurers of his race as an angel of mercy to the poor Indian, the presence of the chosen servants of the Prince of Peace has made the barren wastes of the New World to bloom with the flowers of justice and pity. Consecrated hands laid the foundations of our republic. John Robinson, of Leyden, the Puritan preacher, was the true launcher of the Mayflower, and his parting sermon to the Pilgrims was the charter of our free Protestantism. Roger Williams and his Baptist followers exhibited in little Rhode Island the pattern of a free church in a free state. William Penn and his Quakers proved the superiority of truth over cunning, and of brotherhood over carnal weapons, in their association with the red man in Pennsylvania. The Huguenots in Carolina, the Dutch in New York, and the Roman Catholics in Maryland, alike counted the gospel as fundamental to the security of their colonies, and the permanency and prosperity of those who sought the shores of the New World. Among them all the minister of Jesus Christ occupied a conspicuous and honored place. He was called "the parson"; meaning, according to Lowell, the chief "person" in the community, a kind of moral citadel, in whose sacred relation to his God and spiritual relation to his people rested the hopes of the community for peace and plenty. Virginia alone showed scant respect for the preacher, being at first settled chiefly by adventurers whose lives were such as to make the gospel anything but welcome to their ears. Only the later advent of faithful ministers into this colony, and their welcome and support by the people, saved it from ruin, and laid the foundation for its glorious future as the mother of presidents and the friend of human liberty.

In education and scholarship the ministry has placed us forever in its debt, in America. Harvard college was established in 1636, and two years later received its name from the liberal bequest of Rev. John Harvard, who left four hundred pounds in money and two hundred and sixty volumes toward its equipment. Yale college was started by the modest contributions of ten Congregational preachers. Among the names of the men who have presided over these and other of our earlier and greater institutions of learning are such as Mather, Everett, Dwight, Edwards, Woolsey, McCosh and Porter, all of whom have earned a place among the immortals. Among the masters in theology are none greater than Edwards, the Dwights and Hodge; in philosophy, none more profound than Wayland and McCosh; in sacred history, none more accurate and comprehensive than Schaff and Fisher. Our literature has been greatly enriched by the pens of such as Hale, Eggleston and Van Dyke, whose mingling of smiles and tears in story, essay and poem has deeply moved the heart of their generation.

We are indebted to the preacher, likewise, for the ministry of those whom he has given as children to our age. The ancient proverb that sets forth the general worthlessness of preachers' sons is not to be accepted without question. A little inquiry will reveal its falsity. As has been recently said by an honored minister of Jesus Christ, "God has not shown a better place to be born or nurtured than under a manse roof." If we look for the sons of preachers among the noblest of earth we shall not be disappointed when we find them represented by an Agassiz among the scientists; a Morse among inventors; a Sir Christopher Wren among architects; a Sir Joshua Reynolds among painters; a Henry Clay among statesmen; an Adoniram Judson among missionaries; a Dugald Stewart among philosophers; Hallam, Parkman and Bancroft among historians; Cowper, Tennyson, Matthew Arnold, Emerson, Lowell and Holmes among poets; and Macaulay, Thackeray, Goldsmith, Addison, Swift and Coleridge among the masters of English prose. The Beecher family alone would have made their generation famous. The Field family, including Henry M., the editor, David Dudley and Stephen J., jurists, and Cyrus W., of Atlantic cable fame, were all reared within the walls of a humble preacher's home. By no small tribute of compliment or wordy praise can the world discharge its debt to the spiritual teachers whom God has given for its instruction and salvation.

But I turn from this enticing theme, on which so much might well and truly be said, to remind you of our closer and peculiar debt to our own aged ministers, and those who have shared with them the hardships and labors of the pioneer ministry of the Disciples of Christ. These are our very own fathers in the gospel, and the care of them cannot be left to others, but must rest as a sacred trust upon our hearts and consciences. Consider, first, how much we owe to them for their heroism in advocating and defending the truth against such opposition and in the face of such obstacles as few of us to-day can realize. Sectarian prejudice and ecclesiastical pride conspired to close the ears of the people against their message. Their plea for the unity of the children of God was accounted rankest heresy, and the purest life hardly secured the preacher of this apostolic message from being reckoned as the very offscouring of the earth. But as they were approved of God to be entrusted with the gospel, so they spake; not as pleasing men, but God, who proved

* (Address for Board of Ministerial Relief at the General Convention, St. Louis, Oct. 18, 1904.)

their hearts. Knowing that the gospel of Christ was the power of God unto salvation, they declared it unfalteringly, forgetting their weakness in the consciousness of the divine strength that lay in their message. They feared none but God, and took counsel only with his word. It is related of one of these old heroes that he was once appointed to preach at a meeting where Alexander Campbell was in the audience, and a brother preacher said to him, as he was about to enter the pulpit, "Are you not afraid to preach before Mr. Campbell?" He replied, "I have preached many a time before almighty God; why should I be afraid to preach before Alexander Campbell?" Ah, these men are our Deweys and Schleys! How are we showing them honor? Our country pensions its obscurest heroes; will we be less grateful?

We are their debtors because of the sacrifices they have made in order to preach the unsearchable riches of Christ. They may justly claim fellowship with Paul in suffering hardship as good soldiers of Jesus Christ. Like him, they can say that their ministry has been pursued "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." If they have not always suffered these physical hardships, they have endured that which is sometimes harder, protracted absence from home and family, forced neglect of those whom God has given them to train and nurture for eternity. The good wife has seen the husband ride away on his divine errand of seeking the lost, and her weary hands and lonely heart have found consolation only in the assurance of God's presence, and the sure reward of them that suffer in his name. Many of these great spirits have endured all of martyrdom except the fiery crown, and that would not have been refused had it come in the pathway of duty. In the annual report of this board for 1903 occur two instances which may be used as typical of the spirit of these veterans of the cross. One aged man, who had preached over forty years, baptized over four thousand converts, brought into our fellowship a thousand from the denominations and organized twenty churches, finds himself helpless from rheumatism and in debt for the necessities of life a hundred dollars. He makes no complaint on the ground of his sufferings or poverty, or of the neglect of his brethren, but is deeply concerned lest he should die and leave his name to bear the stain of an unpaid debt. He asks if it be possible to receive help from our board for this purpose. If we felt as keenly the shame of our debt as he does that of his own, his age would not find him without provision for his simple needs. The other case is that of a widow of seventy-two, whose husband died eleven years ago, and who has lost two children since. She has yet one son who is a victim of consumption, struggling in the far west for life, and one daughter at home, broken down and become an invalid from long overwork and care of the sick. She asks pathetically, "Do you think I would be entitled to receive any help from the board of ministerial relief?" In God's name, who is entitled to it, if not such heroic and patient souls as she? We ought to have a fund that would permit of giving earlier and ampler aid to our aged preachers and their wives, so that they need not come to the verge of actual starvation before being forced to ask what should be given freely and unasked. Brethren, there are scores of the noblest men God ever made, who are to-day preaching and teaching among the Disciples of Christ at the cost of such sacrifices as might make the angels weep. One of these blessed saints, who has given a half century of splendid service to our plea in both pulpit and college halls, and whose name is held in highest honor by thousands who have felt the helpful influence of his rich and consecrated life, said in the hearing of some of us who are present to-day, in an appeal for one of the most vital departments of our work, not many months ago, "Brethren, a man ought to be guilty of something worse than teaching in a Bible college to be condemned to death by starvation!" I trust these words, wrung from a heart that had accustomed itself to being crucified with the Master, may pierce to your heart as they did to mine. These are they "of whom the world is not worthy." Shall we prove ourselves alike undeserving of their fellowship and ministry in our behalf?

We are their debtors, finally, because of what they have done for us personally. They have been our fathers in the gospel, they have preached unto us the word of life, they have begotten us in the likeness of our Lord, and nourished our spiritual natures on the bread of life. If we have reaped their spiritual things, is it too much for them to enjoy our material things? They that preach the gospel have a right to live of the gospel, and woe to us if we withhold from them their due. The commandment, "Let him that is taught in the word communicate unto him that teacheth in all good things," is just as binding on the children of God as any other in the scriptures. No matter though some of these early messengers of the cross were lacking in some of the graces of manner and speech which our fastidious age deems essential to the preacher. It was their glory that they builded our faith, not on the wisdom of man, but on the power of God. It was the water of life which they put to our lips, however plain the earthen vessel that conveyed it. They had "the root of the matter," as our Scotch brother would say. "It is good to be a Herschel, who describes the sun; but it is better to be a Prometheus, who brings the sun to the earth." With what resistless force these simple men brought home to the hearts and consciences of men their need of salvation, and how plain they made the way to the cleansing cross. The old gospel of Peter, and John, and Paul, was sufficient for all their wants. They might have said with Spurgeon, "Some men may preach the gospel better than I can, but no man can preach a better gospel than I can." Their simplicity was their power, and they felt in their own souls the reality of the message they urged on others. Some of them were scholars of wide learning and close powers of thinking. Their sermons were models of logical construction and rhetorical adornment. Many of them had but scanty education, and their discourses were rambling and severely plain in style. But they were all preachers, rather than sermonizers. Theirs was a calling, not a profession; they preached because men needed their message, not because they expected it; they preached because they had something to say, not because they had to say something; they sought souls for their hire, rather than hire for their souls. Embalmed in our hearts are the names of a mighty host who have gone to their reward. Shall we not anoint with the precious ointment of our grateful ministry those who still bless us with their presence?

What are we doing in acknowledgment of this sacred debt? Something, thank God. But how little, measured by the vastness of our obligation. The Board of Ministerial Relief was organized at Dallas, Tex., in October, 1895. For nine years its holy claims have been pressed upon our great brotherhood, and we are now distributing annually between five and six thousand dollars to sixty or seventy aged preachers and preachers' wives. We are pensioning them in the munificent sum of about eighty dollars per year! Brethren, are we satisfied with this condition? If we are, woe to us when we appear before the Judge of all the earth, and account to him for our use of the means he has committed to our hands, and our treatment of his servants who have ministered at his altar. Surely we will not longer neglect this blessed opportunity to discharge a sacred obligation, and at the same time fill with joy the hearts of those who have suffered and sacrificed so much for us and our children. Let every minister and church arouse to this appeal. Let the third Lord's day in December be celebrated by a generous outpouring of the wealth of a grateful brotherhood, that this board may extend its aid to the many who now lack the comforts our hands ought to bestow. Let us make it possible for every aged minister of the gospel among us to personally realize the promise of the Psalmist, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bear-

ing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Let us so cherish the declining years of those fathers and mothers of our Israel as to make their last days sweet with our gratitude and love. Then may they enjoy the blessedness of such a death as one has described in these simple words: "Thou camest into this world weeping, while all around thee smiled. So live that thou mayest go out of this world smiling, while all around thee weep." May our tears over the graves of our sainted ministers of God's grace be, not those of conscience-stricken remorse for neglected duty, but of gratitude for their fruitful lives, and undimmed joy in their triumphant and happy ascension into the presence of their Lord.

As Seen from the Dome

By F. D. Power

"Dis is de wuss Chrismus I'se evah spent. Hit doan look lak Chrismus outside, and hit ain' gwine look lak Chrismus whar I'se gwine now," an old negro murmured disconsolately as the prisoners filed out of the court room on their way to jail Christmas morning. "Dat's right," said another, "Chrismus ain't no time for po' niggahs nohow." On the contrary the very fact that Washington has so large a contingent of colored folks, the largest African city on the globe, gives an enthusiasm and picturesqueness to the annual festival such as is found nowhere else. All the way from the cabin to the White House the capital celebrates.

Christmas Eve finds the city in gala array. The greatest day in the year is at hand. For weeks the air has been full of it. And now from early morning, when belated housewives lay in their holiday cheer, till long after midnight, when the festive Christmas tree undergoes various processes of decoration in thousands of homes, the day before Christmas is the busiest of busy days. From the school teachers and government clerks, who receive their Christmas gifts in cheques, to the raggedest youngster in Pipetown and Swampoodle, everybody is enwrapped in the Christmas spirit. Country people, dealers in fat gobblers, ducks and roasting pigs, and gay holly, mistletoe and running cedar, "'possum and taters," and all sorts of good things, are reaping a harvest. The holiday season has Washington in its grasp, and if a man from Mars should drop in among us he would readily see that something was doing.

"Christmas isn't what it used to be!" some old timer sighs, but nobody listens to him. "Christmas comes but once a year and let's make the most of it," says the cheery, rational soul, and everybody agrees with him. "Snow is all right for Christmas, but after all you know it soon becomes slush with us and keeps you in the house," declares the practical man, but nobody stays in the house and nobody cares whether it snows or the sun shines. Thoroughfares are crowded with pretty girls with arms full of bundles, old men and women with parcels and bachelor uncles and aunts with packages trying not to look foolish when a doll's head peeps out or a horn or a penny whistle.

For once in the year a hundred thousand happy souls have but a single thought, to do something for somebody. Green goods venders on every corner, that is, dealers in Christmas greens. Enough stuff from the Virginia and Maryland woods to decorate every house in the city. Everyone is good natured. To take a great armful of prickly holly or cedar into a street car, and thrust it into people's faces, would ordinarily raise a riot, but everything goes at Christmas time, and you can take a whole tree and put it in somebody's lap and there will be no protest. All the stores are rushed. Something has been left to the last, a book for Jack, a hobby horse for Rob, a doll for Susie, or a jumping jack for little Willie. Shop girls have been leading the "strenuous life." Everybody is loaded down with mysterious bundles and boys and girls are full of expectations. Charitable people are busy fixing baskets for poor little ones to whom a single stick of peppermint candy will bring overflowing happiness. Salvation Army, and Central Union Mission, and Associated Charities, and Elks and Shriners all give dinners or send baskets, and there will be toys and goodies for children in the slums as well as for the little Roosevelts at the White House. It is a good, wholesome, happy, comfortable time.

At the White House it is as in the average American home. At the last Christmas the old mansion was enlivened by the distribution of 125 big turkeys, the President's Christmas remembrance to each man of family on the White House force. Included in the number are the policemen and secret service officers and the employes about the greenhouses and the stables. President McKinley did the same thing every Christmas, but the birds were given to those immediately in the Executive Mansion. Never before was such a large distribution of holiday fowl. But Mr. Roosevelt is strictly American, and the turkey and not the the eagle is after all the American bird, and so nearly a ton of turkey goes to his household officials and helpers with his Merry Christmas and Happy New Year.

Arthur Simmons is a colored door keeper of great dignity and long standing within the sacred precincts of the White palace. He got his turkey, and some friend sent him at the same time a big fat 'possum. Simmons' moon-like face was at its full. So far as Simmons was concerned this 'possum distanced all the turkeys in turkeydom, even though the bird was the present of the President of the United States. "That 'possum certainly has my warmest regards," said the sable Simmons. "What I will do to him to-morrow will be a plenty. We will stuff him with oysters and chestnuts, and sprinkle him with a little sherry to flavor him, and dress him with celery and lettuce." "Great Scott!" said a southern man standing by. "If your colored friends down south hear how you have mistreated that 'possum they will never let you return to Wilmington, N. C., without mobbing you!" "That's so," said Simmons, "I guess I've made a mistake 'bout that 'possum. Yes, we will just cook that 'possum in the old way—roast him with sweet potatoes, nice yams and serve him with rich gravy. Don't say anything 'bout that sherry and celery, Colonel; 'cause I want to come to North Carolina again."

The only Christmas tree at the White House last year was a private one for Archie Roosevelt. The younger ones hung up their stockings as usual. All the children received presents from their parents and out of town friends, but Archie would have a tree; and as his mother did not think it necessary to arrange one, he bought one for himself and decorated it and invited the others to visit it Christmas morning. It was a complete surprise. The children, accompanied by the President and Mrs. Roosevelt, attended a Christmas tree festival at the home of their uncle and aunt, Captain and Mrs. Cowles, in the afternoon. This has been their habit every year. In the morning they attended in a body the unveiling of Archie's tree in the sewing room where he had kept it concealed successfully. Express wagons brought many gifts during the day. Quentin, the baby of the family, was more pleased with a wagon than anything else. It was an exact imitation of a large farm wagon made by a noted western firm and was seven feet long and three wide and equal to the hard service it might receive at the hands of a boy. For awhile in the morning the President was in his office. Then intimate friends of the family called. At 7:30 the Christmas dinner was served, with plates for twenty-two persons, friends and relatives, the largest number at any Christmas since the Roosevelts came among us. A big brown turkey was the centerpiece and the family, like any other well ordered American household, enjoyed their good cheer. May it be as merry a Christmas this year as last, and a Happy New Year.

The Gospel in the Garden of Eden

III. Natural Endowment, Spiritual Enduement.

By W. H. Rogers

In 1 Cor. 15:45 we read, and so it is written; the first man Adam was made a living soul; the last Adam was made a quickening spirit, which is an allusion to Genesis 2:7, where we have the following scripture: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Our natural endowment is that which we inherit when we come into the world as living souls. Our spiritual enduement is the gift of Christ, the quickening Spirit, the second Adam, the Lord from heaven.

The living soul is the product of the natural birth, but in the second birth there comes the new man who is the product of the quickening Spirit.

The living soul comes into the world with lofty ideals. These ideals can be realized only in the power of the quickening Spirit. The aspiration of the living soul can be realized only by the inspiration of the quickening Spirit. The quickening Spirit is the answer to the most earnest prayer of the living soul.

Seven times the word quicken occurs in the 119th Psalm. "Quicken me after thy loving kindness; so shall I keep the testimony of thy mouth," Psalm 119:88. And Jesus Christ is God's greatest loving kindness to man. In the same Psalm the psalmist says: "I will run in the way of thy commandments when thou hast enlarged my heart."

It is by the coming of Christ, the last Adam, the quickening Spirit, the Holy Spirit, that man's heart is enlarged and enabled not only to walk in the way of God's commandments but to run in the way of God's commandments. The hound known as the stag hound is said to have an especially strong heart.

The living soul is God's first breath upon man. The quickening Spirit is God's second breath, where Jesus breathed upon his disciples and said, "Receive ye the Holy Spirit" (John 20:22).

With what man receives from God's first breath he aspires, but with that breath he has no power to realize his aspiration. The second breath is the breath of inspiration by which aspiration is realized.

We live our Christian lives in the power of God's second breath. It is the divine power by which is given unto us all things that pertain unto life and godliness.

God creates the living soul, and man has no option as to what his natural endowment shall be. But God offers the new creation which comes by the power of the quickening Spirit, and this new creation man may accept or reject.

He came unto his own and his own received him not, but to as many as received him to them gave he power to become the sons of God. And the quickening Spirit prevents moral paralysis on the part of the living soul. Without the quickening Spirit the living soul becomes earthly, sensual, devilish or, as Jude puts it: "Where be they who separate themselves, sensual, having not the Spirit?"

When God formed man out of the dust of the ground, he breathed into him a breath that asks another breath to save him from himself and from the second death.

The noblest and most natural exercise of our natural endowment is to be seeking the spiritual enduement.

Jesus says: "I am come that ye might have life, and have it more abundantly" (John 10:10). Life comes more abundantly when into the living soul there comes the quickening Spirit.

The love of which we read in 1 Cor., 13th chapter, is the gift of the quickening Spirit. The love of God is shed abroad into our hearts by the Holy Spirit which is given unto us (Rom. 5:5), and the comforter which the Savior promised really means the strengthener. "Strengthened by his Spirit in the inner man"(Eph. 3:16).

It was Peter's confidence in the strength of the natural endowment that led him to say, "Lord, I will follow thee to prison and to death." Jesus, knowing the weakness of the natural endowment, said to him, "Thou canst not follow me now," and yet, knowing Peter's receptivity to the spiritual enduement which was to be graciously conferred later on, Jesus said, "Thou shalt follow me hereafter."

In the power of the natural endowment he failed. In the power of the spiritual enduement he triumphed.

There is no living soul so large, so pure, so complete, that it does not need the quickening Spirit to enable it to live a life that shall be acceptable to God and to enjoy the felicity of heaven.

Cornelius, so noble, so devout, so benevolent as a living soul, yet found in the coming of the quickening Spirit, through the preaching of the gospel by Peter, the answer to his soul's most ardent desire—the pardon of sin and companionship with God.

In Peter's case there was a necessity for the self-sufficient living soul to be made to feel its utter insufficiency and thus to learn the all-sufficiency of the quickening Spirit.

And once more, the living soul becomes involved in troubles, in sorrows from which there is no relief but in the comfort and streugth of the quickening Spirit. Read Psalm 71:20,21: "Thou which hast showed me great and sore troubles shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness and comfort me on every side."

The quickening Spirit not only brings us out of our troubles, but brings us out with treasures and with greatness that we did not have before we were in the trouble. The spiritual truth is the only escape from the woes of the natural birth.

I wonder if I am wrong when I venture to say that God was only *with* our first parents when they were in the garden of Eden. After they had gone forth God was in them (so far as they would permit) to bring them to a better paradise.

We read of riches of goodness, Rom. 2:4; of riches of grace, Eph. 2:7, and of riches in glory, Phil. 4:19.

In the garden of Eden our first parents enjoyed the riches of goodness in the profusion of fruits and flowers which there abounded. Shut out by sin from these riches of goodness, they came into possession of a yet better inheritance—the riches of grace, exceeding riches of grace, through which they are made the heirs of riches of glory.

Swampscott-by-the-Sea.

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Rejoice!

O heart, my heart, the world is fair,
And full of gladsome mirth:
Hear her sing the song again,
The morning stars could not refrain
From singing at her birth:
O heart, my heart, hast thou no strain
To bless the happy earth?

Nay, said my heart, her joyance mocks
Our sere and faded life:
Her witching beauty doth but snare
Us to forget a moment's care
Or cease a moment's strife:
Her hope but deepens the despair
With which men's heart are rife.

O heart, my heart, but if thou cans't
Not sadden nature's mood,
Nor cause one flower the less to spring,
Nor on the sun one shadow fling,
Why in the darkness brood?
As nature's joy thou cans't not bring
One gift for life so good.

Take then the joy thou cans't not blight,
Thou hast no better choice:
And yield thyself in willing thrall,
For God who filleth all in all,
But speaks with nature's voice;
And as thou listeneth to His call,
O heart, my heart, rejoice.

—*Arthur H. Storrow.*

Federation in Ohio

BY I. J. CAHILL

The fourth annual meeting of the state council of the Ohio federation of churches and Christian workers was held in Lima, Dec. 6. The meeting continued through the one day with three sessions.

As an opportunity to learn federation as it federates in Ohio it was looked forward to with anticipation—an anticipation not to be fully realized because the national secretary, Dr. E. B. Sanford, was ill and unable to be present. He was to have delivered an address on "Practical Results Already Achieved." This would no doubt have been illuminating.

Mr. Curry (denomination unknown to your scribe), president of the local ministers' association, welcomed the delegates, as he said, on behalf of the divided churches of Lima. He stated freely that the condition of division was not ideal and that federation is the opening wedge for something yet better. He deplored the fact that there is somewhere a repellent force among the churches, and that it is altogether too apparent. He hoped federation would both increase and make more manifest the attractive force.

The report of the field secretary, D. R. Miller, D. D., was straightforward and sincere but not encouraging. The Ohio federation is young and makes no pretensions to large things as yet. The total cash receipts were $195.60.

Dr. Miller attributes, very properly, what he terms the lack of financial support and the general lethargy regarding the movement, to no lack of interest or zeal but to the fact that Christian workers everywhere are overburdened with duties already assumed.

It was not clear from his report that there is as yet anywhere in Ohio a local federation formed and operating on the exact lines proposed by the state constitution. Toledo, Oberlin and Fremont approximate very closely to it.

The Round Table, conducted by Dr. W. A. Powell (Presbyterian), of Toledo, introduced a variety of topics and was full of interest as showing some of the practical workings of federation.

As leader, he stated the mission of church federation to be to make manifest the unity of God's people. He urged that we have gotten past the era of toleration to that of sympathy. We no longer *tolerate* one another but extend warm, brotherly *sympathy*. We have come to the time of denominationalism rather than of sectarianism. To him there is a difference between a denomination and a sect. A denomination is a body of people emphasizing a great truth which is their peculiar testimony; a sect is a body of people who do not love their brethren and act up ugly in general.

Organic unity is to him an elusive hope—a consummation undesirable, even if possible. Federation is to manifest the unity of the churches in practical ways. This statement he illustrated by the story of an experience in Toledo. A Presbyterian Sunday-school missionary found a needy neighborhood in that city, canvassed and proceeded toward the organizing of a Presbyterian Sunday-school. At this the Methodists awoke to the fact that they had all along wanted to plant a school there. To complete the chime of heavenly concord the Baptists zealously discovered in their hearts a burning desire to locate a school in the selfsame spot. As in the old time fable in which a classic piece of cheese was involved they called in an arbitrator. This time it was the federation, which decided in favor of the Methodists. The Presbyterians made a wry face over relinquishing the work they had inaugurated, but they submitted and were since rewarded with a flourishing mission in another part of the city!

In Oberlin, with 5,000 people and a large student population, is an organization antedating federation but working on similar lines. Through committees this organization has maintained some manual training for both boys and girls, a reading room, a popular lecture course and conducted a temperance canvass.

Taking Toledo and Oberlin as types we see that federation works along the lines of comity among denominations, and as a sort of clearing house of moral and social betterment. It furnishes a channel for united activities of churches and other organizations, for it is a federation of churches and *Christian workers* and includes the W. C. T. U., the Anti-Saloon League, the Y. M. C. A. and kindred organizations. The scope of its interests may be seen by noting some of the topics of addresses at the Lima meeting: "How the Churches May Best Help the Girls and Boys." "What is the W. C. T. U. Doing, and How May the Churches Best Aid the Work?" "The Present Trend of Society: How Turned to Greater Sympathy with the Church." "The Anti-Saloon League—What?" These are indicative of a wide outlook on the problems confronting the churches.

Already the churches federate in the Sunday-school associations, in Christian Endeavor activities, in various temperance organizations. In these they federate for the accomplishment of their respective purposes. They manifest a certain degree of union in all this work without necessary consciousness of the fact. The thought is first of all directed to the work in hand. Federation is a *conscious* union, and whatever may be the work undertaken, the fact of union is always in the foreground.

President W. O. Thompson, of the Ohio state university, was re-elected president of the federation. Among the vice-presidents are Dr. Washington Gladden, President A. T. Perry, of Marietta college, with other prominent ministers and laymen.

Dayton, Ohio.

Money Getting.

By Chas E. Robinson.

A cry is often raised against grasping after wealth. Some methods of getting money are altogether sinful, of course, but no kind is worse than sloth and carelessness and neglect of opportunities. The church of Jesus Christ needs money. Christian people are the only kind on earth who know how to use money for the cause of Christ; therefore they ought to strive for money. "Make to yourselves friends by means of the mammon of unrighteousness, that when it shall fail they may receive you into the eternal tabernacles." It is the duty of Christian men to seek the treasures of earth, not for laying them up but for use. "If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

Don't cry out against money getting, but give instruction in money using. It is needed. Don't preach a negative gospel when an affirmative one is much more needed.

How to Live a Great Life.

Do not try to do great things; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, win his smile of approval and do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze.

But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfil faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing and trivial irritations as martyrs bore the pillory and stake, to find the one noble trait in people who try to molest you; to put the kindest construction on unkind words and acts; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—*F. B. Meyer.*

Our Budget

—December 18 is Ministerial Relief day.

—No church that fails to remember the old preachers who are in want, on that day, ought to have a "Merry Christmas."

—Reference to our evangelistic columns will show that the process of doubling our membership is going on most encouragingly. The best way to help this along is for each one of us to double our diligence, zeal and spiritual understanding.

—Let us hear of great prayer-meetings, of great Sunday-schools, and of great fidelity in all the departments of church work along with the great protracted meetings.

—The South Broadway church, Denver, at its Wednesday evening prayer-meeting, had for its topic, "Fellowship Day Echoes." Brother Tyler writes: "It was a great success. I have never been so greatly encouraged since I came to the South Broadway church as I am at the present time. Those who spoke in the Wednesday evening meeting took hold of the essential things of 'Fellowship Day.' The communion service seemed to be the most impressive event of the day in the minds of all who spoke." See editorial report of Fellowship Day elsewhere.

—T. W. Woodin has entered upon the pastorate at Timpson, Texas.

—W. H. Bagby will take up the work at Cleburne, Texas, about Jan. 1.

—J. H. Wright, of Woodbine, Ia., will become pastor at Paris, Mo., January 1.

—W. J. Hastie, of Albia, Iowa, is "going home," on a visit to New Zealand next year.

—The East Dallas church raised $322, with others to hear from, in behalf of Texas missions.

—H. C. Littleton closed his work at Shenandoah, Ia., and has taken up the work at Fairfield, Ia.

—The alcove for the new pipe organ in Brother Ferrall's church in Buffalo, N. Y., is finished.

—J. D. Williams, minister at Bellflower, Ill., reports growth, material and spiritual, in the church there.

—Brothers Harlow & Ridenour separate for a time. In eight meetings they have had nearly 1,700 additions.

—Frank M. Field, after a successful work at Willoughby, O., has undertaken the pastoral care of the Geneva church.

—Edward L. Ely, of Atchison, Kansas, has resigned there, to take effect Jan. 1, when he will enter upon the pastorate at Boone, Ia.

—We very much regret to record the death of Darius Franklin Ely, brother of Simpson Ely. An obituary notice will appear later.

—George Darsie's church at Frankfort, Ky., has called C. R. Hudson, of Franklin, Ind. We congratulate both church and preacher.

—C. W. Comstock may leave Gallatin, Mo., with a view to further study, and that pulpit may, therefore, be open about the first of the year.

—The church at Mankato, Minnesota, has not as yet found a pastor to succeed J. K. Shellenberger, who has taken up the work at Duluth.

—L. C. Howe, pastor at Elwood, Ind., has accepted a unanimous call to New Castle in the same state, where he will begin his work the first of the new year.

—On Dec. 6, the eldest daughter of R. H. Ingram, pastor of the church at Creston, Ia., was married to Prof. C. M. Howe, one of our singing evangelists. Our congratulations are extended to them.

—The December number of the Missionary Intelligencer is one of special value. It contains a number of vigorous articles upon world-wide missions.

—H. R. Ford, who has recently graduated from Texas Christian University, has accepted a call to the East Dallas, Texas, church, and will begin work there Jan. 1.

—A. P. Walbridge, formerly of Phoenix, Ariz., has removed to Cloverdale, Cal., and is living very largely in the open air. He reports hopefully of the situation.

—Leonard V. Barbre will leave the Second church, Terre Haute, Ind., on Jan. 1, to serve the College avenue church. During the two years' pastorate there were 98 additions.

—Lyon street church, Grand Rapids, Mich., where F. P. Arthur ministers, has just become a living link church, supporting Dr. Jenny Crozier in India under the C. W. B. M.

—M. Lee Sorey, pastor of Highland Park church, Des Moines, Iowa, dedicated the new church at Geuda Springs, Kansas. A six days' meeting followed, with 18 additions.

—The Broadway Sunday-school, Lexington, Ky., of which Mark Collis is minister and J. W. Morrison, superintendent, sends in an offering of $80 for boys' and girls' rally day.

—W. D. McCully, of Salisbury, Mo., has been called to the pastorate at Wellsville. Brother McCully was pastor there some years ago. It is understood that he will accept the call.

—O. D. Maple has accepted a second call from the Central church at Marion, O., and his church board at Mt. Pleasant, Ia., has released him. He begins in his new sphere with the new year.

—Mrs. S. A. Bates, of Nebraska, who gave $5,000 for a named memorial fund, in memory of her husband, George Bates, is planning the organization of a new church at Irvington. Her heart is in the Lord's work.

—Anson G. Chester writes very glowingly of S. M. Martin's meeting with the Richmond avenue church, Buffalo, N. Y. He reports Brother Martin at his best, and says it is something like a postgraduate course in theology to hear him.

—R. P. Andersen has started a little paper in Christiana, Norway, called The Old Paths. This has long been needed among our people in all Scandinavia. He has also printed 10,000 tracts, "Back to Christ." These are all in the Norwegian tongue.

—George L. Snively is in a meeting with the church at Greenville, Ill. The church there has proved a benefactor in our benevolent work, and it is but right that he reciprocate. We hope for good results. Bro. Cicero J. Lindley, of that church, called at this office with Brother Snively last week.

—R. H. Fife reports that they now have their beautiful new church in Kansas City entirely complete, tower and all. With the steps, granitoid sidewalks, sodded approaches, etc., the fine effect of the building becomes more apparent. We are glad to hear that the Lord is greatly blessing the work there.

—A mission church in Baltimore is on the lookout for a preacher who can use a part of his time in taking a course in Johns Hopkins University. The mission has a good building and a promising outlook. All applicants should write to Peter Ainslie, Baltimore, Maryland, and proper references must be given.

—Dr. J. W. Ellis has been filling the unexpired term of Brother Wallace at Cameron, Mo., and will continue until Brother Brickert, of Cedar Rapids, Ia., takes up the regular pastoral duties about the first of the year. The congregation at Cameron is in great need of pastoral care, and we hope Brother Brickert will prove to be the right man for the place.

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—O. A. Bartholomew, while on his way to church last Lord's day evening, fell on the slippery walk and hurt himself. In consequence of Brother Bartholomew's general physical condition the consequences may be more serious than a fall might ordinarily be.

—A young Illinois merchant has just given our National Benevolent Association $1,000 on the annuity plan. The method of helping this Christian enterprise will be explained to all inquirers by Gen. Sec. Geo. L. Snively, 903 Aubert Ave., St. Louis.

—T. P. Allison, of Uhrichsville, O., will enter upon the pastorate at Bellaire, O., January 1. Our type made the rally day collection here to be $150. It should have read about $100. James A. McCollam, elder of the Uhrichsville church, may be addressed with respect to that pulpit.

—C. O. McFarland and wife have decided to accept the work as district evangelists of the Nodaway valley district, the banner district of Missouri. King City, the oversight of which they give up with great regret, will continue to be their headquarters. At a meeting just closed there, there were 23 additions.

—Challee E. Graham has just been set apart to the work of the ministry by J. H. Coffey, assisted by C. A. Cadle and E. G. Scott. It was a great day for the church at Isadore, Mo. Brother Graham is reported to be a young man of much promise, and will take the work in his home church for half time, Brother Coffey retiring.

—Money is being received daily at the office of the Foreign Society for the female Christian college, Tokio, Japan. The secretaries, however, are impatient to make good the proposition of R. A. Long, of Kansas City, Mo., to give $5,000 for this enterprise upon condition that $15,000 additional is secured by September 1, 1905.

—The church at Fourth and Broadway, Louisville, Ky., gives an annual reception to the national secretaries of the various benevolences, when the church is expected to meet and greet them and spend an evening in the study of mission work of the church. It has become a fixed institution under the leadership of Mr. and Mrs. E. L. Powell.

—It is not always that an invading army leaves behind it a well stocked larder and dollars in cash. But this has just befallen R. E. Stevens and family, of Cass City, Ind. These good people have just been surprised by a large contingent from the congregation, which attacked, captured, and held possession of their premises for an hour, and retired in good order, leaving behind them an abundant supply of provisions and $100.

—The watchword for the coming year from the Disciples' convention at St. Louis is, "Each One Win One." Let's unite with them in that.—*Morning Star.*

We will be delighted to have our Free Baptist brethren unite with us in carrying out that watchword. It will be a splendid preparation for union in all other respects.

—J. Frank Green, minister of the church at Mt. Pleasant, Ohio, was married recently and then went back to Bethany, and on Nov. 2, was ordained in the old Bethany church, together with C. C. Cowgill, Carnegie, Pa., W. H. Oldham, Ebensburg, Pa., and J. F. Ryan, of Malvern, Ohio. President Cramblet presided at the ordination service.

—A preacher, himself a liberal, who attended the "Free Thought Congress" recently held in St. Louis, says of it: "The meeting was really amusing—childish, uncritical, and non-intellectual. If anyone went there asking bread, he received a stone." There is nothing more delusive and worse named than that which calls itself "free thought."

—M. B. Ingle, who was for eight years state evangelist of South Carolina and Florida and was for five years elsewhere on the frontier line of the brotherhood, will enter the general evangelistic field with the new year and will be glad to hear from those desiring a man of experience to take up work. His church at Ingersoll, O. T., is in good condition.

—At the South Broadway union communion service in the afternoon of December 4, Bro. Frank G. Tyrrell, who had spent the morning service with Brother Craig at the Central church, dropped in on us, but had to hasten on to meet engagements elsewhere, after taking part in the introductory exercises. Brother Tyrrell recently held a good meeting in Creston, Ia., and is devoting a good deal of his time to the lecture field under the Ridpath Lecture Bureau.

—Bro. J. B. Armistead has resigned his pastorate of the Woodland Christian church, Nashville, Tenn., to take effect January 1. The local paper announcing his resignation states that the congregation, after its dismission, sought to persuade him to recall the same, but he felt it wise under the circumstances to let it stand. He has made a great many friends during his pastorate of nearly two years, who will follow him into whatever new field of labor he enters, with their best wishes and prayers.

—The tabernacle at Council Bluffs, Ia., which for eleven years has been under mortgage, is at last free. One thousand five hundred and forty-five dollars was paid at the beginning of November and towards the end of the month the mortgage was burned with much rejoicing. At the same time thirty-six people, who had come into the congregation since the first of September, were welcomed. W. B. Clemmer is pastor, and that he and the church in this city have a large vision is apparent by the reports we receive.

—It will be remembered by the Missouri brethren that at the last state convention, action was taken looking to the establishment of a permanent evangelistic fund, the interest of it alone to be used for the support of evangelists in the field. Bro. T. A. Abbott, corresponding secretary, has just written us the good news that Bro. R. A. Long, of Kansas City, president of the Long-Bell lumber company, had offered to give the interest on $5,000 for ten years, then the principal, provided that we will raise $15,000 more. This is only one of the many good works which Brother Long is doing. Brother Abbott is anxious to raise the other $15,000 before our next convention. He writes: "We have the promise of $1,000 of it, already, and hope to secure the entire amount before our next convention." We regret to learn that Brother Abbott is suffering from an attack of the grippe, and is at present confined to his bed. We hope soon to hear of his recovery and of the success of this enterprise.

—In a note from Dr. Geo. H. Ball, of Keuka Park, New York, he writes: "We are contemplating a great union meeting here next August. Our location is one of the most inviting for a summer resort in the land. We have every summer an assembly of the Chautauqua type, and arrangements are in progress for the Disciples and Free Baptists in New York and Pennsylvania, and as much beyond as practicable, to have a great union convention or assembly here, to last a week or two, that we may come to know each other, learn to work together and to love each other." That is a good idea and we trust great good will come out of it.

—We print elsewhere a report from Bro. I. J. Cahill, of Dayton, of the Ohio federation convention recently held in Lima. It is apparent from this account that the different religious bodies are taking hold of this union work rather gingerly. It is charitable, of course, to attribute this to preoccupation with other claims upon the time of the ministers; but it is not to be wondered at if, in connection with that fact, there is a little hesitation to enter into new methods of co-operation. This is natural but it will wear off if there be a genuine desire to work together for the accomplishment of ends which they can accomplish only by united action. Perfect frankness, a clear recognition of the limitations of such co-operation, as well as of its possibilities, and the spirit of fraternity—such genuine fraternity as will make each one feel that he is at perfect liberty to be loyal to his own convictions of truth and duty—are among the conditions of success in these efforts at co-operation.

—The committee of evangelism is planning more work in this missionary enterprise than heretofore. All of the thirty-two state boards are asking for more money than heretofore. It is a sign of the marvelous life and the vigor of our plea, and shows splendid and rapid growth. The only regret is that the A. C. M. S. has not the money in its treasury to respond to these urgent and worthy appeals. In order that such opportunities for our plea as are already ours, be not passed by, let us double our offerings to our home missionary society and

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of the Christian-Evangelist May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better, they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

53 COTTAGE ST., MELROSE, MASS.
JAN 11th, 1904.

DEAR SIRS:

"Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed—my strength and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time.

"I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water to-day and he pronounced it all right and in splendid condition.

"I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers, I am."

Very truly yours,
I. C. RICHARDSON.

Swamp-Root is not recommended for everything, but it promptly cures kidney, liver and bladder troubles, the symptoms of which are, obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, headache, backache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or setting, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.



Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

SPECIAL NOTE.—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST. The genuineness of this offer is guaranteed.

even then we will leave more grain to rust on the plain than we will gather for the garners of our King.

—One man soweth and another reapeth Ungrateful is the reaper who forgets the sower. Are we not all reaping to day a rich harvest of joy and of religious privilege, because of the earnest and faithful sowing of the good seed of the kingdom, often in tears and obloquy, of the aged ministers, who sit to-day by the hearthstones of poverty, waiting for the gladdening message which shall come to them, during this Christmas time, that their brethren have remembered them, and have ministered to their necessities. Not to have a part in such a fellowship is to impoverish our own souls, and to rob ourselves of one of the sweetest joys that earth may know.

—In a personal letter from Dean Hiram Van Kirk, of the Berkeley Bible Seminary, Berkeley, Cal., he writes: "We are right happy on the whole Pacific coast, and especially so in California, at the prospect of the national convention in 1905. We are already at work on the convention and will leave no stone unturned to make this one of the greatest conventions in our history. We are planning, in addition to the great convention, three subordinate rallies, or day's conventions, at Portland, Los Angeles and Denver. We believe these will be acceptable to the delegates, who will come by these three routes, severally, as it will give them a chance to stretch their limbs and see these important cities, and also we hope it will carry the message to our people of those localities whom we can not hope to gather up and bring on to the convention." Brother Van Kirk, as chairman of the Transportation Committee, intends to spend next summer in the east in the interest of the convention.

—The Dayton, Ohio, Daily Journal contains a sermon by Bro. I. J. Cahill, pastor of the Central church of Christ in that city, on "The Ideal Husband from the Wife's Point of View," which is one of a series on "Marriage and the Home." Many of the points made are based on answers from women. There is unanimity among the women answering the questions, that the ideal home is Christian. As to the elements of danger to the home, 80 per cent mentioned intemperance; 50 per cent mentioned infidelity to the marriage vow; 30 per cent named selfishness. One woman said: "The three dangers to the home are selfishness, selfishness, and selfishness." Some of the desirable qualities in husbands mentioned are: "Integrity, hopefulness, and a saving sense of honor; courage, patience, and unselfishness; a good provider, sympathy, and sincerity; faithfulness, frankness, and tenderness; manliness, affection, and temperance; gentleness, purity, and business aptitude." Unmarried men should note these points and govern themselves accordingly.

—Writing of the meeting at his church in Buffalo Bro. R. H. Miller says: "It is another testimony to the possibilities for the New Testament gospel and the plea of the Disciples in 'the effete east.' The Richmond avenue church is situated in the most conservative section of the city and is surrounded by wealthy and strong churches. We undertook the meeting with some anxiety and apprehension for its outcome, but now we are persuaded that a great victory has been gained. Bro. S. M. Martin presented the whole gospel clearly and uncompromisingly but with considerate kindness and charity for all. The audiences were large and larger as the meeting progressed. The preacher soon discovered that the people were coming to hear the truth, for the most intense interest and enthusiasm were aroused by the 'doctrinal preaching.' Brother Martin is a tower of strength when he preaches first principles. As a teacher he is unsurpassed."

—The following brief note brings a message that will carry sorrow to the hearts of the brotherhood: "Though expected for months it came with a shock—Howard Cale is dead. The spirit of this good man left the body at seven o'clock Wednesday evening, Dec. 7. For a number of years he was an elder in the Central church of Indianapolis. He was a favorite and a counselor in all the churches of the city. For nine years he was the president of the Board of Ministerial Relief, through which he became wide y and favorably known throughout the brotherhood. "A. L. ORCUTT."

The death of Bro. Howard Cale, though not unexpected, is nevertheless a loss to the entire brotherhood. Brother Cale was the type of a Christian business man of which we have too few. His chief concern for many years has been the welfare of the kingdom of God, and the special feature which engrossed most of his thought was the ministerial relief fund, for the support of our aged ministers and their dependent families To his bereaved family, we can but tender our sincerest sympathy in this hour of their unspeakable sorrow. His departure just on the eve of the annual offering for ministerial relief should be a distinct call to every church in the brotherhood to honor his memory and his abundant labors by a generous offering to that cause to which he devoted the last years of his life.

—The churches for which W. A. Meloan has been laboring during the year 1904, Elsberry and Montgomery City, Mo., have both chosen him to be their minister for an indefinite time. His residence will continue to be at the first named place. In a personal note Brother Meloan writes: "I had a royal time visiting my old friends for whom I preached 28 years ago. Recently we had two added to the church at Elsberry, Bro. S. L. Larned and wife. Brother Larned is a minister of the Free Baptist church. His wife, who was formerly a Presbyterian, was baptized. Brother Larned comes well commended by his people, having his license as a minister and letter as a member of said church, and also his appointment as an evangelist by the yearly meeting of the Free Baptist association of New York. He is a godly man. He has been in our midst for the past year and his walk, conversation and daily life were all above reproach. He had a number of interviews with me in reference to this change in his church relation and was thoroughly convinced, so far as I could see, that we occupy New Testament ground. This change was deliberate and I hope that it will result in much good to him and that he will prove a blessing to the people with whom he has cast his lot. He is a good speaker and I trust the brethren will give him opportunity to exercise his talents and prove himself to be a workman that needeth not to be ashamed. I am praying that his union with us may be only a little in advance of these two representative bodies of Christians."

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Re-dedication at North Topeka, Kan.

We have dedicated our newly furnished church house.

The flood of 1903 damaged our house and seats, and ruined our carpets, but by much sacrificing on the part of the congregation and the assistance of friends we now have the house repaired, new circular pews in place and new carpets on our floors. We have a neat little church home of which we are justly proud.

We were assisted in the dedicatory service by the pastors of our other churches in the city. Brother Mallory, of the Third church, preached an excellent sermon and Brother Finch, of the First church, after raising the money we yet needed, with a very appropriate service dedicated, or rather re-dedicated, our house to the service of God

We thank our brethren for their assistance and our friends for their help, and praise God that he has enabled us to accomplish this work. F. H. BENTLEY, pastor.

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CALIFORNIA

A New Church at Logan, Ia.

The Christian church at Logan, Iowa, is housed in a building adapted to its needs, beautifully finished and which would compare favorably with any house of worship in the state. The brotherhood are of the royal kind. Loyal and true, undaunted by disaster, they move steadily forward, meeting each contingency as it arises, and stand ready for the next call to duty. They had erected a beautiful building, which was destroyed by fire in February. On first Lord's day in November the new building was dedicated by Elder Wm. Shroesmith, minister at Hartsville, Ind. Notwithstanding the fact that within the past three years between $14,000 and $15,000 was needed for business purposes, the dedication was without mention of money. The ministers of the several churches in town, were present and Brother Bigbee, a former much loved minister, who had given time and effort and money to the completion of both buildings, was not the least interested and happy participant on the memorable occasion.

A special meeting of the church tendered a unanimous call to Mr. Shroesmith as minister for the ensuing year, to be effective Lord's day, Nov. 20. This call was accepted and the new minister entered his field of labor Lord's day, Nov. 20, and was given a hearty welcome. All services have since been well attended. The outlook is bright, the membership hopeful, the committees all at work. Six have been added to the fellowship, two by confession and four by letter. Others have intimated intention of obedience to the simple gospel requirements, and more will follow.

NEWS FROM MANY FIELDS

Northern California.

Returns from the churches on the observance of state mission day are coming in. Within two weeks of the day 30 of our 90 churches have remitted to me their offerings, and these 30 churches have given $732, or an average of over $24. Very good, certainly. Now if the other 60 shall do as well we shall have no reason to complain. If Missouri's 1,500 churches should do as well it would mean $36,000 for a state mission day offering. I know this would gladden Brother Abbott's heart.

And yet even we are not doing what we might do, nor even beginning to do what we ought to do. It is a great work indeed.

Bro. C. W. Japson begins his work at Stockton Nov. 20. If he stays by Stockton nine years, as he has just done at Los Gatos, who can prophesy the result? Bro. R. E. Jape, from Bakersfield succeeds to the work at Los Gatos. Brother Jape has been in California now long enough to catch our ways, and he has some ways of his own which some of us ought to catch too.

J. D. Hart has gone from Oakdale to Bakersfield, and we hope he is the right man in the right place. W. H. Warren is doing a good work at Paso Robles and we fully expect the next six months to see the church debts both at Paso Robles and Bakersfield blotted out.

Fred W. Jackson has gone to Hydesville to take up that work. He is young and energetic and we look for good reports. D. W. Honn is now assisting G. T. Meeker at Hollister in a meeting. T. H Lawson is in a meeting at Red Bluff with D. A. Russell, president of our state board. Bro. Bedall is just concluding a meeting at Acampo, assisted by Sister M. M. Shields. J. A. Carroll is assisting C C. Bentley in a meeting at Hanford. R. L. McHatton just closed a two weeks' meeting at Reno, Nev., under direction and support of the northern California state board, and organized the first Christian church in Nevada with 33 members. This removes one more state from the "no church" list. Now the general Home Board should take it up and carry on the good work. The Twenty-fourth street chapel in this city is now completed and the writer begins a two weeks' meeting there to-morrow, Nov. 20, assisted by Sister M. M. Shields.

J. P. Dargitz, Cor. Sec.

63 Flood Building, San Francisco.

The St. Louis Letter.

St. Louis is a great city. It has been the center of great things during this year. In October the greatest conventions that were ever held in the world convened here. Among some of the greatest of these great conventions were the gathering of scientists from all parts of the world, and the Christian missionary conventions. Our great Fair is closed. To say that our people are all delighted with the Fair is to put it mildly. Everything conduced toward making it delightful throughout. The order in the city was as nearly perfect as is possible in a place of this size. The crowds were handled admirably by the city officials, the street car people, the Fair management, and in fact by every one who had a part in the matter. Our weather throughout has been as nearly perfect as was ever seen in Missouri. Our summer was a combination of California and Colorado weather with the best qualities of both. If we had been ordering the weather we could not have bettered it. Up to the last moment the beautiful order was maintained, and everybody kept in a good humor. It is reported that some people became so much attached to the beautiful "cream city" that they wept when they talked of the closing.

We are enjoying the aftermath of our international convention. It has left a hallowed influence in our city. We will never know how much good it has done. If any thought before it was held that it was a mistake to have it here they are now convinced that they were mistaken. We think it will be admitted by all who are broad enough to give credit where credit is due that it was by far the greatest convention ever held by our people, and in some respects the greatest ever held by one church in the world. The daily press and even some of the denominational papers were disposed to give fair recognition to our gathering. We have been pained to note a few small criticisms from some of our own brethren who seemed to be here looking for defects rather than inspirations. Our missionary boards, so far as we have heard from them, were delighted with the efforts on the part of the St. Louis brethren.

One most remarkable thing and worthy of special mention was the great communion service. That service made a more profound impression on our city than anything else in the convention. We can put it still stronger and say that with many people that service made a greater impression than anything else that has occurred in St. Louis this year. The large number present, the simplicity of the service, the deep earnestness that characterized it all, and the perfect organization of the forces—so that about eleven thousand people were served with the bread and wine separately in just twenty-two minutes without the slightest confusion—made impressions that will never be effaced.

Our local churches have been well attended throughout the season, but we all recognize that our work has been thrown out of its normal condition, and we shall have to make an effort to get back even to where we were before the Fair began. We have had people with us from all parts of the United States, and many of the visiting ministers have been heard in our pulpits to the delight of our people. The next letter will tell more of what we are trying to do in our St. Louis chruches.

F. N. Calvin.

Maryland, Delaware and District of Columbia.

P. P. Hasselvander, after closing his work at Martinsburg, W. Va., held a short meeting with Bro. E. L. Allen, at Friendsville, Md. From here he went to Bethany college to continue his studies at the old mother college.

J. R. Biggs reports three baptisms in a meeting at Bethlehem, on the eastern shore of Maryland, also two at Salisbury. O. G. White assisted J. R. Gaff in a meeting at Jerusalem, Md.

Snow Hill has recently paid off one note on their church extension loan. J. L. McDonato is in a meeting there. Evangelist H. F. Lutz closed here to-night with good interest. There were three baptisms to-night, one confession, 32 in all have responded to the invitation. Will report more fully. Two families in York, Pa., meet to break bread on the Lord's day.

J. A. Hopkins.

FOR TWENTY YEARS.

Not an Unusual Instance.

"I used Pyramid Pile Cure and have not had any trouble since. I have been a sufferer with piles for twenty years. I think it is the best remedy on earth for piles. Hoping this may help others to use this remedy," Mrs. J. D. Teller, R. F. D. 20, Sparta, Mich.

It is a singular fact that although many women suffer from piles, or hemorrhoids, they frequently do not have proper treatment because of a delicacy women have in mentioning such a subject. Especially is this the case with those who have no husband or brother in whom they can confide; and a physician is seldom consulted until the pain and agony incident to piles becomes unbearable.

Thousands of women have suffered even longer than did Mrs. Teller, always experiencing slight or temporary relief, if any, from the various remedies used and finally settling down to the conviction that a cure in their cases was impossible. Pyramid Pile Cure has come as a boon to all such, as it seldom, if ever, fails to effect a permanent cure. It is sold by druggists for fifty cents a package, or will be mailed by the makers to any address upon receipt of price. Absolute secrecy is guaranteed, and no name is ever used without the consent of the writer.

It is suggested that those interested write to Pyramid Drug Co., Marshall, Mich., for their little book describing the causes and cure of piles, as it is sent free for the asking.

C. W. B. M. in Missouri.

The Sedalia district convention at Lamonte, while slimly attended, was a decided success. All the addresses were of a helpful character, and specially worthy of mention is that of Mrs. Mary Ross, of Warrensburg. Miss Luella Duke, who has been the manager of the district for several months, was elected to fill the office for the coming year. We are expecting a splendid year's work from the auxiliaries in this district, as the reports showed every cause for encouragement, and a promise for an onward and forward movement.

The second meeting of the federation of auxiliaries of Moniteau county was held with he church at California on Dec. 8. The attendance from the auxiliaries outside of the entertaining one was small indeed, but there was a representative from all. Mrs. S. A. Wilkes, the manager, was in the chair. The program was good. Mrs Sue Wilson read a most excellent paper on the work in general. Mrs. Sallie Rian also spoke in the discussions, as did Mrs. Fulks, Mrs. Edmund Wilkes and others. In the evening a fine musical program was rendered by the choir and Mrs. Bantz spoke on the theme which is first in her heart.

Good reports of C. W. B. M. day are arriving. It seems to have been more generally observed than usual. Columbia's offering was $36.81. This is a splendid offering. Mrs. W. J. Lhamon is the president, which means a whole lot.

Mrs. L. G. Bantz.

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is inferior to Borden's Peerless Brand Evaporated Cream in richness and delicacy of flavor. Peerless Cream is superior as a cream for cereals, coffee, tea, chocolate and general household cooking. It is the result of fifty years experience with the milk problem.

Illinois Notes.

One of the first churches organized in Illinois was at Jacksonville, 1832. It had 72 charter members all of whom are thought to be dead. Among its pastors have been such men as Barton W. Stone, D. P. Henderson, A. J. Kane, Enos Campbell, John W. Allen, and others of large influence and power. If we may judge by the rapid development of the church, the growth in its membership and public enterprise, the present pastor, R. F. Thrapp, is second to none of the past. The membership numbers at a fair count about 1,200, with a Sunday-school enrollment of some 400. Its C. W. B. M. is one of the best in the state and its Junior society has held the state banner for making the largest offerings for some three years. The Christian Endeavor is most excellent, and in fact the whole church is active and aggressive. The old house is too small for the congregation and a $30,000 subscription is already made for a $50,000 church. It is a "living link" church, sustaining Bro. H. P. Show in China as a missionary. It considers all public calls, as every church ought to do, that is all regular, approved calls. No church can afford to dry its springs of benevolence and duty at large while serving its local convenience and necessities. The Lord blesses the perennial fountains.

The little church at Antioch in Morgan county is one of the splendid, public enterprising country churches. It has an excellent house and good parsonage and various departments of church life and usefulness. Bro. C. E. French has just closed a year's pastorate and goes to Ashland to minister to that church and Bethel a few miles away.

Woodson, some ten miles from Jacksonville, has a good church of a hundred members with Dr. G. W. Miller as preacher. This is a fine field and full of promise, with the church exercising properly its enthusiasm, influence and financial strength.

Lynnville is another active church of large influence and happy history. It has furnished two excellent preachers in the last few years. A. A. Wilson, who died in Bloomington, and J. W. Camp, now of Riggston, are an honor to any church. Behold how the Lord honors the faithful service of his people whether in congregations large or small. If our people knew this and moved straight forward with many or few great prosperity would come to Israel.

Eureka, Ill. J. G. WAGGONER.

Washington State Letter.

A great tidal wave (of evangelism) threatens the inundation of the Pacific northwest this winter. Besides the work being done by the state evangelists of Oregon and Washington, and revivals to be conducted by very many of the pastors, several of the most eminent evangelists in the brotherhood will labor here during the winter. Victor W. Dorris is now at Walla Walla and will go from there to Pendleton. S. M. Martin will hold a meeting at Athena. B. B. Burton goes to Spokane in January, and J. V. Updike to North Yakima in February. Harlow will hold meetings at Albany and Eugene, Ore., and plans are being formed for many other meetings. Conditions were never better for aggressive work in the northwest than just now. The country and towns are prosperous, and many thousands are coming from the older states to find homes here.

One of our good brethren has just harvested over 20,000 boxes of apples from his orchard in the Yakima valley.

The church seems to realize that such opportunities for building up homes and fortunes as this country affords must continue to draw thousands each year so long as there shall remain such vast resources to be drawn upon, and it is only natural therefore that the spirit of aggressive evangelism shall dominate our churches. MORTON L. ROSE.

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Los Angeles Letter.

A Sunday-school was recently begun by a few Disciples in the house of one of our members at Highland Park, an eastern suburb of Los Angeles. A tent is being erected for this use, and it is expected that a church will be organized in that growing suburb soon.

Sumner T. Martin, of Bellaire, Ohio, is expected in southern California this week, to begin a seven months' evangelistic campaign. His first meeting will be held in the new church house at Riverside, where George Ringo ministers. We are praying a great blessing upon his ministry in our churches.

A new church was recently organized at El Monte by J. W. Utter, of Covina. About 25 were gathered into the band of Disciples. It is believed that there is a great field there.

A new congregation is to be organized at Monrovia in the near future. The prospects there are for an earnest band of workers.

J. F. Sloane, well known in many sections of the east, has recently come to Los Angeles, and is open for work in our growing, sunny southland. Frank Walker, of Cleveland, is among our recent arrivals. He preaches as opportunity arises.

The Magnolia avenue church of this city, organized as a child of the First church the first of this year, is having a very vigorous growth. Under Bro. J. P. McKnight's energetic ministry, they are erecting a commodious new building which will be ready for occupancy towards spring.

The churches of Los Angeles are preparing for a union evangelistic campaign under the direction of J. Wilbur Chapman during next February. The city is to be divided into eight districts, each one of which will have its own evangelist. We are expecting such an activity among our churches as will shake this rapidly growing city. It is hoped that all our churches will enter the campaign heartily, that they may share in the blessed results.

The First church is enjoying a rapid growth. Seventeen persons were added to her membership in September, thirty-six in October, and thirty-seven in November. With God's blessing we shall pass the two hundred mark at regular services through this year. This is our best record in my fifteen years' ministry for this great church. We have recently organized a "soul winners' league," which pledges each member to make a personal effort to win one soul to Christ this winter. The church people are joining the league rapidly. For some time I have been preaching distinctively evangelistic sermons, and find that they draw larger audiences than any kind of preaching I have ever done. I am giving a series on the parables of Christ. What a mine of gospel giant powder they are! The seven in the thirteenth of Matthew are superb when studied in their relation each to the other. Get Trench, Bruce, Dodds, Kirk and Taylor, and try your hand on the parables! How you will enjoy it. How the people will see new beauty in the old Book. The preaching of the great truths of this old Book is the only thing that will win this world to God.

Los Angeles. A. C. SMITHER.



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Canton Letter.

Christian university is having the most successful session in many years. A fine new building, an enlarged attendance, and an improved faculty, these are all working great satisfaction and causing hope for the future.

About 60 young men among the students are preparing for the ministry. These students have an organization known as the Christian university ministerial association. Its object is to secure preaching places for competent students who are working their way through college. It also aims to serve the churches by enabling them to find the best available preachers among the students. The secretary is J. E. Rains. Churches should address him if they wish to secure student preaching.

The football season is over and, fortunately, none of our students were seriously hurt. Not many schools escaped so easily. Those who have kept track of the matter claim that the 1904 slaughter on the gridiron has been very large.

The University Y. M. C. A. is running a lecture course this year. The second number of the course will soon come off—a lecture by F. G. Tyrrell.

Dr. Dungan as dean of the Bible department and pastor of the Canton church is an exceedingly busy man; yet he finds time to render individual assistance to students, and to attend personally to a large correspondence.

There will be foreign missionary rallies directed by A. McLean at Canton, January 31, and at Quincy, February 1, 1905. These rallies should be attended by hosts of brethren in the surrounding regions.

The Dungan endowment enterprise is receiving much encouragement these days. Not the least favor is that from the Christian Publishing Co., which offers to give $1,000 to the endowment if the students and friends of the school will raise 1,000 new subscriptions at $1.50 each. Any friends who wish to aid in this enterprise should send names and money to E. E. Francis, Canton, Mo., secretary of the endowment association. GATH.

Christian Lesson Commentary.

This Commentary on the Lessons of 1905 we regard as being equal to the best of the many now issued. It contains most helpful matter for the teacher, in a great variety of forms. We have used the commentary in our own work for many years and have drawn largely from it. We know of no similar work that we would more cordially commend to our teachers, and we would be glad for all of them to have the helpful aid of this work. The issue of 1905 is handsomely bound, richly illustrated, printed on a superior quality of paper, and has excellent colored maps. The book contains 400 pages and is sold for $1.00. Order from the Christian Publishing Company, St. Louis, Mo.—*J. P. Watson in the Herald of Gospel Liberty.*

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Ohio Letter.

Ohio Disciples mourn the loss of two good, devoted preachers. Sunday, Nov. 27, U. A. White, of Randolph, went home. He had been ill since about Oct. 1. Brother White was about 50 years old and had always been an earnest, clean, devoted minister of the word. His family and the Randolph church have the deepest sympathy of the brethren. Judson L. Ladd has also answered the summons. He was pastor at Newton Falls. He died at a hospital in Cleveland after an operation for an abscess on the brain. Brother Ladd was a young man, having graduated only a year ago last June at Hiram. He had the qualities of true manhood and was doing excellent service at Newton Falls. To his parents and this church also goes out the sympathy of the brethren.

Robt. Greve has left Belle Centre and gone to California. We are sorry to lose him from our fellowship.

John Mullen has taken the work at McConnellsville and Lowell. McConnellsville is one of our thriving missions and we shall expect Brother Mullen to bring it to self support as soon as it can be done.

J. H. Bristor held a two weeks' meeting at New Lexington and added nine to the little band. They have only 26 members in that city so far, but they mean to have more as time goes on, and also a church home. Brother Bristor is now assisting Charlie Pierce at Galion and in January Brother Pierce will return the compliment at Shelby.

G. W. Moore, of Akron, has been holding a successful meeting at Wadsworth.

L. O. Thompson is baptizing some sinners and edifying the saints in a meeting at Walhonding. Brother Thompson is giving all his time to some churches in that community.

J. N. Reynolds, a student at Hiram, is now preaching for the church at Wellington. A. C. Workman, another Hiram student, has lately decided to enter the ministry and is preaching half time at Greenford.

All Ohio Disciples will be sorry to hear that C. W. Huffer does not gain in health. No man among us is better loved than Brother Huffer. He has been a hero in God's harvest field. The Central church of Toledo will be a perpetual monument to the self sacrifice and devotion of C. W. Huffer. The saving of that church was one of the most heroic efforts any preacher ever did. May God bless the hero in these days of affliction.

The rally and conference looking to the simultaneous meetings of the Cleveland churches in January has been postponed till December 19 and 20. The meetings will begin January 8.

The Collinwood meeting closed December 4 with 11 added to the church and they all *weigh* well. It was a splendid meeting.

Collinwood, O. C. A. FREER.

❀ ❀

Cotner University.

The university has enjoyed during the year a healthy growth in numbers and an excellent interest exists in all departments of the work. Bethany, the home of the school, is in a very prosperous condition, many buildings having been erected during the summer and autumn. The new electric road, connecting with Lincoln, Omaha and intervening points, is soon to be operated. It passes one block north of the college campus.

The fact that two families—Wilkinson and Alton — recently entered missionary work, have been residents of Bethany and former students here, adds to our zeal in missions. Dr. Alton, of Porto Rico, and Dr. Drummond, of India, were both honor men in the medical college. Brother and Sister Wilkinson and their children are known and loved by us all. The mission class numbers more than 70 and grows in interest.

There are 42 students preparing for the ministry and mission fields, besides many others who are taking Bible studies. Twenty-eight go out from Cotner, regularly or occasionally, to preach.

Mr. Murashima, a Japanese student who came from Tokyo this year to attend school, is actively at work. He is a bright student and an earnest Christian.

Among additions to the faculty this year it is a matter of special gratification to mention Dr. J. A. Beattie, who becomes, by unanimous action, vice-chancellor and professor of economics and sociology. For the present he engages in much needed work in the field, but expects later to enter actively into teaching. Professor Beattie is well and favorably known in Nebraska. He was for seven years a member of the faculty of Cotner and afterward for four years president of the Nebraska state normal school. He has wide experience as an educator, and his return to Nebraska is noted with gratification by his host of friends. He has already done some encouraging work in the field where his influence and experience enable him to be specially effective.

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Christian Publishing Co., 1522 Locust St., St. Louis, Mo.

Sunday-School.

December 25, 1904.

THE PRINCE OF PEACE.—Isaiah 9:1-7.

(Christmas Lesson.)

Memory verses 6, 7.

GOLDEN TEXT.—His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—Is. 9:6.

The prophet brings a message of hope in the midst of despair; of divine mercy in the midst of divine wrath and as its sequel, of salvation as the outcome of punishment.

It must be remembered that this prophecy and similar messianic prophecies in Isaiah and elsewhere, were not thrown out as utterances which were to have no meaning or force or realization for seven or eight centuries. Isaiah was addressing a present audience upon a theme of thrilling interest, but with the message which was primarily for that time is joined a message which is for all time.

The weak king Ahaz was on the throne of Judah. The kings of Damascus (Syria) and Israel made a coalition against Ahaz and besieged Jerusalem. Ahaz appealed to Tiglath-Pileser, king of Assyria, who came and relieved Jerusalem and took tribute from Judah, and also utterly destroyed Syria and Israel. Judah's ally turned out to be more dangerous than her enemies. The prophet had opposed the alliance and he views the outcome of it, with the destruction of Israel and the humiliation of Judah, as marking the point where the Hebrew nation passes out of existence as a political organization. The king has shown himself a failure and the nation has gone down in defeat. Here surely is no light affliction. Here the people sit in darkness.

But out of this failure there shall yet come victory. In place of the decayed and defeated political organization there shall be a spiritual community, a fellowship of faith whose bond of unity shall be faith in God's promises; and in place of the weakling king there shall be a new Prince, upon whose shoulder shall be the burden of this new and spiritual government, and he shall be a Prince of Peace.

So in the midst of Israel's darkest experiences, the prophet revives the ancient promise of better things and gives to that promise, by God's revelation, a degree of definiteness and spirituality which it had not had before.

The message came to Israel in those sad days like a star of hope, and the joy of the new regime is pictured as vividly as if the deliverance had already been accomplished. The larger meaning of the prophecy was fulfilled in the birth of our Savior, who came to deliver Gentiles as well as Jews from their bondage and light the dark places of all lives.

And yet the prophecy has not had its complete fulfillment, and cannot have it until all hearts have received this Wonderful One, until all minds have been ruled by this Counsellor and all societies have been dominated by this Prince of Peace. It is for each of us, in this Christmas season, to make true in our own lives these words of the prophet about the Coming One and to realize for ourselves the blessings of that golden time when God's Messiah shall rule.

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Now is the Time to Visit Hot Springs, Arkansas, via the Iron Mountain Route.

The season at the great National Health and Pleasure Resort is in full blast. Climate unsurpassed. Hot Springs Special leaves St. Louis daily at 8:20 p. m., making the run in less than twelve hours. Three other fast trains daily. Handsome descriptive literature can be obtained free by calling on, or addressing our City Ticket Agent, S. E. cor 6th & Olive Sts., St. Louis.

Midweek Prayer-Meeting.

December 21, 1904.

THE SEASON OF JOY.

"And the angels said unto them, be not afraid; but behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Savior, who is Christ the Lord."—Luke 2:10, 11. (Read Matt. 2:10-12.)

Why a Joyful Season. Christmas is universally recognized as the most joyous of all the seasons of the year. The reason for it is not far to seek. It celebrates the greatest event in the history of the world—the one event which has done more than all else to shape the course of human history and influence the destiny of mankind. Everybody loves to receive good news. The birth of Christ is the best news the world has ever received, and it is the celebration of this event that makes Christmas the great and joyful season that it is.

Why the Birth of Christ Was Good News. The angel announced the birth of Jesus Christ as "good tidings of great joy." Why so? Because the world was sick with sin, and was sinking deeper continually under the weight of its own guilt and wretchedness. Despair had settled upon the hearts of the world's wisest men. A deliverer was needed, strong enough to turn back the dolorous tide of the ages, and open new fountains of hope and of joy in the desert of human despair. Jesus came as "God manifest in the flesh," to accomplish for the race what the Hebrew law, Roman government and Greek culture had failed to do. He came at the confluence of these three civilizations, which had all failed to save men, and brought in a new era of life and of hope for mankind.

A Savior for All the People. The angel announced that the "good tidings of great joy" which he brought was "to all the people." The rich and the poor, the great and the small, Jew and Gentile, bond and free, all were included in the mission of Christ, and his coming was good news for all. Any attempts in the past to limit the benefits of Christ's coming to a select few have failed of justification in the New Testament. The angels who sang the *Gloria in Excelsis* knew nothing of any limitation of the good news which they sang.

The Visit of the Wise Men. The beautiful story of the coming of the wise men from the East, who worshiped at the cradle of the wonderful Child, and "offered unto him gifts, gold and frankincense and myrrh," was significant as showing that the eyes of men, even outside the limits of Judaism, were looking longingly for a Savior, and were glad to welcome the birth of one who promised needed deliverance. How many wise men, since their day, have come from the east and from the west, from the north and from the south, to lay their tribute at the feet of Jesus, and acknowledge him as Savior and Lord! They are wisest now who offer their gifts of love and service and means to the world's Savior and Redeemer.

How to Use Christmas. Make it a season of gladness and of sacred and domestic joy. Let the spirit of unselfishness and of thoughtfulness for the needs of others rule in our homes, in communities and in our churches. In the spirit of him whose birth we celebrate, let each one seek not to please himself, but to please others, and especially to help the poor and the needy, and to gladden the hearts of the aged and of the little children. All excesses in eating, drinking, and all unhallowed revelry are contrary to the spirit of the day, and should be avoided.

Prayer: Our Father who art in heaven, Thou art the gracious Giver of all the good gifts which have blessed our lives. We thank Thee, above all things, for that greatest and best gift which Thou didst give to the world, even the unspeakable gift of Thy Son, Jesus Christ. Fill our hearts with holy joy at this season, when our thoughts are turned to His birth, and help us to realize anew our debt of love to Thee, and seek in some measure to express our appreciation by loving and serving our fellowmen. In Jesus' name. Amen.

What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all he beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver and excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for hat reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.



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HOLLY DECORATIONS.



No. 505.



No. 505.



No. 505.

505. Wreath, Bell and Star; printed in brilliant colors on substantial card board; cut out in shape and nicely embossed; suitable greetings in gold; metal hangers. Adapted for wall and window decorations; very attractive... .....Per dozen, $1.70

504. Christmas Chains. An ingenious arrangement of holly and mistletoe in the form of a chain that can be made to assume any form and which makes a very pretty Christmas decoration for the window, the mantelpiece or dinner table. Very effective and pleasing. Twelve assorted in a package .... Per dozen, $2.40

25. Assortment of one hundred beautiful imported cards.....Per 100, $ 1.30

30. Assortment of fifty artistic imported Christmas cards, novelties and folders, with envelopes..... .... Per 100, 3.00

35. Assortment of fifty exquisite imported Christmas cards, novelties and folders, with envelopes..... ..... Per 100, 6.50

40. Assortment of twenty-five attractive imported Christmas cards, novelties and folders, with envelopes .... Per 100, 12.00

CHRISTIAN PUBLISHING COMPANY, St. Louis, Mo.

Christian Endeavor.

By H. A. Denton.

December 25.

THE LIGHT OF THE WORLD.—Isa. 9:2-7.

For the Leader.

We have come to the anniversary of the birth of Jesus. The great gift of God to men is set forth in that birth in the lowly manger. It is not promising in its beginning. Who would ever have looked here for him who was to be born king of the Jews? Not one. Yet in the culmination of the life of Jesus we see his glory, and we cry out in joy over the light that at last flashes upon us—that God's ways are not like our ways. How much the birth of Jesus means to the world! Let us ask how much we as individuals owe to the coming of the Nazarene into the world and into our lives. This should be a glad day for our society. May this be the best meeting we have had the entire year. If not in numbers, in the spiritual and devotional features of our services.

For the Members.

1. Jesus is the light of the world. Light was God's first gift to the world. There could be no life as we have it without light. There could be no true joy without light. Knowledge would delay her coming without light in the world. The story of creation in Genesis begins its ascension with light. So the first verse of our scripture reading, in which the prophet begins to tell of the coming of Christ, begins with light. Have *you* seen the light?

2. The nations without the Christ are in heathen darkness. The world at the advent of Jesus was in darkness. How dreadful was that darkness! Sorrow was increased. The heart was sick and faint. The hopes of men and peoples and nations failed them. The valley into which many had gone was deep. What would bring back the hopes of men? What would ever lift the peoples of the earth out of the dark valley of sin and humiliation? Nothing less than Jesus could do this.

3. Jesus is the light of individuals. How dark is the way of the pilgrims upon whose path the Light of the world does not shine! Yes, and how far from the Lord were many when he found us and carried us home? Very, very far. Why should we try to be our own light? We have seen that tried long enough. If the nation cannot live without the Light of the world, how may the individual expect to get on? Never in the world can we go forward in the fullness of the way without our blessed Lord. Our strength is not sufficient.

4. Light means liberty. Isaiah tells of the breaking of the yoke of the oppressor. Yes, that was the purpose—to break the yoke of the oppressor; to set at Liberty the slaves; to heal the bruised; to bind up the broken hearts; to preach glad tidings to the poor; to proclaim the acceptable year of the Lord. When Jesus was born on that night when the angels sang to the shepherds upon the Judean hills the greater portion of the race was in hopeless slavery. Now freedom has come to many, and every day gives a fuller liberty. The last despotism will soon pass.

5. But the most desirable freedom is freedom from sin. The worst bondage is bondage to sin. How many sit in sin's shackles tonight? No tongue can ever tell. Many, many, altogether too many. Many more than the Lord would have in bondage, for it is not his will that one be bound. Is it a desirable thing that men should fail to claim the liberty that has been signed for them—signed in the blood of the crucified Lord? No one will claim that it is. Men are sick of sin. They would be free—most would, let us hope. But it is hard to break away. Oh, poor wanderer, poor slave to sin, stand up in the strength of Christ on this Christmas night and give yourself to him.

Quiet Hour Thought.

He gave His life for me. What have I given for Him?

ONE-HALF NEW SONGS THAT WILL NEVER GROW OLD.
ONE-HALF OLD SONGS THAT WILL ALWAYS BE NEW.

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Best of References. Correspondence Solicited.

DAILY READINGS.

M.	A dark world.	Isa. 42:6-9.
T.	A star shines.	Num. 24:15-17.
W.	A sun rises.	Mal. 4:1-6.
T.	Dawn breaks.	Luke 2:27-32.
F.	Light rejected.	John 3:16-21.
S.	Sons of light.	John 12:34-36.
S.	Topic—The light of the world.	Isa. 9:2-7.

You Have No Friends

in any town or community but what will be greatly interested in a household remedy that is now being used extensively throughout the United States as a complete and permanent cure for catarrh of the mucous membranes, dyspepsia, constipation, and all diseases of the liver, kidneys and bladder. Only one dose a day is necessary. Write at once to the Vernal Remedy Company, Le Roy, N. Y., as they have so much confidence in this remedy that they will cheerfully send you free of charge a trial bottle of Vernal Palmettona (Palmetto Berry Wine), so that you can quickly convince yourself of the wonderful results to be obtained from its use. Sold by druggists everywhere, but don't hesitate to write for free trial bottle and booklet.

Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

ALABAMA.

Point Clear, Dec. 6.—I visited the brethren at Fairhope, seven miles north of here, and was met by the pastor, A. E. Sharpe, who, with the brethren present, gave me a heart-cheering greeting. The drawing power of the lifted up Son of God was my theme. Brother Sharpe has done a great work here since he came from Cleveland, O., to die. His lungs are not beyond injury from continued use, but he does pastoral and evangelistic work, with many funeral services and marriage solemnities up and down and across this very large county of Baldwin.—J. D. CALLAHAN.

ARKANSAS.

Newport, Nov. 27.—One added last Sunday from the M. E. church south by baptism, and one to-day from the Baptists.—T. F. RICHARDSON, pastor.

Baldknob —Preached a week in the Baptist church of Luxora. A few of our members there will undertake a mission Sunday-school and try to have a meeting of the faithful on each Lord's day.—JAMES H. BROOKS.

CALIFORNIA.

Napa, Dec. 1.—The congregation held its annual meeting and banquet Nov. 16. The Sunday-school reported 125 members, 20 increase, and $176 contributed. The C. W. B. M. has 27 members and gave $81.75. Aid society, 30 members, raised $117.29. Clerk reported 198 members, 47 additions, 25 baptisms; $250 was given for missions, $1,625 contributed for all purposes. We are planning much larger things for the new year.—S. A. NESBIT, pastor.

COLORADO.

Canon City, Dec. 1.—The work in Colorado seems to be improving all along the line. Twenty-eight additions at regular services to this weak church during last four months. We badly need a new house of worship.—I. H. TEEL.

Grand Junction, Dec. 8.—I am here helping F. F. Walters, pastor, and the church in a meeting. Two weeks; 29 additions; 16 confessions; 21 the last four days; six last night. Of course we continue.—J. E. PICKETT, pastor Highlands church, Denver.

FLORIDA.

Jacksonville.—Eleven churches of this city will unite and erect a large and commodious tabernacle for evangelistic meetings at the first of next year. The ministerial alliance is now looking for a man to lead us.—T. HENRY BLENUS.

ILLINOIS.

Milton, Dec. 6.—One addition at regular service Sunday. Work moving nicely.—C. C. WISHER, pastor.

Chicago Heights, Dec. 1.—Since I last reported one young man has come to us from the M. E.'s.—HARRY E. TUCKER.

Murphysboro, Dec. 5.—Three baptized in the First church. Six taken into the church—four by primary obedience and two by statement. Large crowds, and everything encouraging.—PHILIP EVANS, minister.

Lincoln, Dec. 11.—Our meeting at Cooksville, McLean county, resulted in 22 accessions, 17 of them being by baptism. J. Bennett did the preaching and is a most agreeable man to work with.—T. T. HOLTON.

Macomb, Dec. 2.—I began preaching half time for Tandon church May 1. During the summer three took membership, having been baptized the winter before. I held a meeting, beginning Nov. 14, closing Nov. 28, with six additions—five by immersion, one reclaimed, Bro. J. W. Hiett doing the preaching.—J. S. CRASH.

Saybrook, Dec. 2.—Perry O. Updike, of Salina, Ohio, closed a 19 days' meeting with the Christian church of this place. The results are ten additions by primary confession and the church strengthened and confirmed in the faith. Brother Updike's strong points are an intelligent presentation of the way of salvation and a persistent insistence upon a righteous life. He strongly presents the gospel of the kingdom, but he urges that acceptance of this gospel must be followed by the righteousness of the kingdom.—E. A. ORR, pastor.

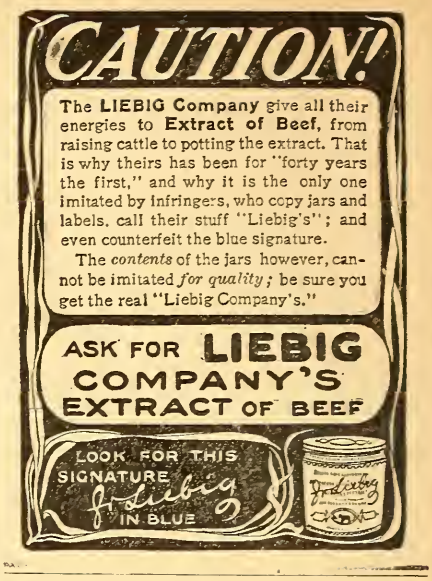
Fisher, Dec. 7.—On Dec. 4, I began my third year re. The church is in splendid condition. Our treasurer's report showed $3,362.03 raised and expended in last year and not a cent of indebtedness, to our knowledge. We have had 63 additions during the two years. We will begin our meeting Jan. 1, with home forces This will be our third meeting here unaided.—S. ELWOOD FISHER.

Mason.—I closed a 17 days' meeting with the Gorton church, Nov. 29, with 34 additions. I was compelled to close on account of a severe cold. F. M. Lollar was with us a week and ably assisted in singing and preaching. My services for revival as settled work are available Jan. 1, 1905.—WM. S. MESNARD.

Havana, Nov. 29.—Geo. L. Snively was with the Havana church Nov. 27, and at the close of the service received $93 for the Benevolent Association, an unprecedented offering for the Havana church. Had one confession recently at Quiver church, four added here by letter and statement since last report.—LOUIS O. LEHMAN.

Galesburg, Dec. 5.—Since beginning my pastorate at this place, Oct. 23, 1904, I did the preaching in a union meeting at the Brush Creek school house (which is my old home community) under the auspices of Bro. A. W. Snyder, the county Sunday-school missionary. This meeting resulted in 42 coming forward—two reclaimed and 40 to begin the Christian life. I baptized 22 of these, three of whom go to the Knoxville M. E. church, two to the Galesburg Christian church and 17 to the Knoxville Christian church. Of the remaining 20 who made a start, one united with the Knoxville Christian church on statement from the Progressive Dunkards, seven united with the Knoxville Presbyterian church, one goes to the Central Congregational church at Galesburg, one is connected with the Swedish Lutheran church in Knoxville, and of the 10 not reported above possibly two or three have not reached the age of understanding and probably will not unite with any church as yet and the others have not reported to me their intentions. At the close of the county meeting, Bro. E. B. Richey, of Blandinsville, came and assisted me for 12 days at Knoxville. During this meeting, besides gathering the direct results of the former meeting, two more made confession and four united by statement. The two meetings resulted in 24 additions to our congregation. It has been arranged that I am to preach, or possibly conduct Bible study, at the school house each Thursday night during the winter. Brother Richey was much appreciated by our people. I am to have the pleasure of assisting him at Blandinsville in January.—ALBERT SCHWARTZ.

Eureka, Nov. 30.—Levi Marshall, of Hannibal, Mo., has been helping us in a series of two weeks' meetings. Results are 22 baptisms.



There were three baptisms previously unreported. Brother Marshall is a strong preacher, as the constant large audiences testified.—A. W. TAYLOR.

Urbana, Dec. 9.—Two were baptized into Christ in a short meeting at Union, Fayette Co. I began at Chrisman, Edgar Co., last night. I go from here to Maple Grove, six miles in the country. I can arrange for meetings or settled work.—J. A. LYTLE, 910 W. Green St.
ad Ia

Sheldon, Dec 11.—I am conducting a meeting here one week old—three additions and others coming in. Excellent interest.—J. P. CHILDS, evangelist.

Maxwell.—We begin a meeting with Chas. Neil, uf St. Paul, as evangelist, and Mrs. Roy Browkon, of University Place, as singer. We are praying and working for good results.—G. E. ROBERTS, pastor.

Elliott, Dec. 9.—In Montgomery county, during January S. M. Perkins, of Villisca, is to hold a meeting with Lucile May Park, of Waterloo, Neb., as song leader and helper. Red Oak will continue a meeting with their new minister as leader. Elliott will continue a meeting beginning January 1, with a temperance rally by Dr. McCash, and then we will go on with our meeting. Bert McRae, of Des Moines, is to conduct our singing.—S. B. Ross.

INDIANA.

Mishawaka, Nov. 30.—We closed at Bloomington, Ill., with 115 additions. We began here Nov. 20. Have had 31 the first ten days, nearly all by confession. This is a Catholic stronghold. This will be my last meeting with Brother Harlow for awhile. In eight meetings we have had nearly 1,700 additions. My address is Topeka, Kan. I am arranging to give a number of entertainments with my stereopticon in January.—V. E. RIDENOUR, singer.

Elwood, Dec. 6.—We are now in a good revival at Orestes near here; one confession to date, large audiences, splendid interest. Outlook hopeful for several converts. Will soon begin a brief missionary meeting at Mew Lancaster near Elwood. Fine field to organize and establish a good church. Am kept busy in the closing days of this pastorate.—F. C. HOWE, pastor.

Anderson, Dec. 6.—We have just closed a successful meeting of three weeks, W. W. Sniff, of Rushville, assisting. There were 37 additions, which does not measure a tithe of the good accomplished. The church was quickened in all its departments, and we look for a continuous harvest.—T. W. GRAFTON.

Veedersburg, Dec. 3.—Am in a meeting

here with home forces, with 21 added to date. We were recently made the victims of a Thanksgiving pound social.—A. W. GEHRES.

Ft. Wayne, Dec. 6.—Our meeting at West Jefferson street church closed with 83 additions.—EDGAR W. ALLEN.

Elkhart, Dec. 1.—We are now in the third week of our meeting, with 17 additions to date, and others under pledge. This is our fifth successful meeting here with home forces. Have recently improved our church property, and expect to further improve it in the spring. The building at Harris Prairie (Granger), a tributary point, has been treated to a new roof and a new furnace, together with other improvements aggregating an expenditure of about $500, and the church there is ready for a meeting. All departments prosper.—W. W. DENHAM.

Mishawaka, Dec. 3.—Harlow and Ridenour have been with us 13 days. House crowded and 36 additions to date. Many of our leading evangelists have tried this field and found it a hard one to get a hearing in, but the present meetings are attracting the attention of the whole Protestant community. The meeting is to continue two weeks yet.—E. M. BARNEY, pastor.

French Lick, Dec. 6.—Eld. E. A. Jordan, of Jamestown, has just closed the most successful meeting ever conducted at this place. There were 15 additions, and great interest was manifest. The house was not large enough to accommodate those who were eager to hear the plea of the Disciples.—A. R. STANFIELD.

Ligonier, Dec. 1.—We closed a two weeks' meeting Nov. 27, with 11 additions: seven by baptism, two by statement, two from the denominations. Our ministry began here Oct. 1, but already we begun to see the great possibilities of this church as a missionary factor, if the seed of knowledge is properly sown. This is a consecrated, clean church, free from worldliness, and these advantages, combined with considerable wealth, lead us to believe that ere many years this will be a living link church. To this end we will labor while here. On Tuesday evening, Nov. 29, the pastor and wife were given a delightful time in the church parlors.—CHAS. W. MAHIN, pastor.

IOWA.

Atlantic, Dec. 5.—Two good services yesterday; one added.—W. B. CREWDSON.

Sigourney, Dec. 7.—Seven additions, four by baptism, since my last report.—C. H. STRAWN.

Lorimor, Dec. 6.—Sister Hazelrigg began a series of meetings for the brethren at Lorimor, Dec. 4, with bright prospects. I was there last night, the second night of the meeting, and some seven or eight came forward.—H. H. KILGORE.

Keokuk, Dec. 7.—Baptized seven at close of service Sunday night. Five came forward same evening—three to confession, one by statement, one by letter. Baptisms to-night at prayer-meeting. Over 150 additions so far this year.—J. W. KILBORN.

Leon, Dec. 7.—Our meeting with H. E. Van Horn, of Osceola, as evangelist has closed with 75 additions. The church here is in the best condition it has ever been in its history of 50 years.—H. H. HUBBELL, pastor.

Mt. Pleasant, Dec. 6.—Meeting is eight days old with eight added, more to follow. Sin, sectarianism and pharisaism are fighting us.—O. D. MAPLE.

Council Bluffs, Dec. 8.—Just received into fellowship 36, who had come into our congregation since Sept. 1. The first quarter of our second pastoral year. Sixteen of these by baptism. Four more have since come. We are praying and working for 100 souls this year.—W. B. CLEMMER, pastor.

KANSAS.

Coffeyville, Dec. 5.—Four additions Dec 4—one by confession and three by letter and statement. The ladies of the C. W. B. M. had charge of the evening service with good results.—ELLIS PURLEE.

North Topeka, Dec. 5.—Three accessions at our services yesterday—one by statement, one from the German Lutherans and one by primary obedience. Two others added by letter since last report. The work here is in good condition; the Bible-school is increasing right along both in attendance and offerings. We are preparing for a meeting, to begin soon, with H. E. Ballou as evangelist.—F. H. BENTLEY.

Harper.—Closed a four weeks' meeting with home forces, which resulted in 38 additions. Every department has taken on renewed life. The meeting was a great one from start to finish. There are many others ready to come in, and you may expect future reports. The church has employed me for full time.—C. H. BROWN.

Clay Center.—Fine 19 days' meeting closed with 12 additions. It was conducted by pastor O. C. Mooman, with Miss Ditch in charge of music. Have gone to Vining, to hold meeting.—EVA KREECK, Asst. Supt.

Moline, Dec. 5.—Closed a meeting at Mound Valley with six additions—one baptism and five by letter and reclaimed. They have had no preaching except of the anti type for two or three years. We continued three weeks. The church will employ a preacher for one-half time. I will hold a meeting any place if desired.—E. L. POSTON.

Oxford, Dec. 1.—We have closed a two and one-half weeks' meeting (Brothers David and George Lyon, evangelitss) with 18 added—11 baptisms, two by letter, five by statement, one from Baptists, one from Presbyterians and one from M. E.'s Brothers Lyons made friends for the church. Twelve were added to our C. E. last Lord's day.—B. F. STALLINGER, minister.

Augusta, Dec. 5.—Closed a four weeks' meeting in Beaumont yesterday with 52 added—24 by primary obedience. I organized a church and Sunday-school, complete, which is the only church organization and Sunday-school in the town. All goes well with the Augusta church—133 have been added to the church during the year just closing.—G. J. CHAPMAN, pastor.

Winfield, Dec. 9.—Closed a 17 days' meeting with 20 additions: four by statement, four by letter, two from the Congregational church, and 10 by confession and baptism.—ALBERT NICHOLS.

Arcadia, Dec. 10.—Just closed a three weeks' meeting at Corinth, a country church near here, with 22 added: 16 baptisms, three from the M. E.'s, one from the church of God, two reclaimed, one yet to be baptized. Church much revived.—J. R. CRANK.

Lawrence, Dec. 10.—The meeting in the North Lawrence Christian church closed last night with a total of 24 additions: 13 by confession, nine by letter and statement, one from the Baptists, one previously immersed from the Presbyterians. The meeting in every way was a success. Brother Stull was just the man for the place. He starts a meeting at De Soto to-night.—W. T. CLARKSON, pastor.

Burton, Dec. 8.—Our meeting closed last night; 12 additions in all: nine by baptism and three by letter. We had a fine meeting. The work here is growing fast under their leader, S. F. Wright.—A. W. SHAFFER, singer.

Hunnewell, Dec. 7.—I closed a meeting at Carmon, O. T., and organized a church of 15 members. Our work is growing rapidly in western Oklahoma. We have the promise of lots to build on by the town site company, and hope to have a church home for the new church. Carmon is one of our best towns in western Oklahoma, and we have a fine prospect for a good church.—J. B. GREENWADE.

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KENTUCKY.

Owenton, Dec. 1.—The meeting here, postponed from October to November on account of sickness, was brought abruptly to a close on the same account last Monday, after running just two weeks. Brother Collis preached and we had the pleasure of adding 31: 20 by confession, six by letter or statement, one reclaimed, one from the Baptists, and three from the Methodists. The church was much helped and the cause prospers. I am to remain with the church another year at an increased salary.—W. J. CLARKE.

Lexington.—A four weeks' protracted meeting closed at Central Christian church on Nov. 20. Numerically the result of the meeting was 84 added. Other benefits were in proportion. Bro. W. F. Richardson very graciously recognized their obligation to Central church for the service Bro. I. J. Spencer had rendered them in a meeting last December. He preached for us almost three weeks, and every day he was under the doctor. His condition since his return to Kansas City is not as favorable as his many friends in Kentucky and elsewhere wish it was. His sermons at Central attracted large audiences. They were mostly evangelistic, though several were doctrinal and one was devoted to Chrisitan union, and one on the text, "We would see Jesus," was a powerful presentation of our plea for the restoration of apostolic Christianity. It was such a plea as might be placed alongside of the immortal efforts of the prime movers in the restoration

movement. When Brother Richardson was compelled to leave, President Burris A. Jenkins of Kentucky university was prevailed upon to carry forward the meeting for another week. His sermons were greatly appreciated by all, and they completed a meeting the benefits of which will long be realized. The singing in the meeting was led by Mr. C. A. Whaley, of Dowagiac, Mich., a student at the College of the Bible, whose solos were both sweet and tender. The meeting was preceded by a series of nine evangelistic meetings held, one each week, in the homes of members of the church. Its edifying influence upon the congregation and upon the community in general was greatly enlarged and intensified by these preliminary meetings. A member of a sister religious body was heard to remark, "Surely the Disciples are trying to take the entire town." The results of the meeting are being conserved by the various auxiliaries of the church. The new members have been visited by the ministers and society; they have been given a reception by two of the Endeavor societies, and all are being looked after by the ministers of the church and the other workers.

MICHIGAN.

Saginaw, Dec. 6.—One confession Sunday, making two not reported. I assisted Bro. Kindred, of Adrian, in a short meeting with 14 added.—J. S. Raum.

MISSOURI.

Jasper, Dec. 2.—I have just closed a meeting of two weeks at Osgood. There were three additions, two by baptism, one restored. —O. W. Jones.

Hannibal, Dec. 3.—Levi Marshall, the pastor at Hannibal, assisted A. W. Taylor, pastor at Eureka, Ill., in a 12 days' meeting beginning Nov. 14, with 21 confessions and two by letter. President Hieronymous preached at Hannibal Nov. 20, to the delight and profit of all who heard him.

St. Joseph, Dec. 1.—Fine audiences at King Hill last Sunday, with one by letter, one by statement, and one reclaimed. After Jan. 1, 1905, I will preach every Sunday at King Hill.—N. Rollo Davis.

La Monte, Dec. 6.—I have baptized four and added three by letter since our meeting. The C. W. B. M. convention was quite well aitended, and all were enthused to greater effort for the future.—J. M. Rhoades.

Fredericktown, Dec. 6.—We organized a church at Mt. Oak of 43 members, 20 of whom made the good confession and were baptized during the meeting.—S. P. Gross.

Lexington, Dec. 7.—The meeting at Lexington closed after three weeks and three days of hard but pleasant work. Grand sermons, grand singing, eighty additions, and the whole church and community happy. H. A. Northcutt did the preaching, Leroy St. John did the singing. Fondest expectations surpassed.—R. B. Briney, pastor.

Lexington.—R. B. Briney is leading the church into green pastures. My next meeting is at Holton, Kan.—H. A. Northcutt.

Fayette, Dec. 5.—E. L. Frazier closed a glorious meeting with the Fayette church last Friday evening. During the 14 days' preaching, 39 were added to the church: 27 by baptism, 11 by letter and statement, and one reclaimed. The church membership was greatly revived, and the whole community interested. We held two special meetings—one for men attended by more than 150, and the other for women, at which 200 were in attendance. All the baptized but one have been received into fellowship of the church. This young man could not be present because of illness. At yesterday's service two more confessed Christ. I feel that the good work will go on, and others will soon bow at the Master's feet. Brother Frazier is now in a meeting at DeSoto, Iowa, with Brother Williamson.—R. B. Helser, pastor.

Unionville, Dec. 5.—Dec. 1 we closed the greatest meeting ever held in the little town of Brashear. Brashear has about 350 or 400 inhabitants with four churches: U. B., M. E., M. E. S., and church of Christ. The Christian church had about 40 members, and to them during the 16 days we were with the church, 32 were added: 23 baptized, three from the U. B's., and two from the M. E.'s. All were adults, save six or seven, among whom were the best citizens and business men who added much strength to the congregation. Three were added the last night; a lady 50 years old and a man 72 both confessed their faith in Christ and were baptized. D. M. Kinter, of Kirksville, a godly man, much loved by the church and a true yoke fellow who has held pastorates in strong churches in Pennsylvania, his native state (he came to this state three years ago), preaches for the church at Brashear one-fourth time. His work there for the past three years made the meeting possible.—J. B. Lockhart.

Belton, Dec. 1.—Our meeting at Hickman Mills, Jackson Co., closed Nov. 29 with 16 additions. Bro. Simpson Ely did the preaching and Una Dell Berry, of Lafayette, Ind., conducted the music. The weather was fine, audiences large and interest good until the end. Brother Ely won all hearts for Christ. Sister Berry is a consecrated and effective worker in her chosen department. The Hickman Mills church is one of the strongest (if not the strongest) rural churches in Missouri. We consider this meeting the best ever held in this church and it points the way for future greatness.—M. F. Redlien.

Fredericktown, Nov. 30.—J. T. H. Stewart, of Ohio, has just held a most blessed meeting for us at Mountain Oak church with a large ingathering. He is now in a meeting at Knob Lick, Mo., where a letter will reach him.—S. P. Gross, elder.

Gilead Church, Pettis Co.—Nov. 6 at regular services two made the good confession and were baptized. I married this couple, Mr. Joseph Shaw and Miss Blanche Jenkins, in Sedalia, Mo., Nov. 9. At regular services, Nov. 20, five came forward and four of these were baptized. The church has recently a much better financial system and is facing the new year with high hopes.

Mexico, Dec. 1.—I have just concluded 17 days' labor with E. M. Smith, of Centralia, adding 37 to the church. Brother Smith is one of the best pastors of my acquaintance. His church work is in a healthy condition. He has never had a failure in a meeting during his five years in Centralia. Last fall, W. A. Moore assisting, there were 117. Of the present meeting, 18 were by confession and baptism, the others largely from the scattered host living in our midst without membership in the local church. One lady aged 70 was baptized who was thus lost to the Presbyterian church more than 50 years ago.—A. W. Kokendoffer.

Gallatin, Dec. 6.—Our meeting of 24 days closed here with 42 additions, 31 conversions, 10 by statement and letter and one from the south Methodists. J. T. Craig did the preaching. The audiences were large and attentive and many were almost persuaded who have not yet come into the church. The church is aroused and in better condition than for years. Brother Craig's sermons touched the hearts of both unconverted and Christians. Gallatin will always honor and love him for his work. On the last Sunday morning the audience was moved to tears and strong men dropped down and sobbed as an old war veteran nearly 66 years of age came and enlisted in the service of King Immanuel. God has greatly blessed us and our church is in good shape now. Our

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Y. P. S. C. E. and Junior C. E. have 44 members each and our Sunday-school is growing. Our church membership is about 200. The church has called me for another year, but as I shall probably enter school again the church will have need of a pastor after Jan. 1, 1905. Write to W. C. Gillihan.—C. W. Comstock.

Roscoe, Dec. 5.—We closed a meeting last night with 12 additions by confession and baptism. I am ready to engage for other meetings or for pastoral work in reach of Eldorado Springs, Mo.—W. W. Blalock.

Bigelow, Dec. 8.—Began our first meeting at this place last week. Increasing audiences and interest at each service. We just closed a three weeks' meeting at King City with 23 additions—13 by confession and baptism and the balance by statement. We were assisted by my father-in-law, D. L. Ammons, of Plattsburg.—C. O. McFarland.

Fredericktown, Dec. 8.—Early last spring S. B. Gross, an elder and worker of the First church of Christ, Findlay, O., with his family, numbering six Disciples, located on the Ozark mountains, 10 miles from this city, which contained the church nearest their new home. His family might have united with some of the denominations, but they desired to grow into a church of Christ. So the writer, who had been a fellow laborer in Findlay, O., was invited to come and conduct a meeting in the Mountain Oak school house. The meeting began Nov. 5 and closed Nov. 27. Besides the Gross family there was one other Disciple. During the meeting there were 36 additions. Of these there were 20 baptisms. Among them were Methodists, Presbyterians and Catholics. The remaining 16 were from the Baptists and church of God. Worthy of special mention was a Brother Griggsby, a church of God preacher, who has preached all over this section of the country, but, learning the way of the Lord more perfectly, united with us and will preach for the church of Christ. These 43 Disciples were organized into a body of worshipers and fully officered. Also a Y. P. S. C. E. society was organized. Brother Gross was unanimously chosen as the pastor of the congregation. He will speak for them one-half time and Sister Gross will lead the women of the congregation in missionary work.—J. T. H. Stewart, evangelist.

Kidder, Dec. 3.—I closed a meeting at Coffeyburg with 10 additions—five by primary obedience, one reclaimed, three by letter and one by statement. Brother Mitchell has worked for that congregation for nine years and has been doing a good work. He was so well pleased with the meeting that he requested me to hold other meetings in that community this winter. —C. E. Hunt.

Joplin.—I began preaching for the Woodbine Valley Christian church, five miles from here, Oct. 23. The congregation has a nice little house of worship but it had not been

used more than two years. The membership had decreased by removals and otherwise from 27 to 12 or 14. We began a revival meeting Nov. 20 continuing two weeks with 32 additions: 16 confessions, five United Brethren, two Baptists, one Methodists and the rest by statement. Brother Baker, of South Joplin, preached ten sermons, proving himself a splendid evangelist. He gave his time without charge. The church will arrange for regular preaching from this time on.—MARCELLUS R. ELY.

Brashear, Nov. 29.—Meeting continues with unabating interest; 29 added to-day. This is the fourteenth day.—D. KINTER, pastor; J. B. LOCKHART, evangelist.

Shelbina, Dec. 3.—Meeting one week old. Twelve additions. J. H. Wood is the beloved pastor here.—JAMES N. CRUTCHER.

Hale, Dec. 8.—I am preaching for Brother Crockett in a meeting here which began Sunday. Two additions so far; one confession last night. Twenty-four additions in a meeting at Bogard.—C. C. TAYLOR.

Marceline, Dec. 7.—We recently closed our fourth protracted meeting with the Berea church in Shelby county, with 23 additions: 17 by confession and baptism, three by statement and three reclaimed. Of the above number 11 were men. We begin at Lentner Dec. 11.—A. MUNYON, evangelist.

Gallatin.—Good meeting; 42 additions, 31 confessions. On Sunday morning we received the confession of Mr. Benton Miller. He is 68 years old. The scene when his old friends and neighbors came to congratulate him was rather touching.—JESSE T. CRAIG.

New Franklin.—I closed my fifth meeting here with 30 additions.—ARTHUR H. LINDSAY.

De Soto, Dec. 8.—Baptized one last night. —J. W. BOLTON.

Verona, Dec. 10.—H. C. Patterson is here in a fine meeting. Immense crowds nightly assemble. He was here over 18 years ago. A few have confessed Christ and some few by statement. He will continue until Christmas. He closed two meetings before coming here. One at Buffalo (third meeting) with 76 added and one at Marionville (third meeting) with 33 added. He has several calls to places where he has held two or three meetings each, years ago. —S. A. BRIGGS.

Elsberry, Dec. 6.—I have just closed a meeting at Montgomery City with 12 additions. J. W. Landrum, singing evangelist, assisted us greatly. We had a large hearing. I held also a short meeting at Newcomer, with two additions. We have had two—a Free Baptist minister and his wife—added here at Elsberry. —W. A. MELOAN.

Webb City, Dec. 1.—There have been 26 additions to date, and the meeting continues with increasing interest. A. B. Griffith is preaching and F. H. Cappa conducting the singing. As the field here is "white unto the harvest," it is hoped that a considerable number of laborers may yet be enlisted in the Master's work.—W. A. BOGGESS, minister.

NEBRASKA.

Ansley, Nov. 26.—Evangelists Austin and McVey began a meeting here Oct. 9 and closed Nov. 13 with 21 accessions and a religious interest and awakening heretofore unknown in our town and vicinity. Many people came from 10 or 15 miles away. Our church was without a resident pastor, and some of us had not been letting our light "so shine" as we ought. Then again, theatrical entertainments, stormy weather and bad roads interfered not a little; last, but not least, the spirit of sectarianism was very much in evidence. We have only words of commendation and praise for Brothers Austin and McVey. Brother Austin's discourses, entitled, "The Old Time Religion," were especially strong and helpful to the church. We expect to gather fruit from this meeting for a long time to come.

Valparaiso, Dec. 3.—In the Dec. 1 issue of the CHRISTIAN-EVANGELIST I see you credit us with 20 confessions recently. This is a mistake. It should be only two. I suppose it a typographical error.—J. E. CHASE.

Dorchester, Dec. 5.—I am doing the preaching, and J. W. Selby, of Mc Cook, is leading the singing. Meeting is one week old with four additions at the first invitation, one from the Methodists.—F. S. WHITE.

Lexington, Dec. 5.—Our meeting with B. B. Burton, of Des Moines, and Lucile Park, of Waterloo, was two weeks old yesterday. Eleven accessions so far, and many people turned away last night.—D. B. TITUS.

NEW YORK.

Buffalo, Dec. 5.—Two confessions Lord's day, most worthy young people, one in the senior class at the University of Buffalo.—B. S. FERRALL.

Buffalo.—S. M. Martin, of St. Louis, closed, on Dec. 4, a very successful meeting for the Richmond avenue church. Sixty were added to the church, mostly by baptism. Half of the number came during the last week. We are not only gratified by this increase, but also by the fact that the whole community has been aroused to a real interest in the church and its teaching. I think I can say that this has been done without exciting bitter antagonism or ill will. We look forward with hope and confidence, feeling that the future will witness increasing favor and victory for the cause we love and serve in Buffalo.—R. H. MILLER, pastor.

OHIO.

Columbus, Dec. 7.—We are having frequent additions to the Central church. Two baptisms last Lord's day. E. B. Bagby, of Washington, comes to help us in a meeting in February. We recently had Sister Princess C. Long, of Paris, Ky., with us in a song recital. Sister Long helped us in our meeting last January, and is a prime favorite with Central folks. I most heartily commend her to the churches.—W. S. PRIEST.

Prairie Depot, Dec. 1.—Two added to the church last Lord's day by baptism.—H. C. SAUM.

Warren, Dec. 6.—The church begins an evangelistic campaign Jan. 1, the preaching to be done by the pastor, J. E. Lynn, to be assisted by Herbert H. Saunders, of Noblesville, Ind., singer. We raised during November $250 for Ohio missions, constituting it a living link in this work.—GEO. F. CRITES.

Hebron, Dec. 5.—We are accumulating enthusiasm slowly. Good audiences and six added to date. The prospect is much improved since the meeting began and we are hoping for better returns. H. H. Elwinger is the pastor here, he is a splendid fellow, ably assisted by his wife.—I. H. DURFEE.

Willoughby, Dec. 2.—We had two additions here last Lord's day. This closes my labors with the church here. Following is summary of 22 months' labors at Willoughby; Additions, 102, 28 of these off the field; 70 baptisms; three reclaimed. Additions at Willoughby, 74; loss by death, 7; dismissals by letter, 16.—FRANK M. FIELD.

OKLAHOMA.

Perkins, Dec. 6.—We have just closed a three weeks' meeting at Marshall with 29 added; 10 by primary obedience, others by relation and from the denominations. We raised $100 and paid up present indebtedness.—J. W. GARNER.

Binger, Dec. 5.—Visiting my son near Binger, I began a meeting near his schoolhouse. Nine young people have made the good confession and five have already been baptized. A blizzard stopped the meeting for a time. Two Christian families in the neighborhood want to organize. Some of the parents of new converts object. Brother Thomas has built up a fine congregation a few miles south of where I live, at Norman, and desires me to help him cultivate this inviting field. My work for the Master is, I feel, not yet finished, though 73 years young.—J. C. POWELL.

PENNSYLVANIA.

Wind Ridge, Greene Co., Dec. 8.—Closed a three weeks' meeting with the church here to-night. Six have been added: four by statement, two by baptism. Rogersville is our next meeting.—F. A. BRIGHT, evangelist.

Johnstown, Dec. 10.—The "Martin family" are holding a meeting with the Second church in Johnstown. Harvey S. Stoner is the pastor. Additions every night with 60 up to date. The "Martin family" have a few open dates after January. Permanent address, New York City, General Delivery.

TEXAS.

Temple, Dec. 7.—The meeting at Leesville, La., closed last Lord's day with 52 additions: 44 baptisms, 12 men who were heads of families, and many young men and young ladies. The Christian church is said to be the strongest church in Leesville now.—J. L. HADDOCK.

WEST VIRGINIA.

Parkersburg, Dec. 5.—Four additions yesterday, three by confession and one by restoration, making 14 since the meeting began.—G. F. ASSITER.



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Family Circle

Shakin' Hands.

Seems as if he'd always been old and feeble—kinder thin—
Hair like silver, and a smile hangin' round him all the while;
And the folks from fur and near, when they wanted help and cheer,
Always stopped at Uncle Dan's—just for sake of shakin' hands.
Never did a mite of harm—seems 's if a tune run down his arm,
And before your hands could part it was singin' in your heart,
Nothin' like the limpsy shake that some fellers always make,
That firm clasp of Uncle Dan's made you appy—shakin' hands.

Once in gloomy weather he walked up and shook hands with me;
I had wearied of the race; ruin stared me in the face;
I was on the downward track, but that hand-clasp drew me back,
And I felt my eyes grow dim after shakin' hands with him.
Silver threads along Life's sands spun from out those wrinkled hands,
And have shone and glistened through—all along the path he knew;
Just because Hope's gospel-song echoed all the way along;
Just good cheer, from day to day, scattered all along the way.

I would travel mile on mile, just to see that feller smile;
Seems as if his stock of mirth is just keepin' him on earth,
And I'll bet you—ten to seven—that when Daniel gets to heaven,
All the shinin' angel bands will crowd around him to shake hands.

—*Clarabel L. Munger, in The Pilgrim.*

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LLOYD BAXENDALE.

By G. P. RUTLEDGE.

Author of "Pledge in Sermon."

CHAPTER XII.

NOTORIETY.

The news of the Poplar Square church trouble soon spread throughout the country. The Providence papers reported the acceptance of the resignation, together with an account of Mr. Baxendale's long pastorate, his good work, and the popular esteem in which he was held by the public. In Boston, where he was a favorite upon the platform, the reports were somewhat colored—but favorable to the minister.

A New York paper published the conditions as stated in the Providence papers, and then added a rumor to the effect that the minister in question was under suspicion of immorality as well. This, of course, became a part of the sensation as it proceeded southward and westward. Consequently, many, in reading the "sweet morsel of news," beheld another brilliant man in the quagmire of heresy and steeped in sin!

The weekly religious journals likewise paid their respects to the episode—an occasional editor dipping his pen in the black slander, started by a thoughtless reporter, but the majority confining their editorials to the "heresy" in question.

So far as could be learned, Mr. Baxendale was rebuked and condemned by the entire denominational press. His cause was espoused by two or three religious journals in the west, but their voices did not reach the east and their sympathy availed but little, if any, in his behalf.

In the monthly magazines he received more considerate treatment. His picture and sketches of his life appeared in many of the leading publications. All, except three or four, stated the facts in the case correctly, and several leaned perceptibly toward his position.

In due course of time, the pulpit—especially of his own denomination—assailed his position. He was made the subject of many sermons, while numerous articles of condemnation by leading ministers were published in the religious press. Everywhere, in the ministerial meetings and ecclesiastical assemblies of his own denomination, the action of the Poplar Square church was applauded, while Mr. Baxendale was denounced.

An occasional minister, here and there, advocated leniency toward the "erring brother," but his friends in authority were scarce. In Buffalo, the pastor of a suburban church suggested, in a sermon, that the Providence preacher was "more sinned against than sinning." When called to account for his public utterances, he was accused of advocating "Baxendalism" from the pulpit and turned over to the tender mercies of the Committee on Credentials, which promptly recommended that he be excommunicated. He defended himself in two or three trials—one before the official body of his own church—but was eventually driven out of the denomination. He was not a man of much prominence, however, and the matter occasioned but little comment.

"The Baxendale Heresy" was kept before the public by both the religious and secular press for a year or more. When interest in it began to wane, some preacher or editor would revive the issue, and thus its influence became far-reaching and permanent, Notwithstanding the severe criticism to which Mr. Baxendale was subjected, he had thousands of admirers and sympathizers who had never seen him.

The liberalism of the times, which annoyed the clergy because of its inroads upon the lay membership of the churches, was good soil for this new seed. Many a clergyman in New York, Philadelphia, Chicago, and other places throughout the country, was surprised and perplexed, after dissecting and disposing of "Baxendalism" to find that some of his own members were displeased with his sermon. Hundreds of pastors and church officials were asked to explain the necessity for creeds and disciplines, such as had been in vogue—some of them for centuries. "Are the divisions that exist between the followers of Christ scriptural?" "Did Jesus intend that denominationalism should exist?" "If he did, why was the work of establishing it left for uninspired men? Why was it not inaugurated by the apostles?" "Why should the church wear names other than those applied to her in the New Testament?" These and many other questions that could not be satisfactorily answered were common—not only in Mr. Baxendale's denomination, but in others as well. The pastors wrote and distributed tracts and appealed to their various publication societies for doctrinal literature that would pacify the common people. But nothing seemed to improve the conditions. "Baxendalism"—"stupid heresy"—was everywhere! The conservative element in the churches said the brethren were "falling away from the faith." It was truly a time of religious declension! "The faith, once delivered to the saints," was being destroyed!

The so-called liberalists, on the other hand, argued that the breaking up of the old was a hopeful sign. The daring editor of the religious page of a popular magazine went so far as to inflict upon the public a sermonette, an abstract of which is as follows:

"The tendency of the times is towards religious liberty. The people, as a whole, read more and are better informed than in years gone by. The discovery has been made that there is no such thing as 'apostolic succession.' The wonder is that it was not discovered sooner. Why should the church be governed by articles of faith and disciplines, prepared by mere men generations ago, when education was in its infancy? If creeds and disciplines are necessary, why not appoint the best scholars in the church at the present time and let them, as a committee, prepare something that is up to date? But why have a creed other than the original creed of the church or a discipline other than the one by which the churches in Rome, Corinth and Ephesus were governed? These are pointed questions, but they are being asked the country over.

" 'Baxendalism' is not the cause of this religious unrest. The spectacular performances at Providence have simply been the means of uncovering the real situation. It is the spirit of the age to ask "Why?" Through the hitherto impenetrable forest of ecclesiasticism, the way is being blazed back to primitive Christianity. The plain, simple gospel, and nothing else, is demanded. To put it in the words of a popular evangelist: 'The people, as a rule, like flowers and religion, but they do not care for botany and theology!'

" 'Sir, we would see Jesus!' is now asked of every minister. And woe unto the reverend gentlemen, who, a few years hence, shall endeavor to give their people only a reflection of the

plan of redemption in the bleared mirrors of theology!"

The reader will readily observe that if Lloyd Baxendale was a heretic there were others, even among the great and learned, while the unlettered, both in and out of the churches, were overshadowed by the same spirit of unrest and investigation.

(TO BE CONTINUED.)

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The Growth of Nature-Appreciation.

By James Buckham.

The study of nature in our schools has advanced, within a few years, from the stage of the merely theoretical, academic and perfunctory to that of the truly vital and scientific. It has branched out from the books (always well enough in their way) to the woods, fields and streams. Thus it has had breathed into it the breath of life, and has become, what it long ago ought to have been, the most congenial and natural study taught in the schools.

With a love for nature inculcated and judiciously stimulated thus early in life, it is little wonder that the coming generation is growing up with a practical, working knowledge of the physical world that puts to shame the ignorance of their elders. Not that this ignorance is in itself culpable, since the men and women of to-day, as a rule, have had little enough chance or inducement to become vitally acquainted with nature; but it is an ignorance that feels itself abashed, and would gladly repair, so far as it may, its defects. Thus the attainments and enthusiasm of our boys and girls in the study of nature acts as a retroactive stimulant, one might say, to the present spirit of nature-appreciation, and is making ardent outdoor students even of the gray-haired elders.

Out of this fertile soil of public appreciation is springing a literature not only scientific and practically informative, but one rich in feeling, suggestion and living charm. The nature-books of the day are growing to be legion, yet they find a host of eager and appreciative readers, and even bid fair, in the not distant future, to rival books of fiction in popular favor. And alongside the books are the fascinating nature-periodicals, so increasingly popular and attractive—periodicals that many of us find the most difficult of all to resist on the news-stands. Furthermore, periodicals of all classes are making room in their columns for nature-articles and nature-verse. The public demands it and appreciates it; and there is no denying that such literature is as wholesome and refining as it is delightful.

With all this instructive and stimulative writing, it is inevitable that people should get out more into God's great world of nature, live more in it, talk more about it, come nearer in thought and feeling to the gracious Author of its physical perfection and beauty. Increased nature-appreciation means, eventually, increased devoutness among the people; for God has written himself in nature as truly as in revelation, and if one comes to nature in the right spirit, he shall find his Bible outdoors as well as indoors. Has there been a single genuinely interpretative book written about nature that has not given some very real and helpful glimpses of God? I think there can be but one answer to that question. The spirit of nature is the spirit of God, and therefore no one can rightly interpret nature without interpreting to some extent the mind of God.

If there is any tendency of an age repeatedly called utilitarian that looks toward the spiritualizing of humanity, it seems to me to be this sincere and devout love of nature that is growing up with our children and diffusing itself among the busy men and women of to-day. Most wholesome and hopeful is this contemporary movement of thought—something richly worth the attention and encouragement of every serious mind.—*The Interior.*

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❁ ❁

Shall We Give Many Christmas Presents?

An effort to check the injudicious giving of Christmas presents is in the air. Mary E. Wilkins Freeman began the protest by her story, The Givers; Margaret Deland continues it in her essay in the Christmas number of Harper's Bazar, where she makes these trenchant remarks:

"When we look seriously at the flippant degradation of Christmas, which has suddenly become so marked, and at the spiritual decadence which accompanies it, we shall probably, most of us, say that it is time to call a halt. This miserable and foolish business of giving because we have received, encouraged as it is by shopkeepers, fed by our own mean ambition and vanity, nourished by a paltry unwillingness to 'be under obligations,' and by the mere fashion of the period which decrees Christmas excesses—this silly and fatiguing custom has got to stop—and women are the folk to stop it! Here is a reform fresh to our hands. Here is a work waiting for us."

❁ ❁

Religion in the Face.

A beautiful story is told of a young lady missionary in Japan whose peaceful face witnessed for Jesus.

Miss B—— was traveling by steamer from one Japanese seaport to another. On the same boat was a Japanese merchant, whose business anxieties had so worried and annoyed him that he was seriously contemplating suicide. He noticed Miss B—— sitting quietly by, looking over the waters with such an expression of peace upon her face that he found himself turning to look at her again and again.

He did not know her, but he said to himself, "It must be she is one of the foreign Christians. Perhaps it is something in her religion that makes her face so calm and bright."

Addressing her with profound respect, he made known his strange request and sorrowful reason for asking the way that gave the heart a peace so great that the face spoke it in every look. He listened to Miss B—— as she told him the gospel story, and it made such a deep impression upon him that he resolved to accept as his own the Savior whose gift is peace.

Does your face and mine bear testimony that we have "been with Jesus"? —*Western Christian Advocate.*

❁ ❁

Died at His Post.

A few weeks ago an engineer, whose train was approaching the city of Montreal, Canada, saw a large dog standing on the track ahead. The engineer blew his whistle, yet the hound did not budge. The train thundered on, and the poor creature crouched low. In another instant the dog was struck and hurled high in the air. Some bits of white muslin on the cow-catcher caught the engineer's eye, and so, halting the train, he ran back to the spot where the accident had occurred. By the side of the dead dog was a dead child, which probably had wandered onto the track and fallen asleep. The poor, watchful guardian had given its signal for the train to stop, but, unheeded, had died at its post, a victim to duty.—*Pluck.*

❁ ❁

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 183. Notre Dame, Ind.

With the Children

By J. Breckenridge Ellis.

The Green Witch.

CHAPTER XXXI.

Marget sat in the summerhouse and George was glad to find her so, for he still dreaded to meet strangers. Her back was toward him, and he crossed the yard unobserved. His serious face lighted up and his firm lips melted into a tender smile as he discovered her occupation. Upon the seat beside her some branches were heaped from which she had already stripped most of the leaves. These leaves she was fastening together with needle and thread. Upon her dark hair rested a crown of vivid green, and there was another circle nestling against the smooth dark neck. The sun fell in crossed bars of gold through the lattice. Under its glow her glossy hair grew darker in that soft mystery of a woman's charm. She was singing very softly—singing, he fancied, to the summer breeze which whispered among the lattice-vines, as she used to sing to the waterfall. It was her old song to the air of Annie Laurie, and the words reached him, for he stood near—

"In my heart a thought is blooming
Like a flower of early spring;
And its perfumes, sweet and tender,
The tears, the sad tears, bring."

The voice ceased singing while the busy hands fastened the leaves upon the thread. Presently she resumed:

"For no one can see its beauty,
And no one enjoy its bloom.
But the heart that gives it glory—
That heart must be its tomb."

She sang as one who talks to oneself, and there was an abandon, a feeling in the words which caused him to exclaim hastily, "Forgive me for listening!"

She started up, while the leaves fluttered from her lap upon the floor. When she saw who it was, a splendor burned in her autumn-brown eyes, and she started toward him fearlessly. "You *did* come!" she exclaimed, holding out her hand.

"Marget," cried the other, clasping her hand, "how changed you are!"

"Yes," said Marget, "I am changed, indeed. How glad I am that you came. I saw you at church, but I didn't dream you would come. Do these leaves remind you of the past? I gathered them for the sake of the long ago. I have gone back seven years."

"Let us go back together," said George, sitting beside her. "But how could you think I would not come to see you?"

"What else could I think?" returned Marget with a sad smile. "Have you come in all these years? Is to-day different from yesterday?"

"I didn't know where you were, Miss Bernard," said George, feeling a sudden timidity in the presence of her beauty and of her frank, easy manner.

"I have always known where *you* were," said Marget with gentle reproach, and smiling that he might not suspect her words of bitterness. "You know you were my faith-friend, when I had no other, so I couldn't afford to lose you altogether. But I am sorry I was so hard for you to find."

"Miss Bernard," said George with remorseful frankness, "in truth, I forgot you. I have not thought of you—often—since we last met."

"Yes," said Marget, meeting his eyes quietly. "I was sure of that. I thank you for speaking so openly."

"But you have not needed my remembrance," he went on, hurriedly, "for see what you have become—what a glorious life, what a noble service! And I—I am nothing. All my early manhood is wasted. I stand no higher than the point my boyhood reached."

There was a pause, and then Marget said with a mournful smile, "I cannot help feeling a little hard because you forgot me!"

"But I forgot God," said George.

"*You!*" cried Marget in such pain and surprise that the other could but droop his head in sorrowful confession.

"You asked me if to-day is different from yesterday," he presently continued. "Oh, yes, it is different!" He lifted his head, and she saw the light upon his face. "I came to Burr City a man with no heart for his life, no heart for a friend. My mind was unfit for a thought of you—that is why I did not seek to hold you in my life. My years have been deadened because I allowed certain acts of others to come between me and all that had been dear. I felt myself wronged and—and deceived in—people—people in whom I had had such perfect faith, that when they—when they proved—weak—I lost faith in everything, myself first of all. It didn't seem any use to struggle for higher things, because my power to enjoy was gone. So I have just drifted."

"But now it is different?" she said, gently.

"Yes, all is changed now." The tears rushed to his eyes. "Oh, Marget! It is so wonderful! The world seems filled with music and light and sweet thoughts. I went to the waterfall in the woods—where you used to sing."

"And you sat on the old sycamore?" she said, with a little sigh.

"No, upon the ground. I—was not worthy to take your place. And when I left that dear spot—but you can't understand. Then I heard you sing. Then I knew it was for me, and that I could take up my life again. I cannot, of course, be what I might have been; but whatever I may be, I shall owe to you, next to the Bible." He turned impetuously and held out both his hands.

"Yes, I can understand," she cried, her eyes sparkling, as she placed her right hand in his, but kept the other hidden in her necklace of leaves. "It was just so with me when the Truth became mine. And all I am, do I not owe to you? It was you who taught me that my voices are from heaven, and that the sweetest of all flower-thoughts is the thought of Jesus. It was you who told me to live a Christian. You preached to Marget, just as I preached to you two days ago."

"I was so sure, in those days," cried George, who could not help feeling a little pain because she had not given him both her hands. "Perhaps that caused my fall—I trusted too much in myself. So Spot used to warn me. It makes me blush with shame to think that I dared preach to others when I had not been tried. For at my great trial I proved wanting."

"But this is to-day," cried the other, cheerily. "See! The sunlight is upon the world, and God is where it comes from."

"Will you not go on with your work?" said George, glancing at the scattered leaves. "Just let me sit here in silence and—and watch you."

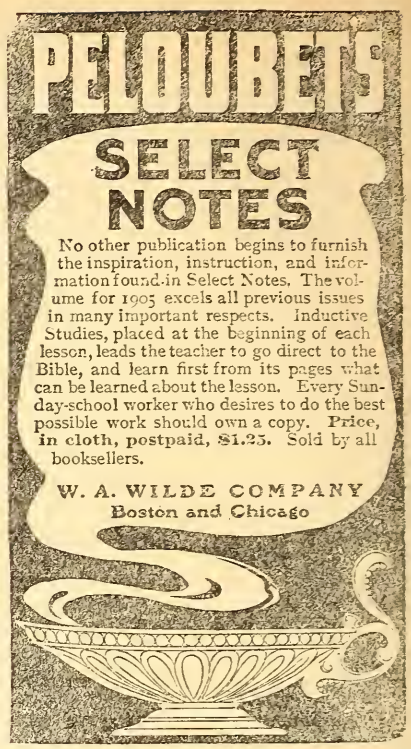
Marget stirred the leaves with her hand, but did not resume her occupation.

"Did it ever seem to you," George asked, "as if the trees and the meadows and the sky were singing?"

"Marget hears their song," returned the other.

"How they are singing for me!" cried George, his eyes shining with exaltation. "It is not only that I am a new man—that I feel I can take up my life anew—that I feel strong to suffer and strive. There is something more. I will tell you. We are such friends," He paused while the color stole to his cheeks. After all he found it hard to say, so he broke off abruptly with, "You sang that a thought was blooming in your heart, Marget. There is one in mine. Perhaps they are the same thought. Is it the one you sang of when you were only a girl?"

"The very same," she answered shyly. "But you remember I said



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that thought could never be except just within my own heart."

"But you are mistaken," said George quickly. "I thought that of mine. But *I* was mistaken. Be brave, Marget; one must be brave to hope for happiness, so often it seems lost forever. I do not like to think that there is a flower-thought in your heart which the world is never to see blooming, and which you say is beautiful, yet brings tears to your eyes."

She did not look at him, but bending down her dark face till it rustled the leaves upon her neck she said, "Marget has other thoughts and they ought to make me happy. I will tell you one. You know how the voices sang to me from the waterfall; you told me what they meant. And now my thought is to be a voice to the world—only a voice singing—and always singing about Jesus." This time she looked at him and there was a deep, steadfast light in her glorious eyes that moved him strangely. Then she said as if pursuing the same subject, "Whoever she is, George, I am sure she is good, or you would not have chosen her. I hope she will make you a happy life. But here comes one of my dearest friends."

George, disappointed at being interrupted, started up to find Dr. Sleer advancing across the yard. "I was beginning to think," said Marget going to greet him, "that I should miss my daily visit."

"What! Stay away? Not I!" cried the doctor. "How do I know when you will whisk away to sing at the other end of the world? A young gentleman of high seventy-odd can't take such chances. And here I find my old office-boy! You, Marget Bernard! You're a fine person to find office boys for me!"

"Was it *Marget*," exclaimed George, "who got me that position?"

"Of course it was. When she came to me about her hand, she told all about your ambitions. Pretty ambitions they proved! Groceryman, aren't you, sir?"

"But I'll be a doctor yet!" cried George. "You'll see! Marget, I thank you from my heart for finding me this friend. I never dreamed it was you."

"Pooh!" exclaimed the physician, "she did a much greater thing for you than *that!*"

"Dr. Sleer!" exclaimed Marget in a frightened voices, tarting up from the seat.

"George," said the old man, "did she ever tell you about that left hand of hers?"

"Dr. Sleer—you promised, you promised!" exclaimed Marget in a distressed voice.

"Well—well!" snapped Dr. Sleer. "There's no more to be said, I suppose."

George looked curiously at her left hand, suddenly remembering how she had hidden it in her necklace of leaves upon his holding to her both his hands. She kept it beside her, out of his sight.

"What is it, Marget?" he asked earnestly.

"Nothing—nothing," she returned in a voice of distress.

"Since it was for me," cried George, "I must know. I have been ungrateful long enough."

In spite of her resistance, he caught her left hand in his right, and held it up. The little finger had been cut off at the second joint. "Oh, Marget!" exclaimed George looking at the pitiable little stump. "How did it happen? Could it have been on my account?"

Marget, shielding her face with her other hand, made no reply.

"That is what made us acquainted," remarked Dr. Sleer. "She came to me to have it dressed—it was to be kept a secret—she made me promise."

"Marget," said George almost sternly, "did this happen the night I was tied to the tree, when Tuck Hootin was drunk and—and—"

"Yes," said Marget, trying to draw away her hand.

"He was about to kill me," said George, turning to the old man, "because I wouldn't consent to a plan of his—"

"Surely," cried Dr. Sleer, "you are not going to attempt to tell *me* this story, when I know it a hundred times better than you! Tuck wanted you to marry Marget, and he was going to stab you—"

"When Marget told him," George interrupted, "she would never consent. Then he rushed at her, and she escaped through the woods. Afterwards, I examined the cattle-shed and there was blood upon the ground."

"I should think so!" remarked Dr. Sleer dryly.

"And did he—Marget, did he do—*that?*"

"Yes, George."

"Oh, I cannot understand how such wickedness could be in a human heart!" exclaimed the young man. "To injure *you*—to disfigure *this* little hand that has never harmed any one, I know—"

"He did not know what he was doing," said Marget. "He was insane from drink."

"Still," pursued George, with horrified eyes, as he conjured up the scene in the dark wood, "to deliberately use his knife—"

"It was not deliberately," snapped Dr. Sleer.

"No," said Marget, "it was a sort of accident."

"Accident, indeed!" ejaculated the physician.

"Dr. Sleer," faltered Marget, "you may tell—it is better, since he has guessed so much."

"You see," said the old man with zest, "Tuck had you trussed up, and he wasn't uneasy about you. He thought you in his power. He chased Marget to the cattle-shed, and tried to force her to consent to the marriage. His crazy mind had fixed on this one idea and wouldn't let go of it. Marget was sure you wouldn't consent, and she knew Tuck would stop at no crime in his condition. To save your life, she declared again and again that *she* was the obstacle to his plan—that *she* wouldn't consent—she kept saying this over and over as she cowered in a corner of the shed, while he stood facing her with his knife. At last, quite distracted by her opposition, he leaped toward her, and she flung out both hands to keep him off, and in the sweep of his weapon, it cut off her finger. When he saw the blood, and heard her cry, and realized what he had done, he was sobered. In an instant he became a man instead of a beast. He was filled with remorse. He helped her bind up the poor little finger, and she promised to keep his crime a secret if he would free you. He did not even know he had you tied to the tree. So there's the story."

"I went to Dr. Sleer at once," said Marget, looking up, "and oh, he was so gentle and sweet to me, so pitying, so helpful! George, he gave me a musical education while brother was at college, working his way through, that he might become a minister."

"Stuff!" exclaimed Dr. Sleer. "And George, Marget and her brother took that gang of children left orphans by Tuck's death—their step-brothers and sisters—Tuck's last wife would none of 'em—and educated the whole pack. That's the kind of a girl Marget is!"

"Marget!" cried George, and he kissed the mutilated member which had saved his life.

(TO END WEEK AFTER NEXT.)

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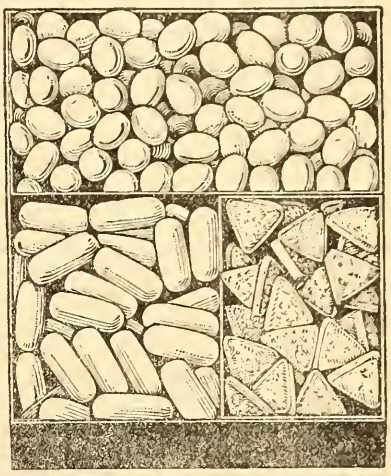
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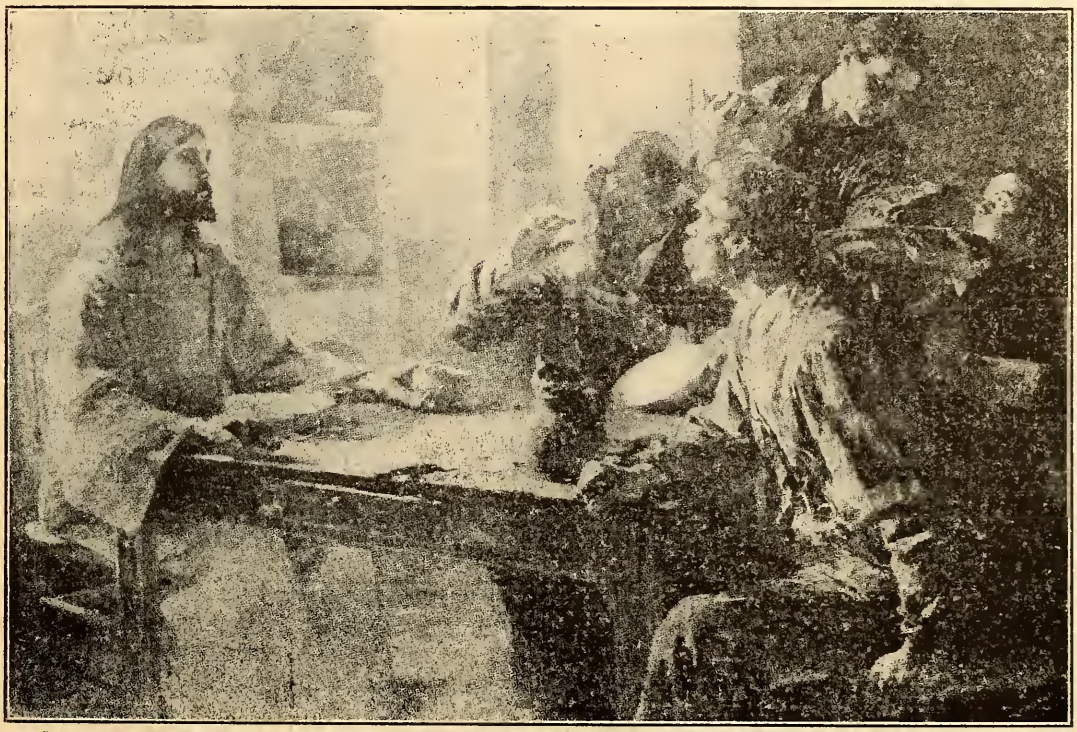
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What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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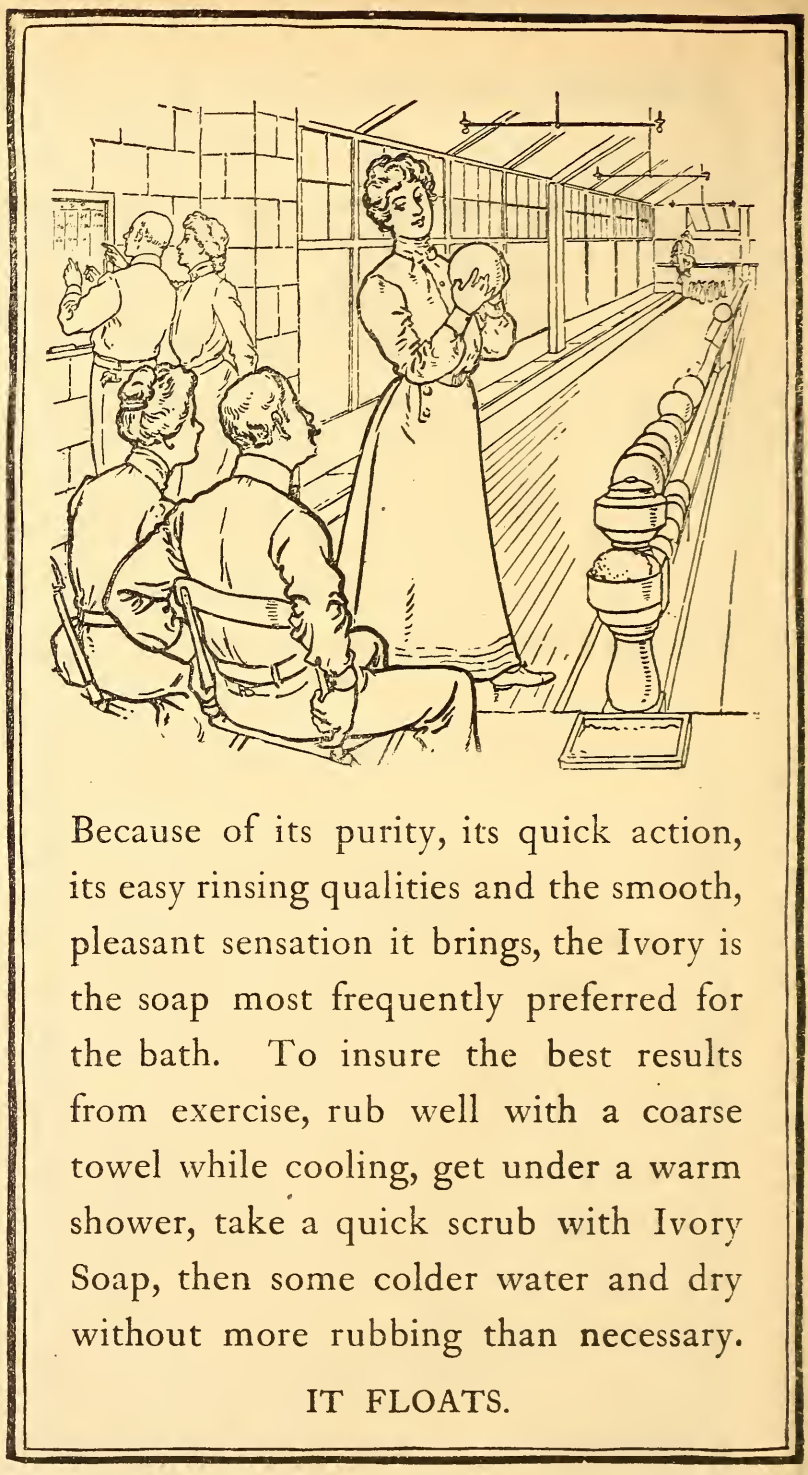
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Because of its purity, its quick action, its easy rinsing qualities and the smooth, pleasant sensation it brings, the Ivory is the soap most frequently preferred for the bath. To insure the best results from exercise, rub well with a coarse towel while cooling, get under a warm shower, take a quick scrub with Ivory Soap, then some colder water and dry without more rubbing than necessary.

IT FLOATS.

C. W. B. M. Day Echoes.

The Union avenue church, St. Louis, Mo., J. M. Philputt, pastor, had a most earnest and successful day. The offering was $262. The sermon by the pastor was said to be strong and convincing.

The church at Grand Rapids, Mich., F. P. Arthur, pastor, became a living link on C. W. B. M. day, and will have as its missionary, Dr. Jenny Crozier, of India. Miss Crozier went to her field from Grand Rapids, and is much loved by her home congregation.

The Central church, Indianapolis, Ind., has Miss Adelaide Gail Frost as its living link in the Christian Woman's Board of Missions. The pastor, A. B. Philputt, gave the C. W. B. M. day sermon, and made the appeal for her support. The offering was $167.

Thos. P. Ullom, pastor of the Traverse City, Mich., church, had the largest congregation ever gathered in northern Michigan in the interest of world-wide missions for C. W. B. M. day.

F. M. Rogers, Springfield, Ill., writes: "We had a fine day. Six new members were added to the auxiliary, which now numbers sixty-five."

The church at Ann Arbor, Mich., reports a most happy observance of C. W. B. M. day, with a fine sermon by C. J. Tanner, of Detroit. The offering was beyond $50.

The new mission building of the Christian Woman's Board of Missions in Monterey, Mexico, will be dedicated Dec. 28 Jan. 1. President W. E. Garrison will give the dedication sermon. There will be exercises by both the American and Mexican schools during holiday week, also a lecture by President Garrison. This is the largest Protestant mission building in Mexico, and the school finding in it a home is the largest one in the republic.

THE
CHRISTIAN-EVANGELIST
"IN FAITH, UNITY; IN OPINION AND METHODS, LIBERTY; IN ALL THINGS, CHARITY."

Vol. XLI. December 22, 1904 No. 51

Current Events.

Executive Deputies.

Governor-elect Douglas, of Massachusetts, being a long-headed business man who has acquired valuable experience as the chief executive of a shoe factory, has planned a wise measure for the conservation of his time and energy when he becomes governor of Massachusetts. Realizing that manifold demands are made upon a governor's time for attendance at all sorts of gatherings and participation in all sorts of functions which have nothing whatever to do with a governor's real work, he is going to have a couple of deputies to represent him on such occasions, while he goes on with his work. The lieutenant governor is to attend business conventions and civic assemblies generally where the governor's presence is desired, and Gen. Nelson A. Miles has been appointed chief of staff to represent the governor at military parades, reviews and important social occasions, and, in general, to perform the decorative part of the gubernatorial duties. It is a wise plan. All governors, and especially the President, ought to adopt it much more fully than they ever have. We elect a man to executive office on account of some supposed administrative ability, and then we begin to pull and haul him hither and yon to make speeches and to serve as an ornament to various private or semi-private occasions or to lend luster to some function wholly unrelated to his proper work. Let the deputy system be adopted more widely, or let there be organized a Society for the Prevention of Cruelty to Presidents.

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A Judge Impeached.

The House of Representatives has voted to impeach Judge Charles Swayne, of the northern district of Florida, for "high misdemeanor." The list of charges against him is a long and impressive one, including the following: That he is not a resident of the state in which his district is located; that he is arbitrary and irregular in holding court; that he has accepted favors (a private car) from a man whom he had appointed receiver for a railroad; that he has used his judicial authority to punish persons with whom he has had personal controversies, in one case adjudging two attorneys in contempt for bringing a suit against him; that he has returned false and fraudulent vouchers for expenses. Impeachment proceedings against federal officers are rare. The independence of the federal judiciary is one of the most admirable features of the organization and one that has been singularly free from abuse. The experience of our own and other governments has shown that there is vastly less danger that an irremovable judge will abuse his office than that the executive will abuse the power of removal if the removal as well as the appointment of judges is entrusted to the executive. But the price which must be paid for an independent judiciary is a cumbersome and often ineffectual method of getting rid of an occasional unworthy incumbent. The only way to get a federal judge out of office is through impeachment by a two-thirds vote of both houses of congress.

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The Smoot Investigation.

With the re-assembling of Congress, the investigation of the Smoot case is on again. There seems to be no end or bottom to the evidence, but very little of it has any direct reference to Smoot. A congressional committee making an investigation is not subject to the rules governing the admission of evidence in court, but is at liberty to hear anything which seems likely to contribute directly or indirectly to a better understanding of the matter at issue. Most of the testimony bears upon the general question of the attitude of the Mormon church toward polygamy. It is getting clearer with every additional item of evidence that polygamy is not a dead issue among the Mormons. There is gradually being accumulated a great mass of evidence to prove three points: First, that polygamous marriages have been entered into with the consent of leaders of the church, and in some cases even by the members of the hierarchy, after the manifesto which professed to contain a revelation prohibiting polygamy and after the agreement with the United States government that polygamy should no longer be practiced. Second, that men prominent in the church have continued their relations with plural wives who were married before the manifesto. Third, that leaders of the Mormon hierarchy, including the President of the church and members of the board of apostles, have repeatedly and publicly, within recent years, defended the doctrine and practice of polygamy. All of which goes to show, and in the aggregate does very conclusively show, that the Mormon church is still essentially a polygamous institution. It does not follow, however, that Mr. Smoot will be denied the right to a seat in the Senate. It must also be shown that this gentleman's official and ecclesiastical position as one of the "Twelve Apostles" of the Mormon church commits him not only to belief in polygamy as a doctrine of religion, but also to a course of action hostile to the laws of the United States. A good deal of evidence on this point has already been adduced and more will doubtless follow.

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An African Zion.

Mr. Israel Zangwill is, as everyone knows, an ardent and active Zionist. He believes in the establishment of a Jewish state somewhere—anywhere. More than a year ago the British government proposed to furnish the land for an immense Jewish colony in east Africa which might develop into an independent state subject only to a rather nominal British protectorate. Many prominent Zionists opposed this plan and held that their aim should be Palestine or nothing. Mr. Zangwill, in a recent speech, urged the acceptance of the proposition so that there might, with the least possible delay, be established a temporary and provisional Palestine where the race could be in training for self government, and which could be a rallying point for Zionist sentiment and a visible proof of the feasibility of the plan until such time as it might be possible to enter into possession of the real and true Palestine. Mr. Zangwill believes that the dispersion of the Jews represents the fortune of war and not the will of God, that the mission of Judaism is not to continue as a disembodied spirit among the nations, but to take on again the flesh and bones of a political and territorial organization. He makes a strong argument for his belief. One difficulty in the way of carrying out the plan is that the American Jews, who by reason of social and financial strength must be looked to as the leaders of the movement, are also, for the same reasons, least interested in it, because best satisfied with existing conditions. In general, the only Jews who are eager for the new regime or have much to gain by it (and they are many) are the ones who are unable to do anything toward its realization.

Not a Wise Criticism.

Dr. Parkhurst can spend his time more wisely than in criticising President Roosevelt for the latter's habit of delivering homilies of a moral kind to the inhabitants of this country. If Dr. Parkhurst were a Democrat we might not be surprised if he signified dissent from some of the expressed views or the actions of a Republican president; if he were an independent voter we would expect him to express the political convictions that may be his. But when the President of the United States takes a stand for righteousness and high living, independent of any personal political beliefs, it is not becoming in a minister of the gospel to be blind to the good intentions. The true good of the whole does not consist in the repression, but the strengthening, of the individual. And President Roosevelt appears to be thoroughly sincere in a desire to make his office count for moral influence. Rather does he deserve to be commended for what he has already said, and encouraged to take equally a pronounced stand for righteousness on such questions as the canteen and the Mormon question.

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Mrs. Nation had her hatchet, so some liquor men think they can resort to bombs. But there is a difference between the Kansas woman's smashing and the explosive work of some saloonist who sought by a bomb at his front door to blow up Mr. Thomas, an Omaha lawyer, who had been pushing a law-enforcement campaign. Though the bomb did no harm it is a good sign that Omaha was thoroughly indignant. Hatchet-smashing of things contrary to law may not be the wisest method of eradicating them. But bomb-throwing deserves the penitentiary.

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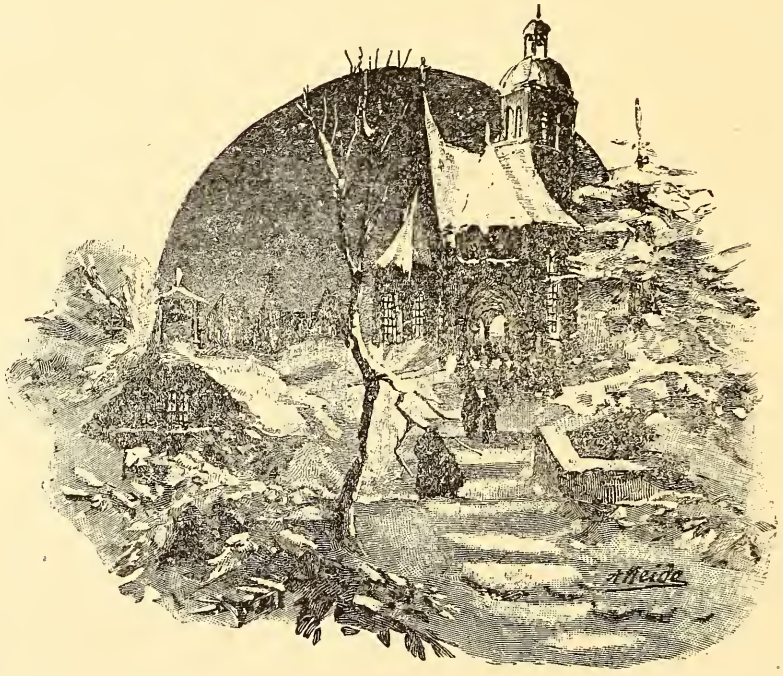
Missionaries in the Fire Zone.

Up to the first of October the missionaries who have remained in that vicinity through all the fighting were safe, though very much overworked. Five Scotch-Presbyterians are in Mukden. All of their compounds are full of refugees and they have generously assisted them. And by personal appeals they have stirred the Chinese authorities to undertake relief work. They have proved themselves possessed of the spirit of heroes.

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Hard Straits at Port Arthur.

The Japanese, after concentrating their efforts upon the destruction of the Russian fleet in the harbor of Port Arthur, have, by the guns on 203 Meter Hill and their torpedoes, put the fleet entirely out of the possibility of action and can now play the waiting game. General Stoessel is reported to have been again wounded. But the main girdle of forts is still unbroken and the Russians hold to a belief that the siege can be raised. It is a relief to know that the butchery is stayed for a time. One bright sign is that in Russia there are many with whom the war is not popular. The Socialist labor party attempted a demonstration and hundreds are leaving the country to escape conscription.



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Kruger's Funeral.

By King Edward's special request a salute of 21 guns was fired as the coffined body of the late President Kruger was lowered into the grave at Pretoria last Friday. That is another evidence of the King's tact. It will do much to pacify and unify South Africa, far more than any Chamberlainite methods. Now that "Oom Paul," Mr. Chamberlain and Sir Alfred, Milner, are retired from the management of South African affairs, there is hope of unification of Boer and Briton. The mingling of the two races on the day of the funeral was of the friendliest kind. General Botha commended the unification idea and several ministers of the Dutch churches spoke, all eulogizing the former president for his exemplary religious life, and as a lover of his people, and exhorting the Boers, while remaining loyal to the new flag, never to forget the principles of their late leader or their own language.

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Guessing Competitions.

The decision of the legal advisers of the Post Office department is one we expected. It is to the effect that newspapers which promote their circulation by or advertize prize guessing contests come under the ban of the law forbidding lotteries It is bad enough for dailies to engage in such questionable methods, but we regret to state that some of our religious contemporaries have not been above reproach.

Christmas Eve.

J. H. GARRISON.

To-night the skies with a thousand eyes
Look down on the gladsome earth,
Which hears again the sweet refrain
That was sung at Jesus' birth.

O'er the gulf of Time with its notes sublime
Float the words of that angel-song,
And the world grows bright as increasing light
Dispels the False and the Wrong.

Chime on, O bells! While the chorus swells
From the hearts of men made free;
Let the earth rejoice, and with one glad voice
Shout the news from sea to sea.

Ride on, O Lord, Thou conquering Word,
Till the last great Victory's won,
And wars are stilled and the whole earth filled
With the beams of Thy rising Sun.



CHRISTMAS!

All roads now lead to Bethlehem of Judea. The world's great centers of commerce and of politics yield their primacy for the present to the little village in the hill country, where nineteen centuries ago Jesus was born. Above the din of war which comes to us from the far east and the roar of the world's industry, we hear again the sweet refrain of the angelic song, floating down to us across the centuries, "Peace on earth and good will among men." Neither the war-bulletin nor the stock-ticker can drive from the thoughts of men to-day the birth of the Christ-Child, and with Him a new era of hope and progress for the race.

It is not from one nation, or people, or tribe, or tongue that tributes of praise arise to-day for Him Whose birth we celebrate, but from all nations, and tribes and tongues of the earth. He was the universal Man. He belonged to no one nation or generation, but to all races and to all times. His mission had to do with all men in every age and under all conditions of life. He is the world's Benefactor. Aye, He is the world's Saviour. When we consider what the world was at the birth of Jesus, and what it is to-day, and what divine forces are at work for making it a much better world than it is at present, we can realize something of our indebtedness to the Man of Galilee. No one who knows the past doubts that the new force which entered into human history with the coming of Christ, has been the dynamic that has lifted the race and our civilization from their once degraded condition to their present high level.

We shall never know the full significance of the birth of Christ until we stand in the presence of a redeemed world and a glorified humanity. From that exalted point of view we may look back upon the manger-cradle at Bethlehem, and the cross at Jerusalem, and see in them a meaning whose infinite height, and depth, and length, and breadth, we can not now know. We know, however, that in the birth of Jesus there was the union of deity and humanity, the stooping down of the infinite to the finite, the divine to the human. It was God coming into the life of humanity that He might purify, sweeten, ennoble, and glorify it. It was Heaven's response to earth's sin and sorrow, its death and despair. It was God's love answering to man's cry of anguish and of need. It was the Almighty Hand reaching down from heaven to earth to lift the world out of its sin and sorrow, to the dignities and joys of the life immortal. It was God's "eternal purpose" manifesting itself in the coming of One who was to execute that high purpose in the redemption of the world.

No wonder, then, the angel choir came down that night to sing the wonderful song above the Judean hills, and to announce the good tidings of great joy to the wondering shepherds. No marvel that heaven seemed to kiss the earth, that night, when Jesus was born. It was an event worthy of such celebration. It is not strange that it has divided all time into two great divisions—before and after Christ. Every letter written, and every official document signed and dated, in the year of our Lord, is a distinct recognition of the stupendous meaning and epoch-making significance of that event. More and more the world is coming to see the meaning of that wonderful Life, which had its earthly beginning in the stable at Bethlehem and its sublime culmination on the cross at Golgotha. Each passing year witnesses the growing power and influence of Him Whose lowly birth fills the world with joy and hope, and creates the glad atmosphere of the Christmas-tide.

Ring out, then, all ye bells of Christendom, the glad news of a Saviour's birth, and of His rising power. And let all the choirs of the church universal catch up the notes of the angelic song, and join in the universal chorus: "Glory to God in the highest; peace on earth and good will among men!" And let every heart become a new Bethlehem wherein the Christ shall be born anew, while we offer to Him gifts more precious than gold, and frankincense, and myrrh, even the tributes of adoring love and of sacrificial service.

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Union of Free Baptists and Disciples.

IV. Difference in Emphasis.

We believe it may safely be stated that most of the differences between the various evangelical Protestant bodies are not so much in the doctrines they hold and teach, in themselves, as in the *degree of emphasis* which is placed upon such doctrines. This is particularly true, however, of the differences between the Disciples of Christ and others who hold and practice believers' baptism as the only New Testament baptism. But, in a pre-eminent sense, this is true of whatever differences may exist between ourselves and the Free Baptist brethren. To illustrate the truth of this statement will be the object of this and a few succeeding articles.

1. The doctrine of the unity of the church. It is not strange, perhaps, that we should give more emphasis to this teaching of the New Testament, than others, when it is remembered that the reformation in which we are engaged had its origin in the desire and effort to bring about the union of Christians. From the beginning of our history this has been the supreme object we have had before us. If we have urged a return to the simplicity and catholicity of New Testament Christianity, it has been with special reference to the unity of the people of God. Now it can hardly be said that we differ from other Christian people in that we favor Christian union and they do not. This may have been very largely true in the beginning of our movement, but the Christian union sentiment is widespread to-day, and is not limited, thank God, to any one religious body. But when it comes to the matter of *emphasis* it must be confessed by all candid students of history that we have seen the evils of division and the necessity for union more clearly than most others, and have laid a corresponding emphasis on the two phases of this subject—the evils resulting from our divisions, and the necessity, both from a scriptural and a practical point of view, for Christian union. So deeply and so keenly have we felt the weight of these truths that our fathers in the beginning of our movement, and thousands of those who are to-day associated with us, have felt bound by their consciences to surrender whatever in their faith or practice constituted an obstacle to Christian union, and to place themselves, as far as possible, on the same broad foundation which the church occupied in the beginning. It is not always remembered by our religious neighbors how costly some of these sacrifices have been, and at what a great price many of us have purchased this liberty wherein we stand and rejoice in the hope of a united church.

We understand, and are glad to believe that our Free Baptist brethren sympathize, to a greater degree than most others, with this supreme purpose of our movement. They also, as well as we, represent a movement in the direction of larger liberty in Christ and a closer conformity to the will of Christ. To what extent this union sentiment prevails, and how much they would be willing to put aside, or subordinate, in the interest of unity, is a matter to be developed in the not distant future. If they believe, with us, that Jesus Christ prayed for a real, visible, practical union among his disciples, to the end that the world might believe on him, and that the present divided condition of the religious world does not meet that divine ideal, their loyalty to Christ and to the New Testament will lead them, in due time, to lay a like emphasis with us upon the unity of Christ's church as a necessary condition of accomplishing its sublime mission in the world.

We have reason to believe, too, that

the Free Baptists will agree with us that Christian union is not to be hastened by the surrender of any plainly taught New Testament ordinance or vital truth of Christianity, or by the lowering, in any degree, of the divine ideal of what the church of Jesus Christ ought to be, and do. Mistakes have been made at this point by sincere and well-meaning Christians, but the verdict of history is that such compromises have hindered, rather than hastened, the consummation so devoutly to be wished for. There may be among Free Baptists, and among the Disciples of Christ, some who would favor a modification of the New Testament conditions of church membership, in order, as they believe, to bring about, more speedily, the union we all desire; but we are persuaded that such persons do not represent the controlling thought and feeling of either body on this subject. Again, there may be among Free Baptists those who value some cherished tradition or opinion more than they value Christian union, and they would surrender the latter rather than the former. We regret to say that there are those calling themselves Christians, or Disciples of Christ, who manifest a greater zeal for certain opinions and interpretations as regards methods of work and worship than for Christian liberty or for Christian unity. But again, we may say with confidence, that these exceptional cases do not represent the controlling thought and spirit of either movement. Certain we are, that this class among the Disciples of Christ represents neither the genius, spirit, or purpose of the movement, as it has been set forth by our representative men from the beginning until the present. But there is nothing alarming or even surprising in this situation. It has always been so, and perhaps will always remain so. There were Christians in Paul's day who had no true conception of the breadth and freedom, and the true spirit of Christianity, and who would have held it forever, if they could, within the limits of their narrow Judaistic interpretation. These withstood Paul and did what they could to hinder his work, but their efforts were futile, as all such efforts have been since, and must ever be.

If, therefore, the representative men among the Free Baptists and among the Disciples of Christ can agree in giving such emphasis to Christian union as will make it necessary to surrender every obstacle to union which is not imposed upon us by New Testament authority, and in avoiding such an over emphasis as would lead to the sacrifice of anything which enters into the constitution and life of the New Testament church, then there is no difference, on this score, that should prevent us from hearty cooperation in bringing about the fulfillment of Christ's prayer for the oneness of his disciples.

Editor's Easy Chair.

The first snow of the winter for this region carpets the earth, and is being reinforced at this writing. And Christmas draws near! There is no other snow that awakens exactly the same sensation as that which sifts down through the air as the first herald of winter. The effect is heightened if it come a little before the Christmas season. Nothing becomes Christmas more than a thick white coat of the "beautiful," fresh from the skies. How we all longed for it back in our boyhood days, when the red-top boots and the sled were fully expected to arrive Christmas morn! Child-nature is much the same now as it was half a century ago, and no doubt the boys and girls are rejoicing at this first snow of the season, just as the boys and girls did in the long ago. Have any of the old boys, who read these lines, forgotten their first pair of boots, with brass tips and red tops? How provokingly slow the snow was in coming, and how exasperatingly fair and open the winter seemed to be! What are sleds, and skates, and mittens for, without snow, and ice, and wintry weather? Many of the sports of winter depend on snow and ice. There's the snow-balling, and the huge, round snow-balls, and the snow men, and snow forts, and coasting, and skating. And then, in the country, we never knew how many rabbits there were around until the snow came, and we could track them to their shelter in a brush heap, or a hollow log, or tree, or to a cozy nest under a large tuft of grass. Your tropical climate, with its perpetual sunshine and "never-withering flowers," is well enough for the old and infirm, but as for the boys and girls with red corpuscles in their blood and rosy cheeks, give them the old-fashioned winter, with its snow and ice, its sleigh-bells, its skating, and coasting, and especially with its "white Christmas."

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Christmas is now the theme in mansion and flat, in tenement house and hovel. In city and country, among the rich and the poor, on land and on sea, among the home-dwellers and those sojourning in far-away lands, the spirit of Christmas is felt and dominates both the mind and the heart. Many a homesick young man and woman, separated by wide distances from the family roof-tree, will sigh for a visit to the old home, and to the loved ones there, during these Christmas holidays. Blessed are those who are not so far away but that they can return and take their places for a little while in the family circle and at the family board. It will give joy to the "old folks at home," and will give added strength for life's duties to the young, as they go out again with father's and mother's blessing upon them. Let everybody who can, go home for Christmas. It is above all a *home* festival. The family reunion is one of its happiest features. But let us not forget the young men and women who are away from their homes, and invite them to share some of the hospitality, fellowship and good cheer, which they do not find in their boarding houses. Next to being in one's own home is being in some other good home, where one is brought into touch with the home-life and its sacred relationships. The Christian home can never be narrow, selfish and exclusive, but should be a radiating center of kindness, good cheer, and hospitality. At no season of the year should these qualities shine out more distinctly than at the Christmas season. While rejoicing in our homes, let us remember the homeless, and try to shed a little radiance upon their darkened lives.

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It is too late now to give advice about Christmas presents, except to the belated male members of the family. Of course the female members have long since purchased their gifts, or made them, and have them secreted somewhere about the place ready for Christmas morning. The fact is, Christmas wouldn't amount to very much if it were not for the warm hearts and busy hands of our mothers, our wives, our sisters, and our sweethearts —God bless them! Their heads, and hearts, and hands, have been busy for weeks, and some of them for months, planning to make the other members of their households and their friends happier for some token of their love and remembrance. Even little children have been thinking, not only of what they should receive, but of what they can give to father and mother, brother and sister, or friend. How fortunate it is that these gifts do not depend on their intrinsic value for the happiness they confer. Some of the most tender and pathetic things about Christmas will be the loving gifts prepared by the very poor mothers for their children, and the joy with which these poor children receive these humble gifts. It would be a very hard heart that would not be softened and tendered, even to tears, to witness the scenes that will transpire in thousands of the homes of the poor on this coming Christmas morn. The faith of childhood surmounts all obstacles. The little stockings will be hung up, and the little hearts will be expectant, no matter how destitute the home may be. And mother-love, often sorely tried, will yet find some way to avoid the bitter disappointment of these trusting little ones.

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And so another Christmas is really here! And yet we hear the booming of the cannon in the far east, and we read of War's red havoc and grim desolation. Nearly nineteen centuries have passed since Christ came into the world to teach men that they are brothers all, of one common Father

and should love each other. And still the earth and the seas are incarnadined with human blood, shed in deadly strife! But Christ did not come in vain. It is a far better world to-day than it was when He came to it at His birth in Bethlehem. It is a more *united* world, a more *enlightened* world, a *kinder* and *less cruel* world. It is a better governed world, with better rulers, better laws, a more sacred regard for human life, and with a better civilization. This spirit of kindliness which diffuses itself at this Christmastide, through all classes of society, throughout all the civilized world, and which manifests itself in kindly feeling and kindly deeds—what is it but the spirit of Christ coming into men's hearts and lives, fostering the ties of human brotherhood, breaking down ancient barriers, and making the whole world kin? The CHRISTIAN-EVANGELIST, devoted as it is to the promotion of this spirit among men, sends its hearty greetings and congratulations to all its readers, and wishes them, one and all, not only a "Merry Christmas," but a truly *Christian* Christmas, running over with the spirit of "Peace on earth and good will among men!"

Questions and Answers.

1. When and where will the two committees on union between the Free Baptists and Disciples meet?

2. It has been said of the Campbells and their associates in the restoration movement that they began work *within* denominational lines, but were forced to go into a separate organization owing to the sectarian spirit which then prevailed. It is also said that the denominations now are much closer together and are working more for harmony and unity than ever before. This being true, why should we not prove the former true also by disbanding and again working *within* denominational lines?

South Chicago, Ill. C. F. ELLIS.

1. We have not been informed of the time and place of the meeting of the two committees. Perhaps the arrangement for such meeting has not yet been made.

2. Our own experience having taught us the impracticability of carrying forward a movement for Christian union within denominational lines and on denominational bases of fellowship, it would be exceedingly unwise for us now to re-try the experiment, especially in the light of what has been accomplished in our history, both in building up churches on the New Testament foundation, and in the influence which such movement has exerted in modifying the teaching and practice of other religious bodies. When the time comes, if it ever shall come, that the denominations about us are sufficiently broad and scriptural in their teaching that we would have perfect liberty to carry on our reformatory work within them, there will be no need for any disbanding on our part or on theirs, for all of us being on New Testament ground, we may co-operate as members of the same body in carrying out the will of Christ. Meanwhile, the best thing we can do is to hold fast to the New Testament ideal and co-operate with all who love our Lord Jesus Christ, as far as possible without sacrificing that ideal.

Notes and Comments.

Referring to the proposed union of the Rhode Island Baptists with the Free Baptists the Baptist Argus says: "We would rejoice to see the union, provided the Free Baptists would stand loyally to true Baptist principles. Will they do so?" Does this mean anything more than to ask whether Free Baptists will be close communionists? If so, what?

Writing in the Sunday School Times on the necessity of co-operation on the part of the various denominations in Sunday-school work, Rev. George O. Bachman, Nashville, Tenn., says:

> Sectarianism is in the way of co-operative Christianity in this larger sense, and as sectarianism is based upon prejudice, and prejudice upon ignorance, the first step in bringing about co operative Christianity is the dissemination of knowledge.

This applies to co-operation among Christian people in every good work. Sectarianism, based on ignorance and prejudice, is the great foe to all co-operative movements among Christ's followers to better the condition of the world. Divide the religious world into two classes—those who can co-operate in carrying out God's purposes in the world, although they differ, and those who cannot—and you have in the first class those who, under God, hold the future of our Christian civilization, and the church, in their hands.

Rev. Daniel H. Martin, who had the pleasure of entertaining Charles Wagner, the French pastor of "Simple Life" fame, before his return home, in an article in the Christian Intelligencer, narrates several interesting things concerning his distinguished guest. He thinks his book is better illustrated in our middle class than in anywhere else he has been. He was "a most delightful guest, very easy to entertain. He had no whims or notions; everything pleased him, and he ate with zest everything that was offered him at the table, avoiding only coffee, which he said acted like poison to his system, and prevented sleep. He is also very fond of children." Mr. Martin says:

> He was much impressed with the plainness of customs at the White House, the unaffected simplicity and naturalness of the President's family, the absence of soldiers and military trappings at the home of our chief magistrate.
>
> When I asked him if he was not surprised that Mr. Roosevelt, who has been our chief exponent of the "Strenuous Life" should champion so loudly the "Simple Life," he told me that the strenuous life and the simple life were twins, not contrasts, but complements. It is the busiest man whose life is apt to be simple, and the idle man who is restless and demanding increased pleasures and diversions.

A copy of the New Zealand Times, of Nov. 12, contains an account of a discussion and a committee report on the subject of church union in the Presbyterian assembly, then in session in that country. The proposed union is that between the Presbyterians, Methodists, and the Congregationalists. The committee having the matter in charge recommended that "in view of the manifest existence of great differences of opinion in the church on the question of framing a basis of union in doctrine and polity, the assembly resolves that it is inexpedient at this juncture to proceed further with the matter." A committee was recommended, however, to record and report progress. The discussion which followed on the report was very animated, but the action recommended by the committee was adopted. The incident serves to show that the spirit of union is working on the other side of the world, and also illustrates how difficult is the matter "of framing a basis of union in doctrine and polity" on which the different churches can unite. Unless we can find a basis of union already made for us, in the New Testament, we fear the question of union will never make much progress.

One of the most interesting developments in the business world in the history of this country is now going on in a series of articles which has been running for several months, by Thomas W. Lawson, capitalist and stock broker, of Boston, in Everybody's Magazine. With a boldness, and a definiteness of detail, and a dramatic power, which are remarkable, he has been exposing the inwardness of such corporations as the Amalgamated Copper and Standard Oil company, and other trusts, and, incidentally, some of the great insurance companies of the country. His exposures are just now greatly influencing the stock market, and, naturally enough, the representatives of these trusts, controlling an amazing amount of capital, are making a counter-attack upon Mr. Lawson. They have gone into the daily press and Mr. Lawson has been compelled to follow them there. The people are watching the developments with great interest. Mr. Lawson's charges have not yet been satisfactorily met. We may expect to see one of the bitterest personal attacks in history made against Mr. Lawson, and it will be interesting for the people to keep their eyes upon the daily papers of the country and note their attitude toward these startling revelations. What Mr. Lawson's motive may be in making these revelations may be an open question, as yet, but what the public is mainly interested in is the truthfulness of the remarkable statements which he is making concerning some of the great financial trusts in this country.

Light all the Way

By J. H. Jowett

"I am the light of the world."—John 8:12.

"I am the light!" breaks up the empire of darkness, making things luminous by the gracious rays of his own presence. "I am the light of the world," breaks upon the tired eyes of men with the soft, quiet glory of the dawn. Twice recently has it been my privilege to watch the sun rise in circumstances of unusual beauty. Long before his appearing we had tokens of his coming. The horizon, and the clouds that gathered in little flocks about the horizon, and banks of clouds further remote abiding motionless in the highest places, began to clothe themselves in appropriate raiment to welcome the sovereign of the morning. Light grays, radiant silver, deep reds, dark purple—all available hues were commanded to the service. Then in the fulness of time the great flame rode out among the encircled glories, making them all appear dim and faint in the presence of his own effulgence. "I am the light of the world"; and before his coming, his appearance was foretold in tokens of purple and gold. Here and there, in Isaiah and Jeremiah, we have great peaks tipped with the light of the coming day, suggesting the glory in which the whole world would be bathed in after time. "He shall feed his flock like a shepherd"; is not that a fore-token of the tenth chapter of John? "Liberty to the captive, and the opening of the prison to them that are bound"; is not this the herald of the wonderful happenings which thrill the gospel story through and through? And then after all these golden hints of promise there came the Sun, the Sun of Righteousness with healing in his wings, and the whole world passed into a new day.

"I am the light"; and what multitudes of things he illumined! He threw light upon the character of God, upon the nature of man, upon the beauty of holiness, upon the abominableness of sin. He revealed the poverty of the far country, and with a clear, winning light he showed the way back home.



The illumination touches everything, enlightening and quickening everywhere. Let me narrow our subject, and bring our consideration into certain immediate aspects and needs of the personal life. Christ is the light and I need him. When? Where? I need a light in the unknown day of life. I need a light in the unknown night of death. I need a light in the unknown morrow beyond. I want my Lord to-day; to-night; to-morrow.

I need the light in the unknown day of life. If I interpret myself aright I am in need of three great primary things: I want to see the right way, I want to love it, and I want power to walk it. The light of life will satisfy all these needs and equip me throughout my pilgrimage. How shall we interpret light? Let us begin here. Science tells us of the conversion of forces, how one force can be translated into another, how motion can become heat and heat become light, and this process of translation can be reversed. Our scientific papers have been recently telling us of a great experiment which has been tried in America. A vast machine was invented in the shape of a gigantic windmill, the arms being composed of reflectors catching the light of the sun. The concentrated light, in the form of heat, was then made to generate steam, and the steam was used to drive complicated machinery. Now in this invention we have illustrated the process of transformation by which light is converted into heat and heat into motion. In light we have the secret of fire, and in fire we have the secret of movement. So that when my Lord uses the figure of light I may find in its spiritual suggestion satisfaction for all other needs of my life. "I am the light," not only to make lucid but to make fervid, not only to make fervid but to make operative. The light illumines; the light kindles; the light empowers. The Lord brings to me light that I may know, warmth that I may feel, and power that I may do. He satisfies the mind, he enflames the desire. He communicates energy to the will. In my mind I need the light! "Lord, give me light to do thy work." When the Saviour of the world takes up his abode in man, illumination is conveyed to two of my powers; the conscience is made to shine with the distinctiveness of a lighthouse, and the judgment glistens with the brightness of a sharp sword. The "eyes of my understanding" are enlightened, and the lamp of the conscience is never suffered to grow dim. In my desires I need warmth! Bright ideas would not adequately serve my need. If I am cold in desire the lucid ideal will have no allurement. "Lack of desire is the ill of all ills." And when the revelation has been given aspiration is needed. How often this healthy desire is mentioned in the word of God! "They desire a better country." Desire the sincere milk of the Word. "Desire spiritual gifts." Now it is this desire which the light of the world enkindles. He makes me not only to see the ideal, but

to become fervent in spirit. He makes his disciples "burning and shining" lights.

And I need strength in my will! The power to see and the power to feel would not give me perfect equipment. I need the strength to move. In the illustration I employed it was seen how light could be translated into the power of motion; and the light of life conveys energy to the spirit which enables it to follow the gleam. In him we live *and move*. "It is God that worketh in you *to will*." And so in light and warmth and power the Lord will be to me all that I need in the day of life. I shall know his mind, I shall love his appearing, I shall be strengthened to move at his command.

But the night cometh! *I shall need him to-night.* To-night I shall have to lie down and die. Is there any light? "I am the light." He claims that to those who are in him the night shineth even as the day. What does my Lord do in the hour of death to break up the reign of darkness? He gives us the cheer of sovereignty. "All things are yours . . . death!" Then I do not belong to death? No, death belongs to me. Death is not my master, he is my servant. He is made to minister to me in the hour of translation, and I shall not be enslaved by his approach. That was a true and beautiful word uttered by Mrs. Booth when she was passing home: "The waters are rising, but I am not sinking!" Death was her minister, floating her forward to glory. "All things are yours . . . death." And my Lord further softens the night by the gracious light of fellowship. "I will be with thee." When we are in fine and congenial company how the time passes! The hours slip away and we marvel when the moment for separation comes. And so it will be in death! Our company will be so rich and welcome that the season will pass before we know it. I think the Christian's first wondering question on the other side will be: "Am I really through? Really?" "Even the night shall be light about thee." It matters not how stormy the night may be, the light of life shall never be blown out. "At even-tide it shall be light."

And what about the morrow? When the river is crossed, is there any light upon the regions beyond? Am I to gaze into blackness, impenetrable, inscrutable? "I am the light." What kind of light does he give me here? "In my father's house!" Is not there a softening gleam in the very phrase? Look here for a sheaf of rays of welcome light. "In my father's house," there is our habitation! "I go to prepare a place for you," there is the preparation for us! "I will receive you unto myself," there is a welcome for us! Does not this throw the soft light of the morning on the beyond? The same light which has been given to me along the way of time will shine upon me in the realms of the new day. "The Lord God is the light thereof." So you see it is Jesus all the way; my light to-day, to-night, to-morrow!

"I heard the voice of Jesus say:
'I am this dark world's light.'"

The Program of Jesus

By R. H. Miller

To bring all men to a perfect knowledge of God and eternal fellowship with him is the program of Jesus. And both his ideal and methods are the grandest testimony to the magnificence and profound capacity of human nature.

It is said that in order to know another, one must dwell in his house and eat and sleep with him. I might thus gain a very large knowledge of my friend. But if I would enter into sympathy and fellowship with him most completely, I must work with him. Not that I shall labor in the same shop, stand at the same bench, or do the same things, but that I shall apprehend his ideal and purpose in his work. I must know not only *how* but *why* he does it. Then I have entered most perfectly into my friend's life.

Jesus said: "This is life eternal—to know God." But how shall I know him? The cry of Philip is the cry of the world: "Lord, show us the Father and it sufficeth us." I stand before Philip's Master and hear him say, "As the Father knoweth me, even so know I the Father," and I ask, "What is the way of that knowledge?" And he answers: "My Father worketh hitherto and I work. I do always the things that please him." That is the method of knowledge. Paul places the crown of supreme attainment on our heads and the sceptre of privilege in our hands when he declares, "We are workers together with God."

In the work of material creation God was alone. No human eye looked upon the awful scene of creation. No human ear heard the crash and roar of the giant forces at their work. No human hand molded or controlled in the magnificent enterprise. "He spake and it was done. He commanded and it stood fast." But the unspeakable glory and privilege of our lives is that he has called us to be co-laborers with him in his greatest work and most majestic plans.

To walk with God perceiving the ideals which engage his love and mercy—to work with him in the grand enterprise of renewing and redeeming the world—this is the best human nature knows of itself. He who would know God must know him in redemption. God—not in rocks or hills or streams or stars or systems, but God in Christ reconciling the world unto himself.

I sometimes wonder at God's patience and long suffering with man's indifference and delay in obeying the commission. Why does not God sweep aside his unprofitable and shortsighted servants and accomplish his plans unaided? And I hear again words of Christ, "This is life eternal, to know God." Then I understand that we carry the message that we may be enriched and expanded and empowered in mind and spirit by doing the divine work in the world.

There can be no heavenly wisdom, no abiding and satisfying love of God, until we get the vision of Christ for humanity. That ideal is the supreme truth of the universe—it illumines all other truth—it enriches and enforces every soul into which it enters. It exalts the mind, dilates the heart, makes the soul leap and grow in God-like virtues. The humblest life becomes sublime and heavenly when it takes hold upon God's plan and works it out. "We measure the greatness of a thing by the power and faculties it employs." The noblest powers of man take their supreme inspiration, coronation and glory from contributing to the divine enterprise.

The commission to the apostles changed them from men of nets and money tables and politics to the most magnificent characters in history. From fickleness and fears and superstitions, they were transformed into men of iron purpose. That day they clasped hands with the Almighty and felt the pulse of the divine heart in their own breasts, they went forth with exhaustless courage, quailing at no danger, fearing no obstacles, and knowing no retreat.

The contemplation of this enterprise, the majesty, purity and luminous vastness of it, lifts the sky and pushes back the horizon; it opens all history and all human life; it places us in the grand succession of kindred spirits. We march in the line of mighty hosts of conquerors gone before—the divinest minds, the purest hearts and holiest souls which ever wore the poor habiliments of humanity.

We advance to the throb of heaven's music and the shouts of mighty hosts of watching saints whose names stand highest in the roll of earth's benefactors, under the golden trumpets of God and the one banner which has never known defeat. Such a vision of our service deepens faith, expands love and exalts hope. It lifts us into sympathy with Christ and his cross. I do not wonder at the cross when I contemplate its victories. We must see the kingdoms of this world, not from the mount of tempation, but from Calvary, if we would know their true greatness and glory. To thus enter into the purposes and works of God is to redeem our labor from reluctant drudgery to joyous partnership of sons with a father.

(TO BE CONTINUED.)

Origin of the Free Baptists

By Dr. G. H. Ball

This body of Christians originated in New England, as a protest against serious departures from the gospel of Christ. While the first settlers of New England were in many respects models of integrity, and loyalty to Christ, they were intensely intolerant, dogmatic, opinionated and deficient in spiritual life. Soundness of doctrine was their test of fellowship, and doctrine, with them, signified speculative views about God and his decrees. They insisted upon uniformity in public worship, the union of church and state, the support of churches by public taxation, the punishment of heretics by flagellation, fines and imprisonment, the possible salvation of the elect few, and the certain damnation of all others, the necessity and efficiency of infant baptism and supreme authority of ecclesiastical courts and assemblies.

The pulpits were occupied by able and educated men, but the sermons were metaphysical, doctrinal, dogmatic and cold; religious faith and piety at a low ebb; hyper-Calvinism was dominant, and spiritual death practically universal. Infidelity prevailed among the educated, and discontent and dissatisfaction among the common people. This was the condition of religious affairs when George Whitefield began his flying visits to America, running along from 1740 to 1770. Whitefield possessed the fire and enthusiasm of Elijah, and the tenderness and sympathy of Jeremiah, and his preaching came like the winds of God upon "the valley of dry bones" Ezekiel saw. The people were tremendously moved. Under his preaching, it was estimated that 40,000 in New England, and New York, were born out of dead formalism into spiritual life. Among these converts were many men of large natural ability, and with the fire of their new experience, went hither and thither, preaching the word and multiplying converts.

The churches of the "Standing Order" generally disowned and repelled these preachers, and their followers, who were therefore forced to meet in separate assemblies. In common speech they were called "Separatists." They generally spoke of themselves as simply Christians, reformers, and "New Lights." They vigorously protested against the intolerance, the formalism, and the worldliness of the ministers and the churches, and the whole catalogue of abuses which had converted the church, to a large degree, into a secular and oppressive organization. They found themselves freed from a yoke of bondage, from the domination of creeds, and human speculations, and they turned to the Bible with avidity, and read with a spirit of independence and eagerness to know the truth. Of course the shadow of their former culture followed them to some degree, and their sharp antagonism to errors newly-discovered, also affected their lines of thought and led to frequent extremes. Upon the whole the movement was healthy and improving. The difficulties of the situation were serious, but the progress back to the gospel of Christ was significant. It was a "Great Awakening," a stupendous reformation, the opening of a new era of Christian thought and conduct.

The "New Lights," in their new freedom, took the New Testament as their only rule of faith and practice in religion, and very generally rejected infant baptism, and became immersionists. There were then only a few Baptists in New England, and they were extreme Calvinists, unspiritual, and unprogressive. Isaac Backus was the leading man among the "New Lights," and in 1756 decided to seek fellowship for himself and the loosely associated churches of the New Lights, with the Baptists. The majority of them followed his lead and became close communionists, and adopted the Calvinistic creed. The enthusiasm for souls, and the aggressive spirit of the New Lights put new life into the Baptist denomination, and converted it into a spiritual, aggressive and growing organism. From that date Baptist churches have rapidly multiplied, and the denomination has made great progress in numbers, institutions of learning, missionary labors and all lines of Christian activity.

The minority of the New Light churches, mostly in country districts, declined to merge into the Baptist denomination, objected to the Calvinistic creed, to close communion, and to creeds in general, and insisted upon taking the New Testament as their only guide in religious belief and practice. They magnified the spiritual life, the conscious experience of a change of heart, and the witness of the Spirit. They emphasized free salvation for all men, conditioned only on faith in Jesus Christ and obedience to his word. They declared stoutly that the only obstacle to salvation rested with man himself, and that every person has the natural ability to receive the truth, to accept of Jesus Christ as Savior and obey his words, and hence be saved. They protested against limited atonement, involuntary regeneration, partial love of God, foreordained damnation of any portion of the human family, mystic power of baptism, the baptism of unconscious babes, the union of church and state, the support of Christianity by civil taxation, the exclusion of any recognized Christion from the Lord's table, the prohibition of entrance to the Christian ministry of men who had not received a college education, and they vigorously affirmed the opposite of these errors against which they protested.

They cherished the enthusiasm and emotional elements which characterized Whitefield; they paid little attention to organization; they feared sectarianism and highly prized the union and warm fellowship of all who had experienced the new life in Christ; they asserted the right and duty of all Christians to express union and communion as one body in Jesus Christ in the Lord's supper, and their united devotion to him and his work, in the sacred bread and cup. They were so averse to sectarianism that they seldom asked their converts to unite with one of their own churches, but simply advised them to unite with some church. Their ministers were emphatically evangelists and traveled extensively, preaching in schoolhouses, private houses, groves, anywhere they could find opportunity to reach the people. The burden of their preaching was that salvation in Jesus Christ is full and free for all, and that whosoever will may come and receive eternal life. They pleaded with sinners to repent and obey the gospel. They appealed to them with deep emotion, often weeping and exhorting with fervor and power. They organized churches, but many of their converts, perhaps a majority, united with other churches.

For many years they planted no schools, and until 1836 had no colleges. Their ministers were men of natural ability, earnest students of the Bible, but not properly educated. They made no regular provision for the support of pastors, and few of their churches were careful to have pastors regularly, but were content with intermittent preaching and uncertain pastorates. The members gave for the support of the ministry as they *felt*, without a regular system, and not always generously. By degrees they emerged from this unsystematic method, and followed out their generic principles to a more reasonable and effective, and scriptural order.

(CONCLUDED NEXT WEEK.)

The Star and the Christ.

The glorious star,
That led the wand'ring wise men from afar,
Brought them, oh, Christ, to kneel at Thy dear feet,
And find there joy complete.

And Thou, a Light,
Didst shine athwart the blackness of our night,
To lead from paths our erring feet had trod,
Into the ways of God.

—*Thomas Curtis Clark.*

The Evolution of Unsectarianism

By William Durban

Prelude.

At a sale of work in West London Tabernacle it has been my pleasant experience to witness once again the progress of the cause at that most important of our English centers. Over sixty new members have been added during this year. The minister, Bro. Mark Wayne Williams, has had much to encourage him. His year in Chester, after arriving in England from America, gave him valuable insight into English life and character before undertaking this enterprise in London. Bro. E. M. Todd, after his pastorate so earnestly sustained there for several years, is now holding up the ancient gospel light at Hornsey, where he is pushing the scheme for the needed new building. Bro. Eli Brearley, whose varied work in India and England has given him splendid experience for a young man, is the beloved minister at Fulham. These are our three London churches. Fulham is prospering so well that a larger edifice is sorely wanted. South of the Thames we have no church, in all the great section of London lying on that side, with two millions and a half of people. Looking at this mightiest city in the world we must continually say, "What are we among so many?"

If these three London stations continue to grow and flourish, in time they will become the parents of offshoots on the south side of the vast English metropolis. How ardently some of us desire to see that day!

Sectism in Three Tenses.

The great problem of problems is still the elimination of the sectarian system which has so sadly superseded the simplicity of Christ. But I have found much comfort in my own heart by the reflection that everything has changed within a wonderfully brief period of human history. Disciples of Christ in the pulpit, on the platform, and in the organs of the press, are much given to the recital of the appalling bitterness that was displayed by the various sects in the day when the two Campbells began their reformatory work. Although sectism still exists in fully as great proportion as ever, it has lost nearly all its virulence.

How well I recollect the prevalence of a shocking uncharitableness even in the days of my boyhood! The spirit of Christians generally in all their denominations has undergone a marvelous transformation. The gall and wormwood have gone out of fashion. Honey and sugar are the favorite commodities. Many leading preachers of different bodies spend much of their time and eloquence in effusively complimenting each other. They are even more anxious to propitiate those of other sects than those of their own. Within my memory it was quite otherwise. I know some most able and popular preachers whose chief anxiety seems to be how they can consistently and faithfully remain with all their influence at work in their own denomination, and at the same time belong in spirit and sympathy to all the other evangelical sections of Christendom. Now, there is surely something to rejoice at when so many of the leaders are seeking to be unsectarian in spirit, even though they feel constrained by manifold reasons to remain sectarian in form. If this tendency progresses, what is bound to happen? Surely the prospect is plain.

When once sectarianism becomes only a mere convenient form, an empty shell, it will be nigh unto universal rejection, and I verily believe that the time is near when the grandest representatives of Christian truth will earnestly and boldly approach each other with propositions for the general amalgamation of all evangelical Christian denominations into one real Christian church. They will see that within that church there may be parties, differences of doctrinal opinion, varieties of method, latitude of missionary organization, the retention of individual opinion on matters on which scripture is silent, and liberty to differ in the modes of ministry and worship. It is just on these and other such debatable matters that the sects are founded.

Prepare for the Third Tense.

Where will be found the people ready for the coming crisis in the history of Christendom? They will undoubtedly be found chiefly in America. But many will also here and in various parts of the vast British empire be fully prepared to show to those anxious for the scriptural reorganization of Christendom the only possible plan. It was Spurgeon who really first loosened the barriers of denominationalism in Britain. He was born in a Congregationalist family, but in spite of the teaching in a very pious household on infant baptism, he broke away on this subject and joined the Baptists. But he was quickly plunged into controversy with the strict Calvinists. The hyper-Calvinist Baptists were exceedingly good but excessively thorny, and also hardshell theologians, virtually excommunicating all Christians not fully in agreement with them just as they would exclude thieves, drunkards, or any class of criminals. But the marvelous Baptist ministry of C. H. Spurgeon crushed forever the hyper-Calvinist and also the strict communion ascendancy in the sphere of the English Baptists. The reign of love and charity set in. It has been growing in power ever since, and even Spurgeon himself, when in mistaken but conscientious zeal he years afterwards initiated the terrible "Downgrade controversy," did not succeed in reintegrating the sectarian spirit. We have during the last few years seen the rise of the federation movement. It is assuming portentous proportions. It is bringing men to know and to love each other who formerly held aloof. It is accustoming congregations of different sects to appreciate each other's afforts. It is teaching Christians to work in co-operation who used to shut themselves up in their own sectarian circles. Just what will in the near future come of this no one can venture to say definitely.

The Wrong Way.

I note with interest the reports at hand of the splendid reception given to the Archbishop of Canterbury. That is like America. Its hospitality is without bounds. But I can understand the feelings expressed to me by an American gentleman. I will quote his words: "My American compatriots in general have never learned the evils of Erastianism. They do not know what it is for a country to be under the sway of a vast and potent state church like our Anglican establishment of religion. Americans may be dazzled by the glamor of a venerable, wealthy, aristocratic system like the church of England. But they may easily overrate the supposed merits of such a church, and may also easily underrate the curse that evermore attaches to the carnal alliance. I am sorry that the Americans took so much notice of the Archbishop, seeing that he is the determined leader and head of a system which is the bane of England, and is utterly at variance with the civil and religious liberty on which the great republic is founded. I am also afraid," continued my American friend, "that many of the young American men and women will be set hankering after the advantages supposed to attach to a priesthood of a proud, ascendant church." What I would at this point say, without commenting on these expressions, is that the present primate of all England is not a man of very great weight here. He does not count for much in influence even in his own communion. Dr. Randall Davidson is looked on as a politic courtier. He is not a great theologian or a popular preacher. He is a foremost foe of the Nonconformists and the Puritans who are at this crisis fighting for liberty of conscience as Passive Resisters. He is, to state the plain fact, as a Christian ought frankly to speak in the interests of truth, not a representative of the forces of progress, but of those of reaction. He is no friend to the principles of civil and religious liberty, and therefore his career is not likely to be characterized by any forward

(*Continued on page 1649.*)

As Seen from the Dome

By F. D. Power

Christmas is the children's festival. The story of the Christ Child brings the whole world to the thought of childhood. Old people sit around the cheerful hearth or the festive board and talk of the Christmas of long ago when they were children. It is very much the same from year to year, but naturally the men and women who have passed the half century mark are disposed to think the old time observance of the season was better than the newfangled twentieth century way.

One thing, it was simpler. It was celebrated with just as much vim, but the methods were more primitive. There was not the rage for gift-making which has become a burden in our time. Usually the gifts were confined to the home circle and they were very simple and inexpensive. The children had few toys, but were quite as happy as the boys and girls of today. It was easy to impress the legend of Santa Claus with his pack, sleigh, and team on the minds of the little folks then, for there were the old-time weather with the old woman "picking her geese," and the capacious fireplace with its broad wooden mantel beside which the stockings could be hung. It is hard to produce the illusion with Latrobe stoves and base-burners and gas and steam heaters. So rarely do we have the snow now, and the big fireplace and mantelpiece, that it takes some ingenuity to make the youngster believe old Santa really exists.

Noises were about the same. Improved methods of din-making hardly excel the noise of old. Not only the boys in the old days were in the business, but the old fellows took a hand in it with guns, pistols, and firecrackers. It was more noisy than the glorious Fourth. From morning till night the explosions greeted the ear, and during the whole of Christmas week, in the country at least, gunning and target shooting and various ways of awaking the echoes were indulged in by young and old alike. The most enjoyable Christmas times for the rustic were those when a copious fall of snow gave him a good chance at the rabbits and birds, the deer and wild turkeys, and the crack of the fowling piece was heard in the land.

Busy enough were the women in the old days preparing for the holidays. Pies were baked by the dozens and cookies by the hundreds, and apple puffs and jellies and fruit cakes and plum puddings crowned the shelves in the pantry. It was a great time for feasting. Hog-killing time was over, and spare ribs and chine and souse and sausage were plentiful, and the toothsome turkey and the old ham were on every table. Then there were things to drink as well as things to eat. The eggnog was offered to all visitors—two cups warranted to throw any man. Whiskey, brandy, gin, milk, eggs, and spices were the ingredients, and it was served hot. Mince pies too, in those times, were not lacking in strength, and even jellies were more or less intoxicating. It is well that some decided changes have come in this sort of Christmas cheer.

With all the feasting at the old-time Christmas, however, it is doubtful if the children were pampered as they are to-day. The stockings held about all the average youngster got in the way of toys and candies. The stockings were not so large as now, it seemed, and a small supply of nuts and raisins, an apple and an orange, a levy or fip or cartwheel cent in the toe, a wooden dog or lamb, or a stiff-kneed, paper-headed doll, or package of firecrackers at the top, and a few chocolate drops or sticks of peppermint in the middle, completed the outfit. But the children were pleased beyond measure, and looked forward all the year to Christmas as the gladdest of seasons, and just before its coming were "as good as they could be." The girl was quite content with the new doll and the boy with the firecrackers. Very fortunate ones among the girls found themselves possessed of dolls that could open and shut their eyes, and greatly envied youngsters of the small boy variety got a few "ring-tailed roarers," "spit devils," and "double-headed Dutchmen" in the way of pyrotechnics, but the average youth counted himself well fixed with a single package of firecrackers. Morning after Christmas dawned and saw only the remains of the firecrackers, powder marks on hands and faces, the remnant of the turkey served in hash for which no one hankered, and the horse of Esculapius standing at the gate.

One thing that never changes, and that forever makes Christmas is the child life and child joy. Forever and ever, in the incarnation, God brings us face to face with the glory of childhood. The wisest of the world are here bending before the Child. In wonder and adoration the men of age and experience stand about the cradle. A star leads the sages to the Child to teach that a child may lead sages to the stars. Is it not always so? "Heaven lies round about us in our infancy." The child believes. The man dissects, speculates, wanders, stumbles, falls again and again, but, if led by the star, after a time begins to see again clearly and know God. Back comes the childlike spirit in the religion of advanced years.

Let us cultivate the society of the children. Let us be thankful for the child in the home, for the Child in the manger. It is not true that the habit of making presents is derived from an old heathen usage practiced among northern nations at the feast of the birth of Sol on Dec. 25, whence we have the word Yule, that is, the wheel or revolution of the sun. About the birth of Christ we have this lesson taught in many ways. "God so loved the world that he *gave* his Son." "Unto us a Child is born and unto us a Son is *given*." "Thanks be unto God for his unspeakable *gift*." "Behold I bring you good tidings of great joy"—the gift of good news unto all people. So wise men come bringing "gifts" to the young child, gold, frankincense, and myrrh. Our whole system of gift-making grows out of the highest thought associated with the birth of Jesus as a gift to the world. This custom may be abused, but let us bestow our gifts, with no pretense, or waste, or hypocrisy, or perfunctory spirit, but gifts simple, useful, fitting as evidences of affection, friendship, and good will, and above all let us remember the little ones and the needy ones. The old-time Christmas had this spirit; the new can not do better. May this be yours to-day, so shall it in the best sense be a merry one.

The Meaning of Christmas

By William W. Sniff.

CHRISTMAS is the greatest holiday of the year for young and old. It means the quickening of Love, the revival of Hope, the birth of Joy, the visitation of Peace. It has an increasing meaning for nations as century by century they cease their warfare at the music of the Angel's song of "Peace on Earth." It has a meaning for homes whose hearthstones are lighted by the radiant presence and made happy by the benign influence of Him over whose manger-cradle a shining star kept sacred vigil. It has a meaning for the individual whose heart has received the Divine message of "Good Will to Men," and has therefore no room for malice or unkindness. It has a meaning for the rich who have learned from God's gift of the Christ that "it is more blessed to give than to receive." It has a meaning for the poor whose humble dwellings have even more often sheltered the Christ-child than the mansions of the wealthy.

The gifts we give are the expressions of this meaning. What we give may make little difference. To whom we give signifies much more. How we give is most important of all. The costly gift without love is poor indeed. The gift of little value is made precious when it is prompted by a kind heart. To give to those we hold the nearest is beautiful and full of joy. To give to those who can not give in return is best and most Christlike of all. There are some things we can all give—the hearty wish, the kindly smile, the cheery word. But whatever the gift, it seems good, because it shows that the giver's heart is warm toward you.

Christian Hospitality and Guesthood

By C. M. Sharpe

Hospitality is in certain sections of our land becoming a lost art, not so much in the south as in the north; not so much in Missouri as in certain neighboring states, nor so much in the country as in the town. But everywhere the tendency is away from the old time-honored spirit of generous hospitality characteristic of the more primitive days. There are explanations for this, but explanations are not always reasons. The scriptures, both Jewish and Christian, enforce repeatedly the duty of entertaining, not indeed our friends and acquaintances, but the stranger, even the undeserving. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." We have somewhat reversed this as follows: "Be very careful not to entertain strangers, for some have entertained rogues and villains unawares." Universal suspicion has largely displaced universal trust.

There are two ways of regarding our homes. We may think of them as our places of retirement, of recuperation and self-ministry, and write over their portals, "Strictly Private." Or we may regard them also as a means of social service, as fulcrums of power in the lifting of life to higher levels. They may be fountains sending forth purifiying, refreshing streams of moral and spiritual influence. In this idea the motto over the entrance will be, "Welcome to All." These two views are not, however, mutually exclusive. They are supplementary. Certainly our homes are ours in a sense that they cannot belong to others. There is a "holy of holies" into which none save our own flesh and blood can be admitted. They are our bases of physical, of moral, yes, even of spiritual supply. Home is our center of gravity. 'Tis there our anchor must be fixed if we are not to drift upon the wildly tossing sea of life and be engulfed at last. But of our homes it is true as of everything else, if we use them selfishly we will impair their value. We should regard them as havens into which the storm driven barques of other lives may put for repair, or till the fierceness of the tempest be overpast.

Hospitality is not without its compensations. The Shunammite, when she constrained the prophet to eat bread in her house, and when she went to so much generous care for his comfort and convenience, was not dreaming of any return. Her hospitality was the expression of her generous, unselfish nature, fed as it was by her genuine piety. Nevertheless the return could but come. 'Tis a law of nature as well as a promise of God, that "bread cast upon the waters shall return after many days." "Give and it shall be given unto you, good measure, pressed down, shaken together and running o'er."

I make a plea that in the organization of our homes we make definite provision for the guest; that we regard the element of hospitality as absolutely necessary to our religious character. I know that manifold objections will arise in your minds. The ladies will say, "Yes, it's all very easy for you men to talk about the duty of hospitality when the burden of it rests wholly upon us, and you get the greater part of whatever benefit may accrue." There is some justice in this, albeit there is another side. I suppose the ladies cannot escape the chief care and responsibility of the home, and that every added burden increases their load. It is also true that bills multiply proportionately, and money to pay them does not come into the husband's pocket by accident. Nothing can be done without effort and sacrifice; and we take this for granted in everything that we consider worth doing at all.

But I believe most women make hospitality unnecessarily burdensome—burdensome to themselves and correspondingly burdensome to their guests. Regarding hospitality as a tribulation, they assume an attitude like that of the old colored woman who was excessively vehement in the expression of her grief upon a certain occasion of trouble. A friend made unavailing efforts to console her, but she refused to be comforted. "What foh you say, don't cry, auntie; 'cause I goan to cry good and plenty. When de good Lawd sends tribulation he 'specs foh us to tribulate." So our women folks, many of them, when the calamity of company comes—they propose to *calamitate*. They proceed to all sorts of excesses. They cook everything in sight. They bring forth all their possessions of fine linen, of silver and china. The family arrangements are all disorganized in order that the guest may have the best of everything—accommodations to which very likely he has not been accustomed, and which will probably interfere with his comfort. Now all this trouble comes about through lack of proper provision for hospitality and through a distorted notion of what hospitality demands.

In general the regular custom of the home should not be departed from either for better or for worse. Such departure is the cause invariably for inappropriate and embarrassing remarks upon the part of the junior members.

The objects of hospitality should be to make the guest feel "at home" and to supply his needs—make him comfortable. All this fuss and feathers—this fret and stew—so far from making him feel at home sets him thinking in his mind,

"I'm a pilgrim and I'm a stranger,
I can tarry, I can tarry but a night."

It has been my lot to claim hospitality very often in my journeyings, through a ministry of some fifteen years. As I now look back I can recall that not in the homes of greatest luxury, not where the table was most heavily laden, was I most at home. But it has been for the most part where the provision was simplest and the hospitality least labored. And I am bound to say that in certain "great houses" I have received the most delightful, natural and simple entertainment. These ladies had evidently studied "Hospitality as a Fine Art." No art is more worth studying.

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The Evolution of Unsectarianism.

(*Continued from page 1647*)

policy for the real welfare of the whole nation. Great battles have yet to be fought for Christ and righteousness, and nearly every English prelate will, I fear, be on the wrong side, in each case.

After this candid statement, for which I have no apology to offer, I may at the same time gladly pay my tribute to the Archbishop as a humane and urbane and polished representative of the patrician class. Being only a plain plebeian myself yet I see much to admire in that class. Many of its "smart set" leaders of fashion are giving time and strength to works of philanthropy, and on these the Archbishop does not fail to smile in genuine sympathy. And, lastly, he has, we trust, come home from America with larger views and with purposes to act on them. If he would now do so he could wonderfully change an evil situation. He could administer to the Tory government a timely rebuke for its doubly malign policy in respect to sectarian education and the drink traffic. Will he miss his magnificent opportunity? I fear that he will, because I have lost confidence in men of his order and his temperament. He sees conscientious men now being daily flung into prison, and he looks on with the same placid smile. After all, what is such a primacy but a milder edition of that of Archbishop Laud? I believe that this present struggle will be overruled by God for the advancement of the unsectarian spirit. Good will once more come out of evil. It is very pleasant to see an Archbishop feted as a visitor, and it would also be most mightily pleasant to see him mend certain of his ways, after lessons in a free country where an Episcopal church can live without everlastingly calling out for the state to stroke it on the back and to pamper it with big plums of patronage.

London, England.

Our Budget

—A "Merry Christmas" to all the CHRISTIAN-EVANGELIST family throughout the world!

—Our Holiday Number came earlier in the month, but in this number we print much that is pertinent to the Christmas season.

—We have one more issue of the CHRISTIAN-EVANGELIST in 1904 and then we enter on our forty-second volume with the new year.

—We welcome the new readers that are daily coming into our circle, and we hope the paper will find a kind, cordial welcome also in their homes. The CHRISTIAN-EVANGELIST is a modest paper, and does not like to go into homes uninvited, but it does enjoy being invited, and finding a warm welcome at its weekly visits.

—The church that is doing nothing toward increasing its membership, and building itself up in love, ought to have a lonesome feeling, as the activity among the churches everywhere seems well-nigh universal. Better join in the forward movement and have the joy of keeping step with the advancing columns.

—H. R. Murphy has resigned at Holden, Mo., and is open for other work.

—E. C. Browning has ordained, at Van Buren, Ark., Gilliam C. Yoes to the minisrry.

—James N. Crutcher has accepted a call to the church at Chillicothe, Mo., and has begun his work there.

The ladies' aid at Roswell, N. M., has presented the church with a beautiful and much appreciated individual communion service.

—"THE CHRISTIAN-EVANGELIST is a growing power. May its prosperity go from more to more. N. J. AYLSWORTH."

Auburn, N. Y.

—Four young women and one young man from the church at Thayer, Kansas, have signified their willingness to go to the foreign field, if the way be opened.

—We regret to hear that Brother and Sister G. L. Williams, faithful workers in the Union avenue Christian church, St. Louis, have just lost their beloved and only child.

—Frank Thompson, pastor of the First church, Evansville, Ind., writes glowingly of Allen T. Shaw and the popular lecture which he has just delivered at Bethany church.

—Lots for the new church at Shawnee, O. T., have been secured, but the date of building has not been determined. The work is very promising under Bro. Granville Snell's direction.

—Last week the Foreign Society received over a thousand dollars in cash and several hundred dollars in pledges for the female Christian college in Tokio, Japan. This enterprise requires $20,000.

—The Foreign Society received a gift of $5,000 on the annuity plan last week. Also one for $750 and one for $100. The society is hoping to receive $50,000 on this plan during the missionary year.

—Judge Erwin, from Porto Rico, was present at a recent meeting of the C. W. B. M. at Vermont avenue church, Washington, and spoke from observation of the good work of the orphanage at Bayamon.

—Referring to our C. W. B. M. number, Sister Helen E. Moses writes: "It was a fine number. I thank you truly for your great kindness to our work. Not for that only, but for the hopeful outlook you ever hold before us in the CHRISTIAN-EVANGELIST, the note of faith in God and your brethren that helps us all to be brave and true." A commendation from such a source offsets a large amount of criticism from other directions.

Bad grocer confesses his badness by selling bad lamp-chimneys.

MACBETH.

You need to know how to manage your lamps to have comfort with them at small cost. Better read my Index; I send it free.

MACBETH, Pittsburgh.

—The church at Sharon Springs, Kan., has been repaired, remodeled and refurnished. Evangelist F. F. Hyatt and wife, assisted by T. A. West, were the dedicators. The necessary money to defray the cost was quickly raised.

—One of the best meetings where the pastor has done the preaching has just been concluded at Hoopeston, Ill. Bro. L. I. Mercer was assisted by Brother and Sister Kendall, musicians. We shall print the local paper's report of the meeting.

—B. L. Allen, of Indianapolis, who has edited the Indiana department of the Christian Companion for the past six years, has accepted a position in the American university at Harriman, Tenn., and will enter upon his new duties January 1.

—J. F. Callahan hopes to recuperate at Point Clear, Ala., "from the latent state of the vital energies" due to the work and wear af 1904, in the lake climate so that he may be able to answer calls to Alabama pulpits before the old year passes away.

—At the close of a successful meeting at Ottumwa, Iowa, W. J. Lockhart accepted a call to locate as pastor for a series of years. A movement was inaugurated for the erection of a new church building and sufficient funds have been promised to insure this.

—R. H. Newton has resigned the work at Chester, England, on account of poor health. After a visit to Palestine he expects to return to America about March, and will be open for a pastorate here. He may be addressed until that time at 43 Bouverie St., Chester, England.

—We have a good report of the church and pastor at Santa Paula, Cal. A year ago there was a divided congregation with two separate houses and a church debt. The congregations have been united and nearly $1,000 paid on the debt. Bro. C. R. Moore had other calls, but stayed by this work.

—The contract for enlarging our house of worship at South Joplin, Mo., has been let. This will add 200 sittings. Brother Baker writes that the prospects for a good meeting with Brother Moore, beginning January 25, are fine. There are additions at almost every service—22 since Sept. 1.

—S. B. Culp, of London, Ontario, has begun his ministry for the church at Delhart, Texas. The Second church is just completing a house of worship. The churches of Clayton, New Mexico, Channing and Stratford, Texas, co-operate with Delhart. Brother Culp writes that there is a great field for evangelistic work in that district, and the churches are already planning for a winter's campaign.

—The National Benevolent Association has just issued Mrs. Martha J. Little, one of the most faithful Disciples in the state of Kansas, its 79th annuity bond for $500. Those who would emulate this good woman's example, may address Geo. L. Snively, 903 Aubert Ave., St. Louis, for information.

—S. J. Carter has been compelled on account of ill health to resign at Manhattan, Kan. He and his wife have already returned to their home in Council Bluffs, Ia., and take with them the best wishes of the church and the community for which they have been working during the past two years. Brother Carter will travel until he is stronger.

—Our "Empire State Letter" tells of a number of churches that are giving tithing a month's trial. We hear, also, of other churches that are making the experiment. For instance, the Jefferson street church, Buffalo. The plan adopted is to ask the members to join in a trial month of tithing during January Leading up to this, there are to be one or two sermons, tracts will be handed out, and during the holiday week three meetings with good speakers are to be held.

—In a letter to the editor from H. C. Hamilton, Girard, Ill., speaking of the church in that place, he says: "The church here is prospering, but the grand old guard which you knew have nearly all been mustered out." This process is going on in many another church, and must go on, for it is the divine order of progress. Every church, therefore, that expects to maintain its hold on the community, must be continually training the young so that they shall be able to take the place of the old guard as they pass on.

—The next story by J. Breckenridge Ellis in our family circle department will be entitled "A Week with the Woodneys." Let all the members of "The Advance Society" get others to join them in their good work and follow together this interesting new story. *Now* is the time to get new readers to start with the new volume, January 5. We hope to make our home department the most interesting and inspiring to be found in any paper. We are looking for the very best articles and stories, and shall always be glad to hear from its readers about what they like best.

—Our first issue in the new year will be a special evangelistic number. We have already a great deal of interesting matter prepared for it. We are aiming to make it helpful to every pastor, evangelist and church member. There are great plans abroad. The business outlook of the commercial world is said to be a very cheerful one. The church must be optimistic, but if it realizes the necessity of a perennial revival it will seek to ascertain the best methods for accomplishing the greatest results. We believe our first issue in January will be of great value in the work. If evangelists and pastors anticipating meetings would like extra copies of this number of the CHRISTIAN-EVANGELIST, will they let us hear from them at once?

—We are accumulating a number of exceedingly good things for our paper during the coming months. We print this week the first installment of a historical sketch by Dr. Geo. H. Ball, on the "Origin of the Free Baptists." Our readers will be specially interested in these articles in view of the proposed union between that body and the Disciples of Christ. We have also a series of articles on "Letters From a Retired Minister," in which he gives sage advice to his nephew and namesake, who is beginning the work of the ministry, and who asks his uncle's advice, which will begin soon. These are only samples of special articles on timely topics which will be treated in our paper during the incoming year. Our first issue in January will be an Evangelistic Number, in which we shall hear from a number of the brethren on that living subject.

—Bro. Grant W. Speer, pastor of the church at Hicksville, O., preached, on December 4, his tenth anniversary sermon as pastor of that church. The church was founded in 1875 by L. L. Carpenter. The church has had 11 pastors since that time, some of them serving only a short time. Brother Speer has been with them 10 years, and has received into the membership during that time 429 members. The present membership is 372. We have seldom seen the benefits of a long pastorate stated more truly and tersely than in the following extract from his sermon:

We have all learned that there is power in a long pastorate. Great blessing comes to both church and pastor. The minister can plan his work for the long future. He can set his stakes for results that may not be realized for a whole decade. There is no part of his work that does not take on stability and permanency. The church escapes the demoralization and loss incident to every change. It goes forward in a steady and constant career of prosperity. It is cured of fickleness, the bane of half the churches in the land. The long pastorate tends also to make the pastor a man of resource and power. He simply is compelled to be studious and a growing man. He must be on the lookout for improved methods of church work. In the measure that he finds himself grow in power will his work also grow.

We congratulate both the church and the pastor upon the happy relation they have sustained through a whole decade, and trust it may continue through many happy and prosperous years in the future.

—We have received from Clark Braden a copy of "a contract for a written discussion between Clark Braden and M. C. Kurfees." The contract provides for a discussion between those brethren "nicknamed Antis," who object to missionary societies, the use of instrumental music in worship, etc., and those "nicknamed Progressives," who use such expedients. The proposition which Clark Braden proposed to affirm declares that those things to which the "Antis" object "are outside of what the New Testament teaches as matters of religious faith, religious worship, religious practice or duty, for which alone New Testament authority should be demanded." The proposition which M. C. Kurfees was to affirm is that these things to which they object in the "Progressives," "are in the class of things that the New Testament teaches as matters of religious faith, religious practice, religious worship or duty, for which New Testament authority should be demanded," and, therefore, should be excluded. These propositions, accompanied by certain rules for the debate, were submitted by Mr. Braden to Mr. Kurfees, but the latter has made no reply. This Brother Braden naturally interprets as a backdown on the part of the "Anti" brethren. We have little confidence in religious debates as a means of promoting unity and harmony between brethren, but if there is to be any discussion of this subject, the propositions which we have abbreviated, and the rules suggested by Clark Braden, seem to us to be fair and equitable. It is very difficult, however, to confine those who are on the contrary part, to clear, definite propositions; they seem to prefer a different kind of warfare.

—The Union Avenue Christian Church gave a housewarming and social in their new building on Tuesday evening of last week which was one of the most pleasant and successful occasions of the kind we have ever known in this city. The parlors of the new building were crowded with members of the church, their friends, and representatives from our other churches in the city. After an hour of much enjoyable social intercourse, in which many met for the first time the pastor, Dr. J. M. Philputt, and his wife, the people were invited upstairs to the auditorium to enjoy a program consisting of music and of brief addresses by visiting pastors and others. Brother Philputt

Will our readers please take notice that the St. Louis banks charge us fifteen cents on every private cheque they handle for us. We cannot publish a paper like the CHRISTIAN-EVANGELIST for $1.50 when we have to pay the banks fifteeen cents of that amount. Kindly send us not local cheques, but drafts on St. Louis or P. O. money orders when paying subscriptions or for supplies ordered.

extended a hearty welcome to all present and introduced, in turn, Bro. F. N Calvin, pastor of the Compton Heights church; W. H. McClain, who in the absence of Brother Brandt, represented the First church; Bro. G. E. Ireland, pastor of the Carondelet church; Bro. G. A. Hoffmann of the Maplewood church, and Bro. F. A Mayhall pastor of the Hamilton Avenue church, who made brief addresses extending their hearty congratulations to the church on getting into its new building, which they complimented very highly for the good taste displayed in its planning and equipment, and especially in its adaptation to Christian work. Rev. Mr. Goodson of the Cumberland Presbyterian church, dropping in, made a brief but happy speech, complimenting the church building as the best he had ever seen, the pastor, Brother Philputt, and the Christian church as a body into which he regretted he had not been born! The speaking, which was closed by a brief word from the editor of the CHRISTIAN-EVANGELIST, was interspersed with most excellent music, both vocal and instrumental, which the audience greatly enjoyed. Following this the audience retired to the parlors below where ice cream, cake and coffee were served, and the social enjoyment continued until a late hour. The occasion was a pronounced success in every way, and reflects in a measure the splendid impetus with which this union church is entering upon its work. Additions are constant and the spirit of unity, liberality, and aggressiveness is manifested in its offerings, its large audiences, and its plans for future work.

—The Central Board, consisting of the officers of the various Christian churches of St. Louis, held its quarterly meeting at the old Central building on last Thursday evening, Bro. W. D. Pittman in the chair, and Palmer W. Clarkson as secretary. After hearing encouraging reports from all the churches of the city, only three of which were not represented, and the final report from the chairman of the local committee of the convention, the matter of the Business Men's Association came up, and it was resolved to widen the basis of the Central Board so as to consist of the members of the local Business Men's Leagues in each of the churches. A committee was appointed to arrange the constitution and by-laws accordingly, and the meeting adjourned to meet at the Union avenue Christian church, January 6, in connection with our city missionary rally, at which time the new organization will be effected and officers elected. In the meantime, the churches are requested to form their local leagues of the Christian business men in their congregations, so that they may be represented at the forthcoming meeting for the organization of our Business Men's local union. Bro. W. D. Pittman, who is the corresponding secretary of the new movement among our Christian business men, is to open up an office in the Carleton building of this city soon, and will devote himself largely to promoting this work among the business men of the church. Bro. J. H. Allen, St. Louis, is the president of this national association, A. R. Teachout, Cleveland, vice-president, Sydney H. Thomson, St. Louis, treasurer, Chas. B. Sala, Minerva, O., secretary, and W. Daviess Pittman,

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

What To Do,

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills ever ywish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the CHRISTIAN-EVANGELIST. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

of St. Louis, corresponding secretary, as stated above. We shall have more to say of this Business Men's Association of the Christian church soon, and we expect great things from it.

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That Christian Church Pavilion.

Thanks and honor to the brain and heart that first thought of it and projected the enterprise. It was "worth millions" to us and has given us great prestige. It was a great plan splendidly executed. How is it that our people are slow to show their appreciation of it?

In the last CHRISTIAN-EVANGELIST the chairman of the committee makes his report showing that there is still a deficit of $211.86 unprovided for, says it is his last appeal and asks, "Are the brethren willing to leave this remaining indebtedness for the St. Louis brethren to pay?"

No, we are not. Since so many do not help at all I propose that about 200 of us who have already helped, help again. I send mine in with this proposition. Come on, brethren.

E. L. FRAZIER.

Referring to the above it is proper to state that at the meeting of the central board, composed of the officers of the various Christian churches of the city, on Thursday evening of last week, W. H. McClain, chairman of the general committee for the national convention, submitted his final report, showing all bills paid and about $225 on hand, besides some uncollected debts which would swell the amount to about $260. He recommended that a sufficient amount of this be appropriated to pay off the indebtedness on the building and that the committee be requested to turn the building over to the city mission committee to be removed to Webster Groves, or some other suburban location, and made a mission chapel. This recommendation was unanimously endorsed. Thus the churches of St. Louis have paid the remaining indebtedness, and as the amount they appropriated is more than we

could sell the building for as it stood, the committee having the pavilion in charge will gladly turn it over to the mission committee, to be used for the purpose stated. It will no doubt be gratifying to the hundred thousand people who visited this building during the World's Fair, and especially to those who have contributed of their means to pay for it, to learn that it is not to be destroyed, but to be preserved and used as a church building.

This action was accompanied with an agreement that any money coming in for the pavilion would be turned over to the city mission committee to be used in removing the building and in establishing the mission. So if any others should feel disposed to heed Brother Frazier's appeal and follow his example, the amounts so contributed will be turned over to the city mission committee of St. Louis, to recoup the churches of the city for what they have advanced to extinguish this debt. There are at least some pledges unpaid that ought to be settled, but that is left to the individual consciences of those making them.

Brother Frazier has not overestimated the value to our cause of this enterprise. We feel abundantly repaid for all the time, labor and money it has cost us. Those who have helped in the good work have our thanks. Finis.

J. H. GARRISON,
Chairman of the Committee.

A Union Meeting with the Free Baptists.

The first real effort to carry out the proposed union between the Free Baptists and the Christian church was made at Anna, Ill., where the Meads brothers held a successful meeting for the Christian church. The Meads brothers are one of the strongest Free Baptist teams in the field. Their work in Anna was in every way a success. Their audiences were the largest seen in Anna for years. The preaching while not doctrinal, was of a high order. A regular invitation was extended each evening. The confessions were taken by the regular minister. There were 14 confessions, but that does not tell the story. The church is the weakest in the city. It has had a hard struggle. Three times it has gone out of business. When the writer came here a little over a year ago, it had just been reorganized and then grievously harmed by a wolf in sheep's clothing. Through the help of the Church Extension Board we have just succeeded in purchasing the Congregational church. It is a modern, up-to-date building. It is dawning on the people that we are here to stay. Under these conditions the meeting was a great success. It did much toward giving our people a good rating in the city. The meeting closed at the end of two weeks. It ought to have continued, but other dates prevented. H. J. REYNOLDS, minister.

A Word of Warning.

On or about July 1, 1904, Albert R. Adams, pastor of the church of Christ at Fairfield, Iowa, was charged with falsehood and gross immorality, the particulars of which we deem it unnecessary to here mention.

The case was referred to the undersigned committee with the mutual agreement that their decision should be final. After a careful investigation of the case, the committee found the said Albert R. Adams guilty as charged and recommended his permanent retirement from the ministry.

MR. Adams was excluded from the Fairfield church, Sept. 18, 1904, and we, the committee, hereby warn the churches against him.

F. L. MOFFETT, Chairman,
D. A. WICKIZER, Secretary,
B. S. DENNY.

The Very Best Commentary.

No Sunday-school teacher who appreciates the importance of his work will be satisfied to appear before his class without the most thorough preparation of the lesson. For this purpose it is needful for him to choose among the many helps that are available, to secure the one or more that will best meet his needs. If he has time for the careful use of but one such help, he can not do better than select the one published by the Christian Publishing Company, the Christian Lesson Commentary for 1905. Within the compass of one volume of handy size, it has gathered so many helpful comments and illustrations on the lessons for the year, that the teacher who masters its contents will find himself prepared to instruct his class, whatever be its grade. I know of no better work of the kind than this, and my only wonder is how Brother Dowling can keep up the kind of work he is doing year after year, in these most excellent volumes. Mechanically the Commentary is a credit to its publishers. Every Sunday-school would do well to supply its teachers with this work.

Kansas City, Mo. W. F. RICHARDSON.

The Christian Lesson Commentary for 1905, by W. W. Dowling, comes to our study fresh, complete, beautiful. For several years it has been a familiar friend in our home. The 1905 edition is, to my mind, the best of all that have gone before. Arrangement, analysis, maps, illustrations are all that could be desired. An invaluable help to any teacher.

SAMUEL B. MOORE,
Pastor Hammett Place Christian Church.
St. Louis.

Church Extension Receipts.

The Church Extension receipts for November, 1904, show a gain of $288.36 from churches and $201.33 from individuals, a total gain of $489.69. The total receipts for November were $2,637.81.

Early in December the board received an annuity of $100 from a friend in California, and a special gift of $250 from James Hutchison, of Chillicothe, Mo.

On November 1, there was over $433,000 in the Church Extension fund. Unless some large gifts are forthcoming shortly, we will not reach the $450,000 by the close of 1904. Remit to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

A Message to the Sunday-Schools.

It has been suggested that all schools not having observed boys' and girls' rally day for America take an offering for the great cause of home missions at their Christmas entertainment.

Will you not, in the joy of your Christmas festivities, give a thought to the missionaries of the cross in our home land? Make it a part of your program to take an offering for American missions, remembering that 50 per cent will be returned to your own state board for mission work in your own state. Send all offerings to,

BENJ. L. SMITH.
Y. M. C. A. Bldg, Cincinnati, O.

Ministerial Exchange.

The church at York, Neb., will dispose of a 500 pound bell. G. H. Paden is clerk.

A. Sanders, late of North Side, Cincinnati, O., will be ready for a new pastorate the first of the year. He may be addressed at Millersburg, Ky.

WANTED.—A brother to open an exclusive hardware store at Smithville, Tex. City of 3,000. Also steam laundry. I want to hear from a live newspaper man who desires to buy my plant. Address, E. J. Bradley, Smithville, Texas.

H. S. Saxton and wife are open to meetings after Jan. 28. Address until Dec. 26, Troy, Ill.

I. H. Durfee, Painesville, O., will correspond with churches wanting meetings after the holidays.

H. B. Easterling, Illiopolis, Ill., would like to hold non-sensational revival meetings after Jan. 1.

Marceline, Mo., wants a preacher for full time, not one-fourth as announced in these columns. Salary $600 or $700. I. J. Buster is clerk.

Charles McVay, singing evangelist, has some time for spring and summer engagements; address Benkelman, Nebraska.

W. N. Porter, 2115 Bellefontaine St., Kansas City, Mo., can hold meetings for poor congregations, or will help for free-will offering where there is no organization, if a place, singer and entertainment be provided.

WANTED.—A first-class teacher of voice who is a consecrated Christian. Address Ernest J. Bradley, Smithville, Texas.

Changes.

Edwin Priest, St. Marys, to Carthage, S. D.
W. E. Stanley, Hopkins, to Amsterdam, Mo.
C. W. Jopson, Los Gatos, to 503½ S. Sutter St., Stockton, Cal.
E. R. Bryan, Proctor, to Hasse, Texas.
E. L. Allen, Duquesne, Pa., to Friendsville, Md.
A. J. Carrick, Doniphan, Mo., to Harriman, Tenn.
Walter S. Hayden, Jr., Chadron, Neb., to 152 E. Market St., Indianapolis.
H. C. Littleton, Shenandoah, to Fairfield, Ia.
F. M. Cummings, Sedan, to Anthony, Kan.
Chas. E. Underwood, Marion, to Summitville, Ind.
A. Sanders, Cincinnati, O., to Millersburg, Ky.
J. P. Adcock, Sheldon, to Pilot Point, Mo.
F. Ellsworth Day, Truman, Minn., to Knoxville, Ia.
B. L. Allen, 388 Downey Ave., Indianapolis, Ind., to Harriman, Tenn.
H. L. Robinson, Shoun's Cross Roads, to Crandall, Tenn.
S. J. Vance, Rogers, Ark., to Eldon, Mo.
Jas. E. Stebbins, Centerville, Ind., to Marion, Ill.
R. M. Bailey, Martelle, Ia., to Rifle, Col.
S. J. White, Millersburg, O., to Trenton, Mo.
Ellis B. Harris, Moscow, to Boise, Idaho.
Thomas J. Easterwood, Hobart, O. T., to Oenaville, Tex., Route 1.

A Christmas Present

52 times a year

That may bring a message which your friend may need.

$1.50 a year will send to any address in the United States

The Christian-Evangelist.

NEWS FROM MANY FIELDS

Empire State Letter.

The meetings at Buffalo have already been reported in the CHRISTIAN-EVANGELIST. It looks as though a new church might result from the work at the Wasson street mission.

Troy and Upper Troy are planning an evangelistic campaign during January and February with Evangelist Brooks, of Indiana. S. B. Braden, of Pennsylvania, has recently accepted the work at Cato, N. Y.

I recently held a meeting in Gloversville, N. Y. There were 15 confessions. C. T. Fredenburg is pastor of this promising mission church, and is doing a good work. Benedict, near Gloversville, has recently called W. J. Wheeler, of Lemoyne, Pa., as pastor.

I am at present in a meeting with W. G. Oram at the new Third church, Flatbush, Brooklyn. They have just completed a fine $6,000 chapel, and the work is promising. This is a conservative field, being one of the finest new residence portions of Greater New York. A good work established here will mean great things for the cause. We have had a good hearing, and last night saw our first results in two confessions. Brother Oram, the pastor, is doing a good work that will count. This new mission is under the joint support of the American Christian Missionary Society, the Disciples' union of Greater New York, and the New York Christian missionary society. The Church Extension Society has granted them a loan of $3,000 on this fine property. Two of the best evangelistic singers in the city have been aiding us each night. One is a Methodist and the other a Presbyterian.

The First church, Elmira, is progressing rapidly with its new building. They expect to occupy the basement in March. The Christian Endeavor socieites of the state have taken this church as their living link in state work, raising the $600 appropriation themselves. Bro. C. C. Crawford's long work there has been indeed a labor of love. The promise of the future is bright.

The new building at East Aurora, where L. S. Cost is pastor, is nearing completion. The structure is of cement blocks and very neat. East Aurora is the location of one of the old people's homes of the Benevolent Association.

A deep interest in tithing is being manifested in the New York churches. Jefferson street, Buffalo, will try the unique plan of enlisting all the members possible to tithe their incomes for one month on trial. This is a splendid experiment. We predict that many of the members will be thoroughly converted to the plan at the end of the month and continue to be tithers. The Central church, North Tonawanda, has also been enlisting a large number of members in the tithing league. The First church, Elmira, was the real beginner in this movement.

We have just issued the first call of the New York building league. We expect to have 400 members by spring, which will mean $2,000 a year for buying lots and building buildings for new mission churches.

We rejoice that the national C. W. B. M. has increased their general appropriation to New York state missions generously this year. Our brotherhood is coming to realize the great need and promise of New York as a mission field. Our state C. W. B. M. is doing fine work, having one of the best records for the past year of any state in the union.

Many of the churches have not sent in their November offering for state work yet. We have gone into debt to pay our missionaries' salaries, and need the money, brethren. If you did not reach the apportionment, will you not try it again? STEPHEN J. COREY,
Secretary-evangelist.

Illinois Notes.

Peoria, the city that pays nearly one-third the whiskey revenue of the United States and whose distilling interests are greater than any other city in the world, has recently elected a Prohibitionist from its district to the state legislature. In fact, the personal morals of Peoria are not far below those of other cities, although it sends forth a stream of demoralizing influence around the world.

The church which numbered about 100 members when it lived on student preaching, and when the writer was the student, now numbers about 500 members and has supported a resident pastor ever since I resigned. It has been unusually fortunate in the selection of its ministers and in maintaintng peace and a steady growth. Three of its members are trustees of Eureka college and several of its members have been its former students. The church has strong departments in active service and maintains an excellent mission in the southern part of the city, where preaching both morning and evening is supported and where various departments of church life are kept up. Clark Marsh, of Eureka college, does the preaching for the mission and the church is ministered to and guided by the wise and scholarly pastor, G. B. Van Arsdale. Its public spirit is indicated by its offerings the past year of about $900 to missions.

Present indications point to a far more general observance of education day in the United States than ever before and especially in Illinois. I have not talked with a single preacher in our state on the subject who is not going to observe the day. Indeed it is hard to see how a preacher can be loyal to our Lord and not also be loyal to every effort to produce and enlarge a ministry to carry his gospel to the ends of the earth. The Christian college is one essential fundamental factor without which we would indeed soon be a "disappearing brotherhood." Let every church plan to make Jan. 15, 1905, a great day in Israel.

The Eureka college calendar will need to go into print soon. If you, good reader, want to be in it let me know at once.

Eureka, Ill. J. G. WAGGONER.

Indian Territory News.

The writer has just closed a short meeting at Bokchito, resulting in thirteen added, six by primary obedience. The cause in this growing little town is in good shape and good hands.

George Duffy has just closed a successful meeting at Miami, which has called Brother Duffy to preach for half time. Afton, a mission recently established under the auspices of the Indian Territory board of missions, has secured Brother Duffy for half time also.

R. E. McCorkle recently held a meeting at Henrietta under the auspices of the board, and another at Tulsa. Tulsa has extended Brother McCorkle a call for half time preaching, which he will accept, if the other half of his time can be arranged for. Bro. F. T. Groom writes us encouraging reports from Weleetka, where a very helpful meeting was recently held with home forces. He also speaks most hopefully of the work of Bro. Chas. Musselman, of Bristow, where he has recently visited. Brother Musselman graduated last June from the College of the Bible, of Lexington, Ky., and of course it is to be expected that he is a good preacher and a hustler.

E. S. Allhands has closed his work at Tishomingo, and will give his whole time the coming year to the work at Roff. The cause at Tishomingo has steadily developed under the careful and prayerful leadership of Brother Allhands.

It was our pleasant duty to spend a few hours with John A. Overstreet, pastor of the church in Durant. The Durant work is a difficult one, but one of the most important fields in the Territory. It is to be hoped that this mission will fully appreciate the efforts of its consecrated pastor and his efficient *pastoral helper*—Mrs. Overstreet. Our Haileyville mission is possibly the most flourishing just now of any in the Territory. C. N. Martin has proven to be the right man in the right place. Six months ago this mission was offering its pretty new house of worship for sale, now it can scarcely find room for either the Sunday-school or the audiences. W. F. Flower has been doing some effective work of late at Nowata. W. H. Davis, late of Oklahoma, has located at Lindsay, I. T. Brother Davis is an evangelist who only recently became identified with those who are simply Christian.

John T. Hawkins, who became the minister of the South McAlester church the first of October, has captured the hearts of this congregation. His audiences have steadily increased, and all departments of the work are taking on new life. South McAlester is one of the best cities in the Territory, and is steadily growing. Its future is assured. Hence, we are fortunate in getting an early entrance into this center of influence and in having a strong man at the helm. The preachers' meeting of the Indian Territory will convene at Haileyville, Dec. 13-15. S. R. HAWKINS, Cor. Sec.

A Wonderful Shrub.—Cures Kidney and Bladder Diseases, Rheumatism, etc.

New evidence shows that Alkavis, the new botanical product of the Kava-Kava Shrub, is indeed a true specific cure for diseases caused by Uric acid in the blood, or by disorders of the Kidneys and Urinary organs.

A remarkable case is that of **James Thomas, Esq., of the Board of Review, Bureau of Pensions, Washington, D. C.**, as told in the *New York World* of recent date. He was cured by Alkavis after many physicians had failed, and he had given up all hope of recovery.

Similar testimony of extraordinary cures of Rheumatism and Kidney and Bladder diseases of long standing, comes from many other sufferers, and 1200 hospital cures are recorded in 30 days. So far the Church Kidney Cure Company, New York, are the only importers of Alkavis, and they are so anxious to prove its value that for the sake of introduction they will send a free sample of Alkavis, prepaid by mail, to every reader of the CHRISTIAN-EVANGELIST who is a Sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Diabetes, Dropsy, Gravel, Pain in Back, difficult or too frequent passing water, or other affliction due to improper action of the Kidneys or Urinary organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis entirely free. Address Church Kidney Cure Company, No. 404 Fourth avenue, New York.

C. W. B. M. in Missouri.

As the holiday times approach, no doubt many of us will be tempted to relax somewhat in our missionary efforts. But, my dear sisters, this is the greatest missionary season of the whole year. We call every woman to constant prayer for our work in Missouri. We shall fail, if we are not supported by your prayers, my reader; none are too weak in spirit, none too strong, but what she may help wondrously by complying with this very reasonable request.

We are so glad to add the latest news of Columbia's C. W. B. M. day offering. It has now reached $53 and more to come. Isn't this splendid? Sister Lhamon writes, "Two years ago your report credited Columbia with seven Tidings, now we take forty." I asked her for her recipe, knowing that many auxiliaries would gladly increase their Tidings list, if they only knew how. Her reply is: "We have a dear, faithful Sister Bush who is the Tidings committee. She loves the Tidings, the board and the work. She just works at it all the time, at the meetings, on the street, at church, in a store or wherever she meets some one who does not take it. We all help her as we can. That is the only recipe we have." God give us more Sister Bushes, and more Sister Lhamons, too.

The following C. W. B. M. day reports are at hand: Carrollton, $25 for a life membership is taken for Mrs. Sarah B. Hill; Norbourne, $5.85; Carondelet, $1.05; Butler, $3.61; Farmington, $8.11; Kirksville, $2.31; Liberal, $3.32; Hallsville, $1.85; Richland, $2.60; Huntsville, $4.80; special offerings of $25 are sent from 6th and Prospect, Kansas City, by Mrs. R. A. Long, which goes to Mexico, and from Liberty, which is a life membership for Mrs. Martha Smith. Mrs. C. N. Stucker, of Cameron, takes an annual membership of $5, to be applied to Burgess memorial. These bring us much joy. MRS. L. G. BANTZ.

❀ ❀

The Best Month in Japan.

We came to Japan nine years ago. We have had the usual experiences of missionaries, the difficulties of language, customs and food, the disappointments of disciples failing, plans miscarrying and hopes deferred. We have also had the joys of seeing young Christians develop into trusted workers. Girls have graduated and become ministering angels to other women and children. Young men have left positions of influence to become preachers. Christians, exceedingly poor in purse, have given of their property to help famine sufferers, support the church and have even sent to the "lands beyond."

September, 1904, began our tenth year in Japan and was the best month we have ever had. I will indicate some of the things that made it a great work with us.

1. Five young men from the Sendai district decided to enter our Bible-school, in Tokyo, to study for the ministry. With one exception all have been Christians for five or six years and are well approved by the churches. All made financial sacrifices. One was a school teacher, one an official in his native county, one secretary in the state capital at Fukushima and two were helpers who go to better prepare themselves for their life work.

2. One of our girls went to Akita to work with Miss Asbury. One woman goes to Tokyo to help Miss Rioch.

3. The chapel at Akozu was dedicated. Half of the funds for this chapel was raised on the field. It is the only church building in the Sendai district. Mr. Ishikawa, president of our Bible-school, preached at the dedication and the following evening. He also preached at Sendai and Fukushima.

4. The day following the dedication the evangelist, Mr. Kawamura, was married in the new church. This was the first Christian wedding in Akozu.

5. Mr. Hasegawa, the faithful evangelist at Fukushima, who has been sick for over a year and for the past three months at his home, recovered his health and returned to his church.

6. There were 18 baptisms at the usual services. Every point in the district where evangelists are located is represented in this total, viz.: Sendai, seven; Fukushima, three; Akozu, four; and Haranomachi, four. There were nine men and nine women.

The above are some of the main reasons why September was our best month. Are they not good reasons for you to gladly support the work in Japan? The new missionary year has begun. Brethren, increase your offerings, reenforce the Japan field, and under God's leading we will cheer your hearts by glorious harvests. The grace of the Lord Jesus be with you all. M. B. MADDEN.

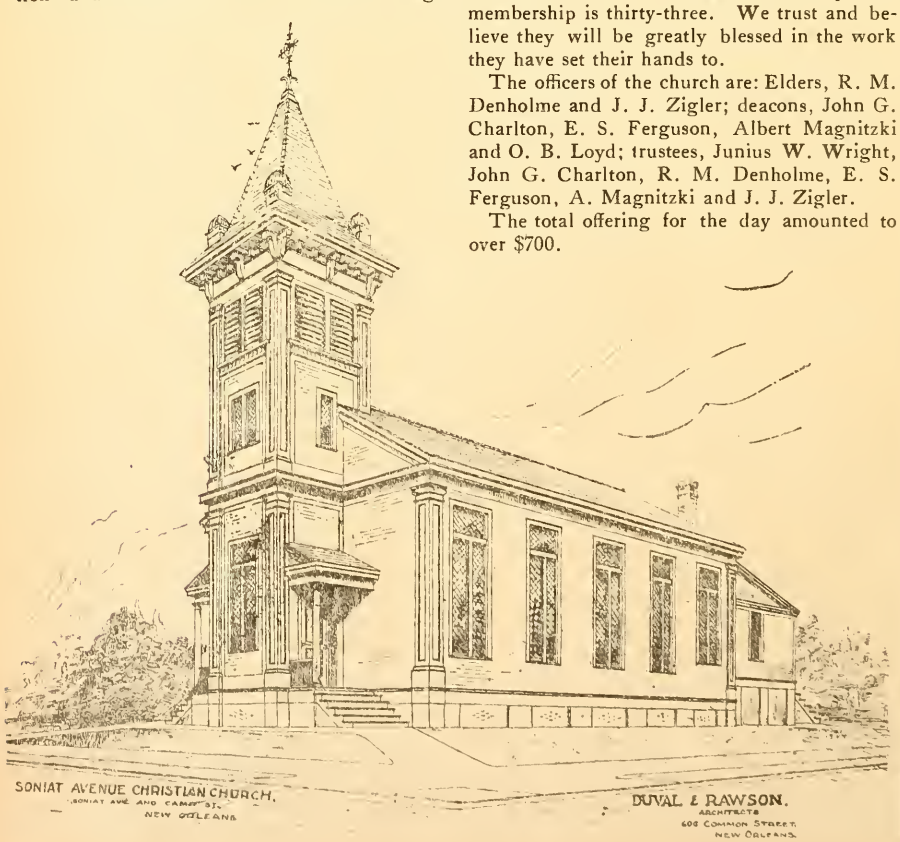
Sendai, Japan, October, 1904.

We print herewith the picture of the Soniat street Christian church recently dedicated by Benj. L. Smith at New Orleans. The building had previously been devoted to divine service by another religious body, but it was purchased by the Christian church congregation and remodeled and refitted in large measure, so that now it is practically a new edifice.

Soniat avenue Christian church was organized April 7, 1904, with twenty-three members, by Evangelist John A. Stevens, in a large tent on Peters avenue. Since then there have been eleven additions, and the present membership is thirty-three. We trust and believe they will be greatly blessed in the work they have set their hands to.

The officers of the church are: Elders, R. M. Denholme and J. J. Zigler; deacons, John G. Charlton, E. S. Ferguson, Albert Magnitzki and O. B. Loyd; trustees, Junius W. Wright, John G. Charlton, R. M. Denholme, E. S. Ferguson, A. Magnitzki and J. J. Zigler.

The total offering for the day amounted to over $700.



WRONG IDEA.

Don't get the wrong idea into your head that starvation is good for Dyspepsia.

It's not.

Those who have not studied the subject very deeply, or with trained scientific minds, might *think* so.

But facts prove otherwise.

All specialists in stomach and digestive disorders know, that it is best for dyspepsia to be *well fed.*

Why, dyspepsia is really a starvation disease! Your food doesn't feed you.

By starvation you may give your bowels and kidneys less to do, but that does not cure your digestive trouble—simply makes you weaker and sicker; less likely to be permanently cured than ever.

No, the only right way to permanently cure yourself of any form of dyspepsia or indigestive trouble, is to eat heartily of all the food that you find best agrees with you, and help your digestion to work with Stuart's Dyspepsia Tablets.

This is a safe, certain, scientific, reliable method of treatment, which will never fail to cure the most obstinate cases if persevered in.

Stuart's Dyspepsia Tablets have a gentle, tonic, refreshing effect on the secretory glands of the entire digestive tract.

They gently force the flow of fresh digestive juices.

They contain, themselves, many of the chemical constituents of those juices, thus when dissolved they help to dissolve the food around them in stomach or bowels.

They therefore quickly relieve all the symptoms of indigestion, and coax the glands to take a proper pleasure in doing their proper work.

They coax you back to health.

No other medical treatment of any sort nor any fad system of "Culture" or "Cure," will give you the solid, permanent, curative results, that will Stuart's Dyspepsia Tablets.

Write for a free Book of Symptoms. F. A. Stuart Co., Marshall, Mich.



SELF-PRONOUNCING COMMENTARY on SUNDAY SCHOOL LESSONS for 1905, by REV. J. M. COON. All the Lessons in self-pronouncing form, with right to the point HELPS. Small in size, but large in suggestion. Daily Bible Readings, Topics of Young People's Societies, also Benediction, Pledge, etc. 28 pages, Pocket Size. Red Cloth 25c, Morocco 35c, Interleaved for Notes 50c, prepaid. Stamps taken. Agents Wanted. GEO. W. NOBLE, Lakeside Bldg, Chicago.

Baltimore Notes.

Among the 600,000 people in Baltimore there are located five white churches of the Disciples and next month another will be added to the list, besides two struggling congregations of colored people that have had an existence for some years. More than 100,000 of this population are Roman Catholics and being the see of the only American Cardinal, the Catholic influence here is tremendous. What a tiny people these 1,000 or 1,200 Disciples by the side of this ancient and established hierarchy! With this condition alone, there is no need to argue for a place for the primitive faith here. It is sadly needed. Our brethren are standing by their posts and our five churches report 18 baptisms and three by letter, making 21 for the month. Recently H. C. Garrison, of Kentucky, held a good meeting with B. A. Abbott at Harlem avenue. D. N. Wetzell, of Fulton avenue, and O. G. White, of Twenty-fifth street, held short and helpful meetings at their own churches, and J. W. West, of Virginia, is expected to aid M. C. Hughes at Randall street, beginning the last Lord's day in this month. We are now on the lookout for a good preacher for one of our mission churches. The salary is not large, but ample for a young man, and especially for one who is desirous of taking a course in the Johns Hopkins university, which will be allowed in connection with his pastorate. It is possible to locate three such men in the next two months. We want men, good men, and it may mean permanent places for them. Kindly write me at 537 N. Fulton Ave., Baltimore, Md.

PETER AINSLIE.

American Christian Missionary Society.

Invest Money Now

In the greatest enterprise that ever engaged the thought and heart of men. Those who need the income from their investments during life, may,

Upon the Annuity Plan

receive the interest upon their money every six months, without any risk whatever, while at the same time they may have the assurance that they are assisting in bringing men to Christ.

You Never Lose.

We sign a bond for the absolute fulfillment of our part of the contract. Interest is paid the day it is due, and up to the day of your death. In other investments you assume the risks and they are often great.

It Never Fails to Pay Dividends.

During life you get your interest money; in addition you receive the blessing of God promised to those who are faithful in a few things, besides that inestimable increment of all righteous investment, a consciousness of doing what you can to advance the Kingdom. Even after you die, your money goes on doing the Lord's work and laying up treasure in Heaven to your credit.

It Does What You Cannot Do.

If you cannot preach, it preaches for you, through others chosen and competent. Even after you are called home, it goes on preaching the gospel, saving sinners and establishing churches.

$5,000 will constitute a Permanent Name Memorial Fund, the interest upon which will, in your name, keep evangelists in the Home Field while time shall last.

No Other Investment Pays in Time and Eternity.

This is the best way to dispose of your estate before you die.

Any Amount Received.

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY publishes two booklets which they will gladly send to you free of charge. Write

BENJAMIN L. SMITH, Cor. Sec'y,
Y. M. C. A. Bldg., CINCINNATI, OHIO

EST. 1847.

Allcock's

POROUS PLASTERS

A universal remedy for pains in the back (so frequent in the case of women). They give instantaneous relief.



For pains in the region of the **Kidneys**, or for a **Weak Back**, the plaster should be applied as shown above.
Wherever there is pain apply Allcock's Plaster.

Wherever there is a pain a Plaster should be applied.

Rheumatism, Colds, Coughs, Weak Chest, Weak Back, Lumbago, Sciatica, &C., &C.

Allcock's Plasters are superior to all others.

B. Brandreth



For **Rheumatism** or **Pains** in **Shoulders, Elbows** or elsewhere, or for **Sprains, Stiffness**, etc., and for **Aching Feet**. Plaster should be cut size and shape required and applied to part affected as shown above.

Reopening at Lock Haven, Pa.

The building of the church of Christ in this city has been reopened. Bro. E. O. Irvin, the popular pastor, was master of ceremonies. The auditorium is one of the neatest and most beautiful in the state. The work of repairs included the vestibule, auditorium, Sunday-school rooms and new toilet rooms, the exterior improvements, new stained glass windows. The church is painted and handsome block concrete steps added. The cost was $2,000 which has been provided for.

This is one of the strongest churches in eastern Pennsylvania. The congregation is thoroughly missionary. I am here in a meeting with 40 additions. During the last 18 months of Brother Irvin's pastorate there have been 112 additions to the church. The field is a difficult one.

CLARENCE DUMONT MITCHELL.
Lock Haven, Pa.

From Georgia to Texas.

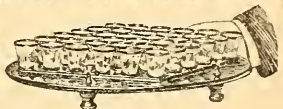
Having resigned my work at Rome, Ga., and accepted work at Central church, Weatherford, Texas, I journeyed thither on Dec. 1 and commenced work here on last Sunday.

It was after much prayerful consideration that I got my consent to leave Rome. It is a strategic point. The work is dear to my heart. The church and general public treated me most royally during my two years there, and I certainly wish for them every possible success. After accepting this work I received insistent invitations by telegrams to visit and consider the work at New Orleans. I was inclined towards that field fraught with vast possibilities for the near future. In my judgment New Orleans is destined to become the export center of the United States, when the Panama canal is completed—such a field for Christian endeavor! But I feel that I made no mistake in coming to this work. The elders, deacons and entire church received me enthusiastically. We have a good, solid granite house, centrally located and the cougregation is well organized, with splendid Sunday-school, prayer-meeting, ladies' aid and Junior and Senior Endeavor Societies. Weatherford is a fine business town 1,200 feet above sea level. The colleges, high schools and many large business houses are of solid granite. The magnificent new court house is white granite throughout. In variety of architecture and permanency I have not seen a town that had better churches than has Weatherford. The non-progressives are well organized and to my mind present the greatest barrier in this section. I hope to appear courteous but not controversial. The district meeting was recently held at Mineral Wells.

I am delighted with this country and will "plume my wings for a flight" in the propagation of the primitive gospel, employing every expediency to conserve that end.

Weatherford, Tex. ERNEST MOBLEY.

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A LADY WHO HAD SUFFERED FOR OVER 30 YEARS PERMANENTLY CURED WITHOUT THE KNIFE.

DR. M. NEY SMITH, St. Louis, Mo., Nov. 14, 1904.

Dear Sir—Having been a sufferer from a very severe case of piles for over 30 years, and being told by every doctor whom I had consulted, that I **could not possibly be cured without a surgical operation**, I write this letter to testify to your ability to cure even the worst form of piles, **without the use of the knife, which you have done in my case!**

I am over 60 years of age, and I have suffered untold agony and pain from my rectal trouble. I was almost incapacitated from attending to my household duties. I could hardly walk or be on my feet any length of time, and I always have had such a horror of an operation that I had given up all hope of ever being cured! One hemorrhoidal tumor was larger than an English walnut, and there were others smaller.

I was advised to consult you, which I did with but little hope of relief, but after an examination, you assured me that you could effect a permanent cure without the use of the knife, and you impressed me so much with your **confidence** of being able to cure me, that I at once submitted to the treatment.

I am happy to testify that **I am entirely cured of the trouble!** The tumors are all gone, and I can and do walk more than I have in the last 20 years!

I would certainly urge anyone thus afflicted to apply to you. I am confident you can cure any such case, knowing how badly I was afflicted, and how thoroughly you have cured me. I am very grateful to you, and I write this letter that some other poor sufferer may know where to find relief. Sincerely, MRS. A. C. KOMAR, (Maplewood) 7262 Manchester Ave., St. Louis, Mo.

The Editor of the CHRISTIAN-EVANGELIST knows of his personal knowledge a number of persons who were severely afflicted with rectal troubles whom Dr. Smith has cured. He is personally acquainted with the Doctor, and has no hesitation in commending any sufferer thus afflicted to him.

Oklahoma.

The following record of a month's work will show the ripeness of Oklahoma as a field for missionary work and should satisfy all the boards that are co-operating in building up the cause here.

During November I organized one church, secured church lots at two points, dedicated three churches and raised $2,541 for church buildings. In addition to this work of the corresponding secretary, R. S. Smedley built two churches, I. W. Cameron built two, J. W. Hull built one and C. F. Trimble held two splendid meetings. These four living link evangelists are doing a great work. We shall place two more living link men in the field the first of the year. Our aim is to build a church a week in Oklahoma. J. M. MONROE.

Oklahoma City.

Minneapolis, Minnesota.

The Portland avenue church of this city has just concluded an excellent meeting, lasting 23 days, assisted by Evangelist James Small, of Indiana. There were 66 additions as follows: 27 confessions, two from Presbyterians, two Congregationalists, three Free-will Baptists, one Latter Day Saint, one Swedish Baptist and 30 by letter and statement. Of the above 24 were men and all adults but three, many being heads of families. Brother Small well sustained his reputation as a strong and fearless preacher of the word, and a tireless personal worker. The meetings closed with enthusiasm, there being 16 additions the last two days and one confession and baptism the night Brother Small lectured on "Irish Scenery and Songs," which he delivered to a full house. Our work moves forward with renewed vigor and hope as the result of this successful meeting, which has been a great blessing to the church in many ways.

Dec. 12. R. W. ABBERLEY.

The St. Louis Letter.

C. W. B. M. day was observed in all of the St. Louis churches. The reports from the day are favorable, and indicate an encouraging interest on the part of all of our people. In the Compton Heights church the offering amounted to about $15 and 31 new members. Our ladies made new members their specialty rather than the offering. We hear that the Union avenue church is trying to raise enough to become a living link.

All of the St. Louis brethren report good audiences during the entire World's Fair period, but we are glad, so far as the church work is concerned, that the Fair is over. Several churches are preparing to hold protracted meetings during January. Compton Heights will probably hold a series of special services after the middle of April.

Sunday-school teachers will find Bro. W. W. Dowling's new book just what they need for he new year's study. Brother Dowling has been furnishing Sunday-school supplies for about twenty years. He makes a special study of the work, and tries to give the teachers the best. His new book for teachers is quite as good as, if not better than, any previous work from his pen. It may be had from the Christian Publishing Co., 1522 Locust St., St. Louis.

The annual meeting of the Compton Heights church was held Dec. 2. We had a roll call, reports from all departments of the work, election of officers, and reception of new members, Our reports were very encouraging. They showed activity in all departments of the work. Our Sunday-school has 507 pupils enrolled, besides our missions, Christian Endeavor 72 enrolled, C. W. B. M. 75 enrolled, woman's union, all of the women of the church enrolled, total church membership 459; additions during the present pastorate of little over a year, 107; money raised for all purposes, $7,637.47; for missions, $1,183.46. We are all busy now preparing for Christmas and the closing up of the old year's record. The St. Louis churches will start into the new year with new hope and courage. Every indication is that we are to have a good year's work.

Our preachers' meetings, held at the office of the Christian Publishing Co., on Monday mornings, are pleasant and refreshing to the tired preacher. We have a fine lot of preachers in St. Louis, and when they get together they have about as good times as any body of men can have. We have John L. Brandt of the First church, who mixes preaching and running a hotel, while he writes books and lectures for recreation; J. M. Philputt, who carried a whole church on his shoulders in New York city for several years, and who is enjoying himself uniting the Central and Mt. Cabanne churches into one, to be known as the Union avenue church; E. T. McFarland, who is making a great beehive out of the Fourth church; S. B. Moore, who doesn't say very much about it, but who has an expression that looks very much like a handsome new church at Hammett Place in the near future; F. A. Mayhall, who is carrying Blackstone and the Hamilton avenue church along to-

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gether without slighting either; G. A. Hoffmann, who takes the oversight of the Christian Publishing Company s business, looks after large private interests of his own, and preaches twice every Sunday at Maplewood just because he likes to do it; Gilbert E. Ireland, the sunny Englishman, beloved by all, who is carrying one of the hardest fields in St Louis with never a complaint, and is putting new and permanent life into Carondelet, where they have remodeled their building, opened a branch school, and the outlook is more encouraging than for some time; George Snively, who, in the midst of arduous duties connected with our National Benevolent Association, finds time to look in on our meetings frequently; Brother Miller, who has been preaching at Old Orchard, but who has resigned that work, has entered heartily into the spirit of our meetings. We are deprived of the regular company of Brothers Pittman of the Second, and Bennett of Tuxedo, they being so closely tied up in business that it is impossible to attend often. Besides these regular preachers who are at work in the city, we have Brother McCreary, who is stirring up all East St. Louis, Brothers J. H. Garrison and H. F. Davis of the Christian Publishing Co., and Brothers John Burns and O. A. Bartholomew, whom we all enjoy having with us, and Bro. E. B. Redd, who in addition to the care of the babies of the Masonic Home, finds time to preach nearly every Sunday. F. N. CALVIN.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

Additions for November.

The evangelistic effort for the month of November resulted as follows:

Confessions and baptisms	6,862
From the denominations	721
From other sources	1,060
Total	8,643

New organizations, six.

Churches dedicated, seven.

NOTE.—Doubtless many have not made full report. These are as reported in our papers.

Farlin, Iowa. SAMUEL GREGG.

Special Dispatch to the CHRISTIAN-EVANGELIST.

Maryville, Mo.—Closed yesterday with 84 additions—10 confessions last day. Sixty-two by confession, 18 by letter, one reclaimed. Three from other churches. Pastor held meeting and home chorister led the chorus.—H. A. DENTON, pastor.

ARKANSAS.

Little Rock.—During the past year our record is: members received, 65; 23 baptisms and 42 letters. We have a resident membership of 408. Of this number about 180 were members six years ago. The total amount raised for missions and benevolences was $1,000. Total money raised for all purposes, $5,009.

CALIFORNIA.

Riverside, Dec. 12.—This is my first meeting as evangelist for southern California, and right nobly are the people rallying to my leadership, and most graciously God is blessing our labors together. We began Dec. 4, coming straight out here with my family from Bellaire, Ohio. Yesterday was a great day, with packed houses, intense interest and cheering results. Twenty-three added, 15 by confession. Fine prospect for a large ingathering. —SUMNER T. MARTIN.

Ukiah, Dec. 12.—One added Nov. 27. Yearly reports show all debts paid and surplus in treasury of every department; 35 additions; average weekly attendance of Bible school, 105; average monthly attendance, 455. Over $90 given to missions. Starting on new year with fine prospects, harmony and love prevailing.—OTHA WILKISON.

Santa Paula, Dec. 5.—For the year ending Nov. 1, 1904, the number added by confession and baptism was 31, number added otherwise 24, total 55. Ten of these were from the denominations, representing seven different sects. The net gain for the year was 35. We raised a total of $2,339.48, making an average of $32.49 per member for the year. We have started our new year's work with much brighter prospects than last year. The offering for state missions was $27, and $10 on back pledges, making in all $37. Two were added by letter during November.—C. R. MOORE.

COLORADO.

Boulder.—Seven additions at regular services in the past few weeks. The board of officers stormed the parsonage Dec. 13 and left us a handsome cut glass water set and some extra cash. Have entered upon the third year of my ministry here.—S. M. BERNARD.

Denver, Dec. 16.—The meeting at Grand Junction closed at the end of the third week; 36 added all told; 16 confessions. A good meeting with a good church.—J. E. PICKETT.

DISTRICT OF COLUMBIA.

Washington, Dec. 13.—Present at ministers' meeting yesterday, Brothers Bagby, Taylor, Whiston, Laprade and Jones. Additions reported, 57: 48 by confession and baptism, four from denominations, four by letter, and one reclaimed. J. Murray Taylor has just returned from Downsville, Md., where for 19 days he assisted W. S. Hoye in a meeting, which resulted in 45 additions: 42 by baptism, two from denominations and one reclaimed.—CLAUDE C. JONES, secretary.

Washington, Dec. 12.—Just closed a 19 days' meeting with the congregation at Downsville, Maryland, resulting in 45 accessions: 42 by confession and baptism, two from another communion, and one reclaimed. Bro. W. S. Hoye is the faithful and efficient minister of this congregation, and his 21 years of uninterrupted and successful labors with them show the faith, love and confidence each has for the other. It was a genuine pleasure to work with Brother Hoye. There were 24 young men among the converts, and the best people of the community were reached.—J. MURRAY TAYLOR.

ILLINOIS.

Murphysboro, Dec. 12.—Since our recent report there have been two more added to the First church by confession. One was the grown son of a prominent Baptist minister. This makes five baptisms and seven additions during December.—PHILIP EVANS, minister.

Windsor, Dec. 13.—We had 19 additions at Humboldt last week, 26 there this year. I have preached for them once a month for six years. I have had 123 additions in all this year. I have preached for Oakland four years; this year twice a month for Hindsboro. These churches have all spent considerable repairing and beautifying their property and are all out of debt and in good condition.—A. H. HARRELL.

Shelbyville, Dec. 19.—The church here is in good condition. Have had eight additions recently: five by confession and three otherwise. I recently assisted W. H. Hopper in a short meeting at Cowden. There were 10 added: six confessions, four by statement.—L. H. OTTO.

Long Point, Dec. 12.—In the third week of the meeting here. M. L. Pontius, pastor, is preaching, and doing it well. Eight additions.—GUY B. WILLIAMSON AND WIFE, helpers.

INDIANA.

Rushville, Dec. 12.—The work at Little Flatrock is now in excellent shape. Much interest, splendid audiences. We are pulling for a foreign living link. Christian Endeavor in fine working order.—FRANK B. THOMAS, pastor.

Huntington, Dec. 12.—Three have made the good confession and one was received into the fellowship of the church. Brooks brothers, evangelists, begin with us January 1. We are in shape for a great meeting.—CEPHAS SHELBURNE.

Fort Wayne, Dec. 12.—On Sunday we received 85 persons into the fellowship of the west Jefferson street church. This is the fourth meeting I have held for this church during my five years' pastorate.—E. W. ALLEN.

La Fontaine, Dec. 12.—Our two weeks' meeting closed with 11 accessions, six baptisms, making 12 accessions since last report. A diphtheria epidemic compelled our closing. The church has invited me to remain as pastor indefinitely.—W. W. BLAIR.

Shelbyville, Dec. 13.—One addition here last Lord's day, two the previous Sunday, and one two weeks ago. We are having additions each Lord's day. I recently held a meeting for the church at Connersville. There were 52 accessions to the church. The most marked thing about the accessions was the fact that all excepting four were adults, and 35 were heads of families. The Connersville people, under the efficient leadership of J. C. Burkhardt, are building one of the most beautiful and commodious houses of worship in Indiana. Brother Burkhardt is universally loved by members of other churches as well as his own. He is doing great things for the Connersville church.—H. O. PRITCHARD.

IOWA.

Castana, Dec. 11.—Four accessions at regular services: two by statement and two by primary obedience, one of them from the Methodists.—D. S. THOMPSON.

Pleasantville, Dec. 12.—We have just closed a very helpful meeting with 20 baptisms: two from Evangelicals, and three by letter and statement. Mrs. Clara Hazelrigg, of Kansas, was the evangelist. Her way was every way satisfactory, and much good was accomplished. —J. W. BABCOCK, pastor.

Audubon, Dec. 9.—E. W. Bowers, of Jefferson, closed a meeting of 24 days here. The number of confessions was few for various local reasons. One of the pleasant features of the meeting was the baptism of Samuel Shoup, Sr., by his son Samuel, who is a Drake student. Another peculiarity of the meeting was that the other three confessions were boys, each 12 years of age, only one woman being added in the meeting, and she came by commendation from the church at Harlan, making five additions to the church. Brother Bowers gave

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Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

a benefit lecture at the close of the meetings, for the church, and netted $33.80 to help liquidate the arrearage in the minister's salary. The lecture was very fine and well appreciated and I would say that if you have any doubts as to the meaning of the Revelation, you should hear this great lecture by Brother Bowers. Miss Verona Jeannette McKinlay conducted the singing, and although it was her first effort, she proved herself a splendid leader. The church is moving everything to get out of debt by the new year, and the prospects to accomplish this are fine. The Endeavor society is making a record to challenge the admiration of all.—W. F. McCORMICK, minister.

INDIAN TERRITORY.

Roff, Dec. 12.—Two added by statement. I have preached half the time the past year, and accepted a call for full time for next year. —D. S. ALLHANDS.

Okmulgee, Dec. 12.—Okmulgee is not dead. Evidences of awakening are seen more and more every day. The light is shining upon us. A magnificent field is developing. Prospects are exceedingly bright. Our audiences are constantly increasing. A series of sermons on "Our Position" is attracting a good deal of attention. Last evening two young ladies, sisters, one a school teacher, made the confession. This makes four confessions and six accessions otherwise since last report. We expected to build before now, but delay is caused by change in location. We now own the very best church location in town and will erect a creditable building soon. I consider this a splendid business move. It has insured the future success of our work. We hope to make such a report as that made by Brother Andrews concerning Chickashaw. I read it to my congregation. It was better than a sermon. Thank God for such churches and preachers. If any of our brethren have their faces toward Indian Territory it will pay you to investigate the claims of Okmulgee. She has a great future both as town and country.—FRANK L. VAN VOORHIS.

KANSAS.

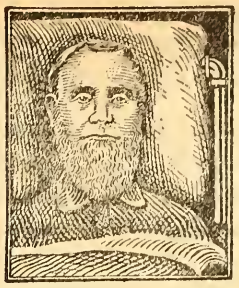
Humboldt, Dec. 12.—Over 100 additions during past year. Organized two churches; both doing well with one-half time preaching and one of them housed. W. H. Hensley, former pastor here, takes my place at Oswego. —R. H. TANKSLEY.

Oxford, Dec. 13.—One added since meeting, by statement. We have 30 Junior C. E's. Six of them are supporting Sister Menzies, and the others will try to raise a dollar each for mission work.—B. F. STALLINGS.

Stone City, Dec. 10.—We have been holding a protracted meeting at this place for several weeks. The church has been in a very poor condition, having been without a pastor for several months. Now all the members are ready and willing for real work; the church debt, though small, has been paid off, and there have been three additions—two by confession and baptism, and one by confession only, she having been baptized. Shortly before the protracted meeting we had four additions, two by confession and baptism, and two by letter. The church has called me for half time. Possibly I might mention that I have arranged things so that I shall be able for the ensuing year to give my time through the week time for holding revival meetings for churches, poor financially they paying what they can, be it ever so little. At present I am employed full time.—E. G. MANLEY.

KENTUCKY.

Vanceburg, Dec. 12.—We are having a protracted meeting here. Bro. F. M. Myers, of Lexington, is doing the preaching Fine interest and large attendance. Confessions at every service. Will probably continue through another week.—HATTIE M. HILLIS.



I CURED MY RUPTURE

I Will Show You How To Cure Yours FREE.

I was helpless and bed-ridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day Capt. W. A. Collings, Box 699, Watertown, N. Y.

MISSOURI.

Pleasant Hill, Dec. 12.—One added to the church here yesterday.—W. T. HENSON.

Bolivar, Dec. 12.—I closed a meeting with this church last night with 34 additions: 17 by primary obedience, four by letter, seven by statement, three from the Baptists one from the Methodists and two reclaimed. I did the preaching, and with the exception of two weeks the meeting was held exclusively by home forces. F. M. O'Neal, of Springfield, led the choir two weeks of meeting.—J. H. JONES.

Kansas City, Dec. 12.—Jackson avenue church, this city, closed a most successful meeting last night. There were 78 added. Preaching by the pastor, who was nobly assisted by the members and Prof. W. W. Tomkins as leader of song. This makes 131 during 1904. This is one of our city mission fields and this the first year as an organized church. We hope to enter the union revival meetings in January.—FRANK L. BOWEN.

Clarence, Dec. 12.—Regular service at Lakenan yesterday with one confession.—CHARLES R. DANIEL.

Lincoln, Dec. 17.—Brother Allen, of Bunceton, closed a two weeks' meeting at this place with 20 additions—10 by confession and baptism, and 10 by letter. Brother Allen found our church in a lethargic state, but he aroused ambitions to lead nobler and better lives, and left our church revived and encouraged. We hope to have him with us in another meeting next spring.—S. M. CALBERT.

Bowling Green, Dec. 11.—I held a 12 days' meeting in Curryville, Pike county, Mo., recently. We have no church there. Had a fine hearing and succeeded in getting 15 Disciples to band together for regular worship, and raised some money towards procuring regular preaching there for one-fourth of the time. I trust much good may yet come of this, to me, enjoyable meeting.—E. J. LAMPTON.

Lexington, Dec. 10.—Twelve additions last night—11 confessions; seven young men from the High School. Thirty to date. Next meeting at Spokane, Wash. Titus, the pastor, is one of the best all round men I ever saw.—B. B. BURTON.

Higbee, Dec. 15.—Additions, 50; confessions and baptisms, 45.—ARTHUR N. LINDSAY.

Palmyra, Dec. 13.—We begin a revival meeting here January 8, 1905. H. R Trickett, of Macon, Mo., will be the evangelist. Prospects good. A wide-awake church. We are hoping for great things for the Lord. Palmyra is a splendid field. A solid, hospitable, southern city.—W. HENRY JONES, minister.

MONTANA.

Missoula, Dec. 4.—The C. W. B. M. auxiliary gave an excellent program in the First Christian church Sunday evening, resulting in six new members to the local auxiliary. The condition of the church in all its departments is on the upward trend. When it comes to raising money, I believe the Missoula church heads the list, of all others. During the past year, with only about 40 paying members, this church raised over $3,000. I have just one word of censure, and that is, our western brethren are not loyal to church attendance as in the east (and I speak from actual experience). R. H. Sawyer has had charge of the Missoula church for the past year.—MRS. H. A. WHEELDON.

NEBRASKA.

Lexington, Dec 13.—Our meeting with B. B. Burton and Lucile Park was three weeks old Sunday, with 33 added to date. Eight young men made the confession Saturday night. —D B. TITUS.

NEW MEXICO.

Roswell, Dec. 14.—We presented the work of the C. W. B. M. here last Lord's day, and our collection was about $20. Three additions at the close of the service.—C. C. HILL.

NEW YORK.

Buffalo, Dec. 12.—Six were baptized: one a trained nurse of the city who confessed Christ in the morning. Our Sunday-school will make its annual donation to the old folks' home at East Aurora, N. Y., soon, and have also taken their boys' and girls' rally day offering for home missions.—B. S. FERRALL.

OHIO.

Marion, Dec. 14.—The Central Christian church here was organized Nov. 16, 1902, with 34 members, who fitted up a hall and began to worship as a church. Our first minister did a good work, increasing the membership to 75. Our last pastor, Brother Mahoney, now of the Norwood avenue church, Toledo, Ohio, added 51 to the church. During the year closing Dec. 31, we raised $2,117.-13, and $141.11 was raised for the various missionary works. Our church property now is valued at only $500, but we have purchased a lot and paid $800 thereon. We expect to build a building of $12,000 on this lot, and then have a home. Marion is a city of 18,000 to 20,000, with only two weak congregations, and presents a most important field. O. D. Maple, pastor of the Christian church, Mt. Pleasant, Ia., has been extended a second call, which he has accepted, to begin his work Jan. 1, 1905. We contemplate great things.—MRS. L. J. FOSTER, clerk.

Rudolph.—The church recently closed a great meeting with Chas Darsie, of Paulding, doing the preaching There were 45 accessions: 34 by confession and baptism —E. R. VAN WINKLE.

Bladensburg.—We began our protracted meeting, although the night was bad. We had a good attendance. The brethren are workers and all are hoping that many souls will be turned to Christ. I am doing the preaching.—WILLIAM BENDER.

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FOR SALE—A $100 Yost typewriter in good condition; price $30. H. S. PIATT, Coshocton, Ohio.

Sunday-School.

January 1, 1905.

CHRIST THE LIFE AND LIGHT OF MEN. —John 1:1-18.

Memory Verses, 1-4.

GOLDEN TEXT.—In him was life, and the life was the light of men.—John 1:4.

The lessons for the first six months of 1905 are in the gospel according to John. No exercise or study will be found so helpful as the frequent reading of the entire gospel at a sitting. The entire book can be read aloud, at an ordinary rate, in about an hour and a quarter. Read it aloud some evening in the family circle. Every student should read the book straight through at least once a month during this half year.

John's gospel has some marked characteristics which set it apart from the other three. The following peculiarities may be mentioned.

1. By far the greater part of John's gospel (about 92 per cent) is devoted to the record of events and teachings of Jesus which are not reported by the other evangelists. Compare this with Mark, in which only about seven per cent is not paralleled in other gospels.

2. John gives extended narratives of events near the beginning and end of Christ's ministry which are not elsewhere given, and almost completely omits (except chapters 5 and 6) the Galilean ministry which, according to the synoptists, constituted the chief part of the ministry. In particular, John records a visit and sojourn in Galilee immediately after the temptation and, following that, an early Judean ministry, which the synoptists do not mention. He also gives with great fullness the discourses of passion week.

3. John's gospel is not a history or a biography. It is an argument. "These are written that ye may believe" (20:31).

4. The report of the teaching of Jesus in John's gospel shows more spiritual depth, a larger view of the relation of Jesus and his work to the whole scope of God's purposes and the entire cosmic scheme, and of the intimate and spiritual relation between the soul of man and the person of Christ and the truth which he revealed. The first three gospels present Jesus as bringing a message to men; John presents him as a messenger who was himself the message.

Criticism has been directed against the gospel of John with greater promise of destructive results than in the case of any of the other gospels. The establishment of stronger grounds for acceptance of it as essentially apostolic and trustworthy, is one of the most notable of the "assured results" of higher criticism of the New Testament.

The opening verses of John's gospel (1:1-18) constitute a prologue. This contains, in the most exalted language, a statement of the great spiritual facts underlying and running through the life of Christ. That this Christ was essentially God; that the power of redemptive love was indissolubly linked with the creative power which made all worlds, so that the salvation of man is, as it were, a part of an all-embracing cosmic philosophy; that the historical Jesus was an embodiment of this redemptive power of God; that the world, to which he offered the opportunity of salvation through the restoration of its lost relation with God, rejected him, but that nevertheless there was witness borne to him which was received by some so that a new regime of grace superseded the old era of law—these are some of the tremendous truths of this wonderful prologue. The rest of the gospel is devoted to giving the details and particulars in support and illustration of these great spiritual truths.

Ho! For San Francisco.

FREE ROUND TRIP

Christian-Evangelist Special to the Great Convention.

August 17-24, 1905.

Thousands of Disciples will be delighted to take advantage of the splendid opportunity of visiting the Pacific Coast during the year of 1905, and attend the American Christian Missionary Convention during the month of August. To all such, who will do just a little work for the paper,

We Offer a Free Round Trip on the "Christian-Evangelist Special."

Do not fail to write us for particulars at once. The "CHRISTIAN-EVANGELIST Special" will have the lowest rates that can be secured for the Pacific Coast. It will have parties leave Pittsburg, Cincinnati, Indianapolis, Louisville, Kansas City and Omaha. There will be a special train by the way of the National Park and Portland. This will give all an opportunity to see this wonderland and behold the great curiosities of the National Park. It is said by thousands that there is nothing on the face of the earth that equals this grand scenery and these marvels of nature. This train will also stop at Portland, where all may visit the Exposition of the Great Northwest. From the great states of Washington and Oregon, we go south to the city of the "Golden Gate" to take in the first National Convention that has ever met west of the Rocky Mountains. The city of San Francisco, on its magnificent harbor, will be a great attraction itself, and when taken in connection with one of our great conventions in the month of August, it will be the opportunity of a lifetime to enjoy in a day what would not otherwise come to us in a year.

For others, who cannot take this trip by the National Park and Portland and spend a week with their hearts and emotions reveling in these mountain scenes of nature and art, we will have a more direct trip by way of the Denver and Rio Grande Railroad and Salt Lake City. On this trip the Switzerland of America will be seen; the great Weber Canon, the Salt Lake Temple and all that nature has done for the Mountain Land of Colorado.

If you pay you shall have the lowest rates, the best service, and the most congenial company. We would prefer, however, to take you without a cent of cost to you for your transportation. The CHRISTIAN-EVANGELIST brought a number of persons to the National Convention and the World's Fair this year, and paid their railroad fare by just a little work. Here is what one of these persons states in regard to the work for which he received free transportation and $20 for expenses after arrival.

"It took me parts of five days to secure the fifty-seven subscribers to the CHRISTIAN-EVANGELIST. It was an easy matter to secure them." This was what a young preacher did in order to attend the convention and World's Fair in 1904. You can do this in 1905 to go to San Francisco.

Another states: "I am employed by Uncle Sam, and could only devote about three evenings a week from 6 to 8 P. M., and at prayer-meeting to the work of securing subscribers. I sent in my first list Aug. 16, and my last Sept. 20, in all 70 new subsbribers." This brother is an employe of "Uncle Sam," and did not lose an hour from his daily work. He received round trip transportation to St. Louis from an eastern city, and $30 in cash to pay his bills while attending the great convention and the World's Fair.

If you wish to take the trip to San Francisco you can do as well. Write us for particulars at once if you wish to go at our expense.

Address all communications to the

CHRISTIAN PUBLISHING COMPANY,
1522 LOCUST ST., ST. LOUIS, MO

Christian Endeavor.

By H. A. Denton.

January 1, 1905.

OUR GOALS FOR 1905.—Phil. 3:12-16.

(Consecration Meeting.)

For the Leader.

The old year has passed away. It brought with it many successes, and it brought some sorrows and some losses. It may be that what we have set down as loss is, after all, gain. You know Paul said something about counting those things that were considered gain as loss, and those things that were loss, gain. So, as we enter a new year, let us forget all the unpleasant things of the past, remembering all the good, and let us run with patience and determination the race of a new year under the eye of our Master.

It is well that this first meeting of the new year falls upon the first day of the year. We can make new resolutions under the influence of this meeting, and we can have the advantage and pleasure of beginning with the first meeting and the first day of the new year. Let us plan largely for this new period, and let us consecrate ourselves thoroughly for the accomplishment of all our plans in him. We labor for Christ and his church. Dare we do a poor work? Dare we offer anything less than our best gifts for his cause and kingdom?

For the Members.

1. A clear start. This is the first thing in making a good beginning for the race of a new year. Clear up old debts. Put out of the way old grudges. Love every one his fellow Endeavorer. Get right before God, and enter the new year with your sins forgiven and the love of God strong in you. Lay aside every weight. If your society has been laboring under the load of inefficiency, clear out the trouble. Right up things. Be a true Endeavor society. Stand upon the platform. Stand four square. Begin with your loins girt with the Truth, and run as one that beateth not the air.

2. Humility is a necessary accompaniment of true success in the work. The twelfth verse says: "Not as though I had already attained." We must be humble. This is not to be confused with poverty, or straitened circumstances. Humility means a realization of our poverty in spiritual things if we are trusting in our own strength. Poor in spirit does not mean inferior in spirit, but it means a recognition of the divine source of spirituality. We cannot, therefore, get on without calling upon the Lord often. "Pray without ceasing" is a scripture injunction. Our pledge recognizes this need of prayer.

3. A mark must be set. We are not to run aimlessly. The goal was ever before the runner of the olden time. A mark was set before him who ran. He pressed forward toward the mark. So we, in the work of our society, must set a mark. Make plans. Mark off a big field of operations. Rally the forces. Press on. Every society should cast up its membership and set a mark as a limit in membership to reach by a definite time. The "Increase Campaign" now being pushed by the United Society is a work in which we should be in the forefront. Now, have a care. Some one will rise up in your business meeting with something to say against "simply numbers." Say to him, "No one is working for simply numbers. No one ever did. But we are working to increase the number in our society of those who are doing the will of the Lord. And of these the more the better,"

4. Set a mark in attendance. Why should a large per cent of your members fail to be present at the opening of the meeting? There is no good reason. Make a solemn covenant with one another this evening to all be present on time. Set a mark in taking part. Why should the dumb spirit possess the majority of your members? There is no good reason. "If the name of the Savior has been precious to you, why not tell it to-day?" Set a mark in committee reports and work. What is the use of a committee if it does not work? None whatever. Work, my committees. Set a mark in your business meetings. Why should a few —the same few—meet each month and drone over the business in a half-hearted way? There is no good reason. Let the announcements be well made. Have the meetings in the regular Endeavor room if at all possible. More business meetings are killed by being dragged around from house to house than by any other means.

Quiet Hour Thought.

Oh, Lord, help me to be a better Christian every day this new year than ever in my past life.

DAILY READINGS.

M.	Growth by feeding.	1 Pet. 2:1-5.
T.	An "Increase Campaign."	1 Cor. 3:1-8.
W.	Harmony with all.	2 Cor. 13:11-14.
T.	A good example.	1 Tim. 4:12-16.
F.	A good witness.	Acts 5:29-32.
S.	Victories.	1 John 5:1-5.
S.	Our goals for 1905.	Phil. 3:12-16.

Midweek Prayer-Meeting.

December 28, 1904.

THE CHANGING AND THE UNCHANGING.

"Lord, thou hast been our dwelling-place
In all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting,
Thou art God."—Psalm 90:1, 2.

The closing prayer-meeting of the year. A peculiar solemnity attaches to this prayer-meeting to-night, as it is the last one of the year. As we look back across the year that is now closing, the midweek prayer-meetings loom up in memory as green oases along the way, wherein we have refreshed our spirits and have been strengthened for the journey. If we have not been faithful to the prayer-meetings during the year past, to-night is a good time to resolve to do better the coming year. In this retrospect over the year past we may well ask ourselves whether we have made any real progress in the spiritual life, and whether we have used faithfully all the means of grace within our reach for promoting spiritual growth.

Our Dwelling Place. In this meditation on God's eternity and man's transitoriness, "Moses, the man of God," in view of changes past and pending, turns with relief to the thought that the Lord, the unchanging God, "hast been our dwelling place in all generations." Whatever may be said of man's transient abode on the earth, it is comforting to know that his real home is the Lord. He is our spiritual environment, "in whom we live and move and have our being." This gives a sense of security and stability to man, and to his hopes and aspirations, which he could not otherwise possess. How often, when weighed down with a sense of our changing lives, do we exclaim with the poet:

"Change and decay on all around I see,
Oh, Thou who changest not, abide with me."

Man's Frailty.

"Thou carriest them away as with a flood;
They are as a sleep;
In the morning they are like grass which groweth up;
In the morning it flourisheth, and groweth up;
In the evening it is cut down and withereth."

Such seems to be the transitoriness of human life, when we compare it with the eternity of God, or even with the material creation about us. The Bible abounds in phrases descriptive of the brevity of human life. A "vapor," a "cloud," a "weaver's shuttle," are some of the figures used to impress upon us how brief is our tenure of life. The swiftly-passing years, with their changes, serve to remind us of the same fact. What the writer of this Psalm calls "anger" and "wrath" of God, which trouble and vex us, are those sorrows, conflicts, bereavements, and disappointments, which are the common lot of life. In the light of the fuller revelation of Christ, we do not interpret these adversities of life as indicating God's anger, but rather as the inevitable conditions of a sinful world which God is overruling for our ultimate good.

The Lesson to be Learned from this Meditation. "So teach us to number our days, that we may get us a heart of wisdom" In view of life's brevity, how important that we use it wisely! How important, too, that we learn, early in life, that God is our dwelling place, and that in him alone we can be satisfied, in order that we may enjoy his favor and blessing throughout all our life. Such is the meaning of the lines:

"Oh, satisfy us in the morning with thy loving kindness,
That we may rejoice and be glad all our days."

This is a reinforcement of the divine injunction, "Remember now thy Creator in the days of thy youth."

Perpetuity of Our Work. When Moses prays:

"And let the favor of the Lord our God be upon us,
And establish, thou, the work of our hands upon us;
Yea, the work of our hands establish thou it,"

he utters the desire of every earnest heart. We would all like to do some work that will abide when we are gone. Is it not evident that, since God alone is eternal, our work can be eternal only as it is done in him and for him? May this thought link us with God in all the divine enterprises which make for the establishment of his kingdom.

Prayer.

"Oh, God, our help in ages past,
Our hope in years to come,
Our shelter from the stormy blast,
And our eternal home";

help us, we beseech Thee, to abide in Thee, O, Thou Eternal One, that we may share in Thy eternal life, and that the work which we may do in Thee, may be established and endure after we have passed on from the mortal and the changing to the immortal and the unchanging! And may the experiences of the year past teach us wisdom, and bring us into closer union and fellowship with Thee, that we may reign with Thee for ever! In Christ's name. Amen.

NOTE. The editor, who has had the pleasure of preparing these lessons for the past year, hopes that they have been of some help in the prayer-meeting, and would gladly receive suggestions from any who are using them, as to how he may make them more profitable for the coming year.

FREE TO ALL CHURCHES

The Pond's Extract Co. has a proposition to make that will interest all church entertainment committees. This Company will donate to any church holding a fair or bazaar, a limited number of bottles of Pond's Extract, which can be sold or otherwise turned into money for the benefit of the church. For further information address Pond's Extract Co., 76 Fifth Ave., New York.

POND'S EXTRACT has been for sixty years the standard remedy for burns, bruises, wounds, neuralgia, rheumatism and all pain and inflammation. It is sold only in sealed bottles—never in bulk.

Family Circle

An Old Man's Christmas Reverie.

By Frank Honeywell.

I used to hang my stocking up
On Christmas eve with glee,
To think how Santa Claus would fill
The stocking up for me.

I didn't get such things as boys
Are 'customed now to get;
'Twas only candy, nuts, and clothes
For weather cold and wet.

The children hang no stockings now,
As did we girls and boys.
Oh, what a host of pleasures sweet
Each change in time destroys!

Perhaps they're quite as happy with
Their systems new and grand—
Their Christmas trees and lights and songs
Might grace a fairy land.

But, somehow, I don't feel just right,
For nature's seemed to change;
This whole new system fills my heart
With feelings sad and strange.

I seem to 've left a dear old land
And reached a land that's new,
Whose very strangeness sends me back
Where my affections grew.

And now I long to quaff once more
That unfermented cup.
Oh, let me be a boy again
And hang my stocking up!

❁ ❁

A Reasonable Service.

By Bessie S. Fife.

PART ONE.

It was a bright morning early in November when Marjorie Lyle, the beautiful and accomplished daughter of Judge Lyle, a wealthy and influential chief magistrate of the city of Exeter, upon returning from her usual morning drive and attending a committee meeting at the church, alighted from her carriage, and after hastily giving some instructions to the coachman, ran lightly up the broad stone steps, where she was admitted by a servant.

"Where's mamma?" she asked of the maid.

"She is engaged at present, Miss Marjorie. There are callers, I believe," was the reply.

"Well, as soon as she is at liberty, will you please tell her to come to my room? I have a message for her."

"I shall tell her, Miss Marjorie."

And Marjorie, humming a merry little tune, went on upstairs. She was the only child of Judge and Mrs. Lyle, and ad received all of the education and culture that wealth and tender care could provide, having graduated from the university with honors only the year before. Through the influence of a Christian young woman who was her roommate at school, she had obeyed the gospel and become deeply interested in church work. And she had not been at home many weeks until, with the assistance of a few Christian ndeavor friends, she had organized a mission Sunday-school in one of the rapidly growing residence portions of the city. After attending the regular services at the First church down in the city on Sunday morning, she regarded it but a reasonable service to attend the mission Sunday school in the afternoon, to greet the large number of children that had been gathered in and give inspiration and assistance to both teachers and pupils. And it was from an errand pertaining to some business connected with the mission that she had just returned.

"Wonder what's keeping mother?" she said to herself as she laid aside her wraps and took a seat at her secretary to look over the mail that had just come in. "Well, while I'm waiting I might as well read my letters. Here's quite a parcel of papers; the Sunday-School Times, C. E. World, Ladies' Home Journal, a bundle of missionary literature, and the usual announcements of socials. Here's an invitation to the Kappa Kappa Gammas' banquet—that will be a delightful affair, I'm sure. An invitation to Lillian Forsee's ball; poor girl, I hope she will excuse me for not attending. If she would pay less attention to balls and take more interest in Christian work, she would be much happier. And here is a letter from Chariton—from Aunt Fanny Goodson, to be sure. Something good, I know. She is such a devoted Christian and her lovely spirit has always been an inspiration to me. Why, that would be an enjoyable visit, I'm sure."

As she placed the letter in the envelope, her mother entered the room.

"What is it, my dear?" asked Mrs. Lyle.

"Mother, I met Mrs. Palmer Clark this morning—you know we're invited to a reception at her house in two weeks—and she would like for you to assist her in receiving, and—"

"Mrs. Lyle," interrupted the servant, "I beg pardon, but Judge Lyle wishes to speak to you over the telephone."

Mrs. Lyle left the room, but soon returned.

"What is it, mother?" said Marjorie.

"Your father is telegraphed for to come to Washington City to attend to some legal business. It is necessary for him to start this evening, and he thinks he will be away a month. He wishes me to accompany him on the trip."

"Oh, how delightful! Why, you have been contemplating a visit to the Ralston family and other friends for many months, and this is such an excellent opportunity. And here's a letter from Aunt Fanny, don't you think, and she wants me to come and spend a month with her."

"Why how fortunate!" said her mother. "We will get ready immediately s we can take the evening train, and you can accompany us as far on the way as Chariton. Your father will be home to lunch in a little while and you know what a great hurry he's always in when he has to catch a train. So we had better pack our trunks at once and have everything ready.

"But mother, you had better write to Mrs. Clark immediately, to have us excused from her reception, and I will send a note to Miss Armstrong asking her to take charge of the mission in my absence."

In her note to Miss Armstrong, Marjorie assured her friend that she would return in time to assist in the preparation for the Christmas exercises, and to tell the school that Santa Claus would be sure to visit them on Christmas Eve.

"But dear me," said Marjorie, "can I afford to leave my post of duty on so short a notice, to go away simply on a pleasure trip, leaving others to do what has been intrusted to me?"

"Now there it is again," interrupted her mother with some warmth, "you are willing to forego all kinds of pleasure for the sake of a church. I cannot, for my life, see what there is so attractive in that little mission Sunday-school. You have been going through all kinds of weather to do what someone else could do just as well as you, if it has to be done at all. In fact, I think this church and Sunday-school business is overdone anyhow. There *is* such a thing, my dear, as having too much religion. For several months I have heard very little but church, Sunday-school, Christian Endeavor, foreign missions, home missions, and all other kinds of missions. It really distresses me! Since you have become a member of the church you have practically shut yourself out from society. You have already missed several fashionable balls and other social functions, and I fear you have lost all love for such things."

"Why, I am sure I have been very happy, mother."

"But, my dear, are you aware that you are in danger of shutting yourself out from the best society, and may endanger your prospects for a good catch some day, perhaps with a title, or, at least, great wealth?"

"The best society, indeed!" said Marjorie. That is true only as the world looks at it; but my sense of Christian duty makes me believe that when I am in the company of Christian people, I am in the best society. Since becoming a Christian, I have felt that the very best service I can render to our Lord and Master by presenting myself a living sacrifice is but a reasonable service."

"But, my dear, should it be your good fortune to wed some gentleman of wealth and prominence who enjoys social life, your tastes and dispositions would differ so widely that neither could make the other happy, and I am sure that he would not want you to waste so much of your time in church work, especially in a little mission, instead of some prominent, influential church."

"Indeed, mother," said Marjorie, "I hope I shall never be so unfortunate as to cast my lot so unhappily. One of the more sober kind would suit me

far better. Whether wealthy or not, unless he should be a Christian man, I should prefer to spend all my days in unwedded life."

"Well," said her mother, becoming rather nettled, "I think you are cut out for a preacher's wife, anyhow."

"My dear," said Judge Lyle, entering the library in time to hear his wife's last remark, "what are you and Marjorie so agitated about? Judging from the conversation, there seems to be a prospect of having a preacher in this family."

"Oh, nothing much," his wife replied, "only Marjorie has received a letter from her Aunt Fanny requesting her to come at once to spend a month with her, and she seems to be grieving over the thought of leaving her little mission Sunday-school. I tell her that I think she is too religious anyhow, and is really endangering her prospects by paying so little attention to social duties and not seeking the society of those of higher rank."

"Indeed," replied the judge with a twinkle in his eye, "I think that is quite sensible in Marjorie. In my legal profession I have discovered that the stars of the first magnitude are not often seen in the constellations of the so-called high ranks of society. Men of true worth to the nation and to society are usually from the less pretentious circles in life. I am not so sure but that Marjorie is wiser, richer and happier because of the course she has been pursuing. But, my dear, have you decided to accompany me to Washington? And, Marjorie, if you are going to visit your aunt, you might as well go with us, as we will pass right through Chariton anyhow."

Luncheon was soon over and everything in readiness to take the evening train. A telegram had been sent informing Mrs. Goodson that Marjorie was en route, and by the next morning she had reached her destination. Bidding her father and mother an affectionate good-bye and wishing them a safe journey and happy visit, she was soon in the embrace of her Aunt Fanny, who was waiting at the depot with the carriage to receive her. Only a few blocks away was the palatial home of Mrs. Goodson, where Marjorie anticipated such a delightful visit.

The conversation had not drifted far until Aunt Fanny began to unbosom herself to her favorite niece in a detailed account of the church at Chariton, mentioning its unprecedented prosperity, the growth of the Sunday-school and other departments, under the efficient leadership of their young pastor, the Reverend Mr. Ames, who had been with them for several months and had grown into great favor with the members of the church and the community in general. He was an attractive speaker, and his deep piety, sterling worth and extensive information had made him one of the leading factors in all social, civic and religious affairs of the community.

"And he's single, too, Marjorie," said her aunt slyly, "and I have so often thought, with your splendid accomplishments, how well suited you would be together."

"Oh, indeed," replied Marjorie, with a merry little laugh, while her fair complexion grew pink with blushes. "How thoughtful of you, I'm sure! I know I shall be delighted to meet such an accomplished young gentleman."

"I have frequently mentioned you in his presence, but he is not aware that you are here. However, we will see him at church to-morrow, and I shall take great pleasure in introducing him to you."

The afternoon was spent in a drive about the city, making some calls upon a few of Marjorie's former acquaintances, and going to visit the old church that had become noted because of the great number of pioneer preachers who had occupied its pulpit. Being somewhat weary with her journey, Marjorie retired earlier than usual, enjoyed a good night's rest, and arose on Sunday morning refreshed and ready for the bright and beautiful day's services. Breakfast was soon over, and after Mrs. Goodson had ordered the carriage to be at the door by nine thirty, she and her niece went to their rooms to dress for church.

(TO BE CONTINUED.)

The Adoration of the Shepherds.

By Anna Mathewson.

Outside, the sun of Seville shines glaringly from a blue sky upon white houses and hot pavements, but within the gallery all is cool and restful.

The fair-haired girl has again left her companions, to stand before Murillo's "Adoration of the Shepherds." As she gazes at the central figures, the present fades, and she seems to be among the pictured group watching the two who are so absorbed in each other. The Holy Child lovingly reaches a baby hand to meet the peasant's toil-worn palm; and the young shepherd, his dark face marked by care and want, has drawn inspiration from that sympathy until his adoring soul looks forth, intense and radiant. There is perfect understanding between these two; the little Saviour has come to his own.

Gathering tears blot out the figures. Impulsively she turns away, but as suddenly stops with an exclamation. She has thought herself alone, yet near by a man is watching her with an expression of hungry worship that makes his face strangely like that of the kneeling shepherd.

He, too, seems to waken from a dream. "I am sorry to startle you so," he says hastily, for she has turned pale. "I ought not to have followed when I saw you, for I knew it was you; and yet, somehow, I couldn't quite believe it. I have thought it so often and been disap—I hope you are having a pleasant trip. Well; I must go." But she holds out a detaining hand.

"No, please, not yet. It is such a surprise to meet you here. I want to know how it happens and—and everything."

"There is nothing to tell," he replies slowly. "After you went back East last September, I—oh, I was dead tired of that ranch anyhow! Couldn't bear the idea of another winter there; at least not at present, so I decided to try a little traveling. I was never outside the United States before—but you already know that. I remember how it astonished you to find that I had existed nearly thirty years without having been to Europe—"

"Oh, please!" she interrupts, flushing deeply and clasping her slender hands. "I said so many hateful, thoughtless things. I am sorry, so sorry!"

"No; they were only true," he answers, "you never said anything thoughtless or unkind. It was perfectly natural for you to be amused over the way I lived—settled down on that ranch, never going to see the sights of the world, not knowing any language but my own, and all the rest of it." He paused and surveyed the picture. "Well, there's one comfort; it's easy to care for this sort of thing, even without having studied. This is n't painted in Spanish. It speaks plainly enough for any one to get its meaning. Church religion has always been rather a foreign tongue to me; but there is something about this that touches a soft spot somewhere. Perhaps it may be because I'm a shepherd myself."

She remembers his vast flocks, and smiles. The modern ranchman is far removed from the simple herder of long ago. And yet—she glances at his strong face; she recalls his straightforward speech; she thinks of his honest heart—is the difference more than an outward one? Is it not to such as he that the divine Baby would reach his roseleaf hand, sure of a gentle, protecting clasp? Her eyes fill once more.

"It means a good deal to me also," she falters, with a tone in her voice that he has never before heard.

"Does it? I don't wonder that fellow is kneeling; I always feel like doing it when a baby looks at me so."

"Oh, do you? Why, I just want to take them right into my arms," she exclaims.

"Yes; I suppose that would be the most natural way for a girl." She has again lost herself in contemplating the infant face, and its light is reflected upon her own; but as the man beside her takes a quick breath, she turns to meet his yearning gaze.

"I must go," he whispers, as though to himself.

No one is in this room of the gallery now, save a noisy party of tourists at the far end. She lays a timid hand upon his arm.

"First—first, I want to ask you something." Her lips are trembling

so that the words are hard to form; but he is staring blankly ahead, not seeing her emotion.

"Never mind," he replies huskily. "I know what you mean. You hope I'm beginning to be happy, and all that. I am, in a way. I am more account than I was before knowing you; I have had something to do these last months, now that I've seen myself with your eyes. I can't imagine how I ever dared to ask you—what I did. I don't want you to worry, you know that; but there is no use in asking me to change, for I'm not made that way."

"But I am!" she returns. "I have changed in—oh, so many ways this year. And I have seen myself with your eyes. I mean, I have seen all that I might be. You idealized me, and so I have been trying to live up to that ideal. Only—only, I could do it better if I had you to help me." He bends his head to catch the last murmured words.

"What is it, Stella? Tell me, quickly, just what you mean."

"I have been finding it out in all these months; it is not how a man lives or speaks or dresses, but what he is, that counts. Yet I never saw it plainly until to-day." She raises her luminous eyes toward the painting. "That little Holy One knew a strong, fine soul wherever he found it. He would have loved you at once, but I—it has taken me such a long while, perhaps you can never forgive me for not knowing sooner—"

"Forgive you? Stella! My own little Stella!"

A peal of bells from the Cathedral. Through the nearest window Seville's orange blossoms waft a sweet message to the lovers. The eyes of the beautiful child seem watching them as they go away together, and the smile of the Madonna grows more full of tender mystery.

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LLOYD BAXENDALE.

By G. P. RUTLEDGE.

Author of "Pledge in Sermon."

CHAPTER XIII.

RETURN TO PROVIDENCE.

After a month and a half of travel and recreation, none of which would be interesting to the reader, Mr. Baxendale returned to Providence.

Happily, he arrived on a night train and thus escaped the curious public.

Early the next morning, before the city was astir, he took a walk, which naturally led by the Poplar Square church and the Randolph mansion.

Standing, only a few moments, in front of the historic church, he contrasted the past and present. The last time he had stood within the great auditorium, he was the popular pastor. Here, for many years, the people had flocked to hear him preach. Although a modest man, he knew that he had attracted the largest audiences in the city. He called to mind some of the brilliant marriages and distinguished funerals at which he had officiated, and beheld Alma's sweet face in the great crowd of bygone days. Now the pulpit belonged to another, or would, and he was not even identified with any church. He longed to use the latchkey he still had, and enter, but dared not and passed on.

He felt that he had done his duty, and had he not always believed and preached that duty's rewards were rich and satisfying? Nevertheless, he now realized that, while the first fruits of the tree he had planted were nutritious and would be good for him in the end, they were bitter, terribly bitter!

The Randolph place was in perfect condition, the grounds had been well cared for and the flowers, so abundant, were beautiful and fragrant, but the house was closed! "Magnificent, but no life within, the soul is gone," mused the preacher as he retraced his steps.

The news of Mr. Baxendale's arrival in the city soon spread, and the reporters, eager to revive the "late unpleasantness," were numerously evident. To each one he talked freely, stating that as yet he had no plans for the future, but felt that he had done his duty and thought the officers of the church had done theirs.

"Why should I censure them?" he asked in answer to a direct question.

Continuing, he said: "They think I am a heretic, and from the denominational view point I am, and they could not, therefore, have done otherwise than to protect their pulpit. For me to have continued as pastor of the church would have been an embarrassing misfit, to say the least of it."

The paper heralded his return and rehearsed the particulars of his resignation and its acceptance. Again the city was stirred and the argumentative spirit, which had been somewhat quieted, reasserted itself. Ministers and laymen, alike, seemed to feel a fresh interest in the Poplar Square church and its ex-pastor. The next Sunday, reference to the new heresy was made from several pulpits and the Monday papers dealt it out to the public.

Mr. Baxendale felt uncomfortable, as anyone would, yet he decided to make Providence his home until duty called him elsewhere.

Removing his library and other effects from the church study to his apartments, he settled down to a task, which had daily impressed itself upon his heart, that of writing a book, setting forth his reasons for withstanding denominationalism. This work was greatly interfered with, however, by numerous callers, the majority of them curiosity seekers, and a heavy mail which was daily increased. He received communications from all parts of the United States, the Canadas, and even foreign countries. Some were messages of sympathy, others requested an explanation of his views, while others, still, contained flattering offers from lecture bureaus and various other business enterprises that sought to profit by the use of his name. To each correspondent he gave his most careful attention, not for the sake of policy, but because it was one of his long established customs to carefully answer every letter or message he received. He courteously declined all business propositions and notified the bureau through which he had lectured for several years that he would confine his platform engagements to its management.

Greatly to his surprise, one evening in the latter part of September, Major Burns called. The distinguished visitor, more of a business than a social creature, was confused and awkward, but at once proceeded to introduce the subject upon which he wished to talk with the minister.

"Mr. Baxendale," he began, "I have called to submit a proposition. I think you have been mistreated, shamefully mistreated! If you were correctly reported, your last sermon at Poplar Square was gospel truth. I am not a member of the church, for the very reason set forth in that sermon. I believe in Christianity, but the doctrines of the churches are so conflicting, I am bewildered and do not know which church to join. I am now an old man, with some money and no family, and I feel that it might be as well, if not better, for me to administer upon my estate while living. I have, therefore, decided to place one hundred thousand dollars at your disposal, provided you will build a church and remain in Providence. I own the large, vacant lot just across the square from your late charge, and upon it I feel sure the amount designated will erect a building that will command respect. You have a host of sympathizers in Providence, many of them in the Poplar Square church. I understand that some of the officers are with you, I am almost sure Randolph is. With your ability as a preacher, the hold you already have on the public, and nothing but the gospel to preach, there is no reason why a self-sustaining church should not be built up in a very few years. To make you feel secure, however, I will further agree to pay your salary and defray the expenses of the work until it is self-supporting."

(TO BE CONTINUED.)

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Some of Your Neighbors

will probably be quick to take advantage of the offer which is being made by the Vernal Remedy Company, of Le Roy, N. Y., to send free of charge to every reader of the CHRISTIAN-EVANGELIST who writes for it, a trial bottle of Vernal Palmettona (Palmetto Berry Wine), the household remedy that is attracting the attention of physicians and the public at large, for the reason that it is the best specific known for the quick and permanent cure of all diseases of the stomach, liver, bowels, and urinary organs. The proprietors want everyone to try the remedy before investing any money, so that all can convince themselves that it is the greatest restorative and tonic in the world. Better send to-day and check your disease at once, for if you wait a week or two it may be too late. Only one dose a day is necessary.

With the Children

By J. Breckenridge Ellis.

The Advance Society.

What is the Advance Society? This question has just come to me from Albany, Mo. You see, new people are subscribing all the time for the CHRISTIAN-EVANGELIST, and they don't know about us. The Advance Society is for young people, and for people who feel young. Our object is to improve ourselves in an agreeable manner, and our method is to make five resolutions. The resolutions are these: We will read five pages of history every week; we will read 30 lines of poetry every week; we will read a verse of the Bible every day; we will memorize a quotation from some standard author every week; we will keep an account in a note book of our work. Of course we hope to do more than these very easy rules require. Still, if we are busy in school, or playing out of school, we are able to accomplish this little. Our purpose is not so much to cram our minds with facts, as to form the habit of good reading. We feel sure everybody not only can but ought to read a verse in the Bible every day. And don't tell us you haven't time for five pages of history every week, when you can read 375 pages of some novel; or six fine print daily newspapers, or crochet tidies, or sit and talk by the hour about crops or bonnets. We notice that people who "haven't got time" to improve themselves, or to perform certain tasks, always have time to do what they like best to do. You always have time to take a sleigh-ride, or go to a picnic, or do what you consider your necessary tasks and necessary play. But we think improving our minds is as important as a game of hide-and-seek, or as the making of one more new sofa pillow, that nobody but company is allowed to put their heads on.

The only parts of a person that make him superior to the animals about him are his mind and heart, and the only way to improve him is to cultivate these two oases in his animal nature. No matter how well you feed him, you can never make him altogether as sleek and fat as a hog; and no matter how well you dress him, he will never look so graceful and beautiful as a well kept race-horse. It is when you give him history and poetry and Bible that his true nature grows. Yet how many there are so absolutely absorbed in good cooking and in the making or purchasing of fine garments that they "have no time"! The object of the Advance Society is to elevate the nature by self-education, and the best kind of education is the acquirement of the habit of good reading. When a member has kept the five rules for 12 weeks, that member is printed on our Honor List as having finished one quarter. Suppose he forgets a rule. He must then begin his quarter all over. Because it is the habit we are trying to form, not the mere pages of history to be read. We are proud of the older ones who have come into this society with the children. The boy of sixty five who pegged away at the rules was an inspiration to us.

Now, that is the full purpose of the Advance Society so far as it is obligated by any rules. There are no initiation fees or dues of any kind. There are no officers and no elections. Each member is just as big a person as any other. The members write me letters which I print on this page. I conduct a serial story in this department, to vary the letters. On account of this serial, the letters do not appear so soon as the writers might expect. Still, they do appear, as you will find, if you live long enough. In the meantime I am always very glad to hear from you, and I promise you a lot of letters as soon as "The Green Witch" ends. "The Green Witch" will end next week. I think our next story will be entitled "A Week With the Woodneys."

The Advance Society, quite in a voluntary way, has undertaken two great enterprises altogether distinct from the five rules. These are, the support of an orphan, and the support of a missionary. But it must always be understood that no member is required to send me one cent for either object. A person may be a good member of the Advance Society and never contribute anything for any object. But at the same time I am glad to say most of the members have responded to our benevolent undertakings. As you know, our orphan is crippled Charlie, one of whose legs was amputated above the knee, and who has absolutely no one to look to for support, except those who feel it a pleasure and privilege to spend a dime or dollar or what they can afford toward his maintenance. Our first orphan was Little Joe, and it was a good deal through our means that people heard of him, and that he now has a good, loving home. What a work that was for us! How proud we should be of it! Is there a boy or girl who regrets the mite he contributed that helped to find the homeless wanderer a home? Charlie needs our help even more than Little Joe, because though he is 13 years old, it is not to be hoped that some door will open to him as it opens to the strong and active. He will have to be supported till he is old enough to earn his living by means of the education which must first be bought for him. It is our hope to buy that education for him. Think of it, young people and old people! The small coin you send, or the beautiful blue money order goes into the general fund which pays Charlie's incidental expenses and which will be rolled up to pay his schooling in some business college when he is older, or to establish him in some post where he can win his own way. For our great object in regard to Charlie is to make him able to earn his own living, so he can be independent of everybody.

Our missionary is Drusie R. Malott, who has sailed to China without a cent save the money spontaneously contributed by the friends of missions. There is no board behind her, no organization, no rich friends. There are no people in the world who have undertaken to help her except the Advance Society. She trusts to God to supply her needs, and perhaps God has put it into our hearts to answer her prayers. Do you not believe it? I do. As I said, "The Green Witch" ends next week. On the week following, I will have something more to tell you about Drusie Malott. I will print many of your letters. This is the last time I shall address you directly this year. Christmas is coming! It is proper that you should know exactly how our finances stand. Oct. 20, 1903, I received the first money for our orphan fund. I will render an account of our first year of orphan work, which ends Oct. 20, 1904. During the year I received from all sources, $98.38. At the end of the year I had left $50.47. This is how I spent the money: I sent to the Orphan Home at St. Louis, $15 on the board of Little Joe. Postage spent in trying to find Little Joe a home, $1.01. Payment on Charlie's board, expenses and last summer's trip, $27.65. Postage on Charlie's account, $1. Charlie's cut, which was printed on this page, and picture taken, $1.25. That's all. So on Oct. 20, I had $50.47 for all purposes. I have taken $9.12 out of this and put it in our missionary fund. I am going to send Charlie a Christmas present, and am sending the Home $7 on his expenses to-day. You see we have not enough on hand to keep Charlie another year, to say nothing of laying some away for his future education. As I said, Christmas is coming. Will you not send me a little something as a Christmas or New Year's offering, to be laid aside for our orphan and our missionary?

Plattsburg, Mo.

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A Mineral Spring at Your Door.

Where the Christmas Toys Come From.

The largest factory in Nuremberg employs three thousand people, the others a lesser number, but to see the workmen issue at the noonday hour or at six in the evening one would think a village had been let loose. And all these hands employed so that little ones may be amused, and pass the time pleasantly! Engaging in such wares seems to have a good effect on the workmen, too, for they all appear bright, satisfied and glad to be living. They sing at their work through the long hours of the day, and when the chorus becomes too loud, a sign from the foreman is sufficient to cause a lowering of the voice.

How many little boys and girls, I wonder, ever think of the toil and care that go into every one of these playthings; and again, how much the sale of each toy means to the workman who has helped to make it the thing of joy it is? Those parents who consider that their money is unwisely spent when put in toys need only be reminded that the employment means bread and a home to the thousands engaged in their fabrication.

But Nuremberg is only one of the centers of the toy trade. As we have suggested, its toys are mostly of metal—tin soldiers, swords, railway-trains, and the funny little mechanical devices such as we see upon the street-corners. Off to the north is the region where wood, porcelain and glass and paper are used in toy-making. This is the place of the great forests—the Thuringer Wald, the Fitchel Gebirge and the Bohemian forest. For miles and miles over the hilly country are woods of pine and fir—just the sort of timber which the wood-carvers can work up easily—and in all the little villages and towns hereabout are made toys of papier-mache and wood.

There are factories, but toy-making has become a sort of domestic or house industry. The skilled wood-carvers and cabinet-makers work at home. In the little village of Hammern the inhabitants have a predilection for ships, and though they are nowhere near the sea, boats and toy vessels of all kinds are carved there. In Neufang, on the other hand, they make all manner of beasts and fowls. Sonneberg is, however, the center of the industry. In Sonneberg the dolls are nearly all made of papier-mache. And nearly all the dolls' clothing is made by the women and children. Out of its sixty thousand inhabitants, just three-fourths of that number are engaged directly or indirectly in the manufacture of toys and all kinds of dolls. As in Nuremberg, separate apartments are arranged for the different sections of the toy. The papier-mache is produced in special mills in the town, then brought to the factory to be molded into shape. If made into a head, the face is first covered with wax, then colored, the teeth put in and the eyes slipped into place; then the head is glued on to the body, which in turn has passed through as many hands. The cheapest doll means the effort of at least a dozen workmen.

Mohair or prepared Angora wool is used for hair. This is first dyed, and after being fitted to the doll, the wig is curled and coiffed. There are separate apartments for the "mamma" or "papa" of the baby doll. The machinery that goes into the walking doll is done by little mechanics. The shoes, hats and stockings have their own workmen. The dressing of dolls does not amount to much of an industry. The tiny chemise, of which hundreds are turned out every day, is all that adorns the average doll. When special orders are given, however, the *poupees* are dressed by women in their own homes.

But if we want to see the wooden toy in the perfection of making we must travel again to the south of Nuremberg, into the high Alps of the Austrian Tyrol. Here is the picturesque district known as the Groednor Thal, and the chief town is St. Ulrich. You would think that it was Christmas all the year round at St. Ulrich. It is a quaint little place, and reminds one a great deal of a toy village that one buys at a shop. The little houses have the same queer roofs, painted red, the same quaint blinds; there are conical trees in front, that might almost be of wood, bright little flower-gardens, and a straw beehive beside the gate. But it is not only the permanent part of the village which makes the illusion; it is the things we see scattered about. One yard will be full of rocking-horses set out to dry; in another place you will see a number of saints leaning against the fences. The windows of the houses are full of dolls and queer beasts, and all about there is a hum of industry. People are hammering and sawing and making chips fly—*Home Companion*.

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The Child's Last Christmas.

By Walter S. Smith.

Professor Mollin was a fond father, whose little Anna Belle was his only child. She was three, and a little more, when the lengthening shadows announced the approach of winter. The father had lost two children, and had learned by that sad experience to expect to lose little Anna. He was possibly a little too indulgent; but was always ready to justify himself in this by the reflection that he might not much longer enjoy the opportunity to make her happy.

He allowed her to romp over him at times when another child would have annoyed him. He even allowed her to believe in Santa Claus, and encouraged her to write the good saint a letter.

With a pencil she sat down to a piece of paper not over three inches square, and industriously scribbled letter, which she interpreted to her mother as follows:

"Dear Santa Tlaus: Please I want a piano—for a Trismas dift.

"Anna Mollin."

Her mother kissed her, and told her it was a good letter.

"Well, mamma, how tan I send it? Must I put it in the office?"

"Oh, no! They send letters to Santa Claus up the chimney"—pointing to the open grate.

"How tan it send up the chimby?"

"Just hold it in the grate, over the fire and it will go up with the smoke."

Here the little tot made the attempt but fearing she might drop it she retreated, saying:

"Mamma, you send it, I tan't."

The mother held the bit of paper in the throat of the grate, and when she loosed her hold on it, the draught caught it up, and it disappeared.

The little one was in ecstasy, believing it had gone straight to Santa Claus, himself. She capered in delight, throwing her little hands and exclaiming, "Oh! he dot it, didn't he, mamma?"

* * * * * * * *

The college holidays began two days before Christmas, in order to allow the boarders to reach home for its festal pleasures. Professor Mollin made a two days' drive in his much-used vehicle; and ten o'clockon Christmas eve found him in Sterling, twelve miles from home.

Little Anna's letter had been on his mind all day; and the thought of disappointing her was painful to him. He had been all day in the mountains where there was no store and now he feared the chance had passed for purchasing the toy. Fortunately, the notion store at Sterling was open, and there was one toy piano not yet sold. This he bought, and just before midnight, he placed it in a corner at the foot of the child's bed.

In her perfect faith, she had retired expecting the piano; and when she opened her eyes she sat up and looked about for the instrument. "Mamma, I wonder if Santa Tlaus fordot my piano!"

"You may get up, dear, and see," said Mrs. Mollin.

The child seemed to look in all the other corners before the proper one; but, finally, espying the toy, she broke into rapture: "Oh! he did! he did, Mamma! Papa, he did! Here it is! See, mamma! See, papa! Santa Tlaus brought it! My piano." Jumping about in the wildest delight, the little worshipper begged her fond parents to get up and see the treasure. She brought her little chair and sat before it to play. She raised and lowered the lid, and carried the instrument about the room a dozen times. And, after breakfast, everybody about the college had to see it and hear her play. A dozen or so of the boarders had not gone home for vacation.

There were many other presents for her that day, one a huge doll that came to her from a lady outside the institution; and when at night her little body was too weary to continue longer her antics of happiness, she said her "Now I lay me down to sleep," and kissed her parents. In a moment she was dreaming, for her face was full of smiles. The father stood for a long time gazing on the scene and brushing away some drops that would roll down his cheek, he said to the mother, "Well, dear, she has had one glad Christmas, and, if it should prove to be her last one, I shall always remember it with pleasure."

* * * * * * * *

It was less than three months after this that the sorrowing father's worst fears were realized. Little Anna fell ill, and the illness was pronounced cranial meningitis. For ten days it seemed that every hour was her last; and when the last hour arrived a very touching incident occurred. The little sufferer lay gazing very intently in the direction of the ceiling. Her mother, whose eye beheld every sign or motion, asked: "Anna, what do you see?" Still looking, and showing a greater radiance in her countenance, she asked: "Mamma, who is it up there with the pretty slippers on?"

The mother fell forward to the child's couch, with her face dropping into her hands, and answered: "Darling child, the angels have come for you!"

The little heart had been beating at a furious rate for all the ten days; but now it became quiet, and the child's spirit took its mysterious flight, which mystery all the philosophers have failed to explain. On her sweet face remained the smile of trust—the same smile that the parents had noticed on two other evenings.

* * * * * * * *

Mrs. Mollin was a genuine mother, and all the ten days she had wept over the loss she must shortly bear; but that vision dried her tears. Her own health was bad, and only a few months elapsed before she too passed from her husband's side. Whatever may be said of the impression she voiced to the dying child, she believed it while she lived; and it removed all the pain of separation.

Nor was the professor sufficiently pleased with any other explanation to propose an objection. Who is there to tell what the child saw, if she did not see an angel? (See Matt. 18:10.)

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Business Notes.

The devotional books are always in order with mother, father and wife, and would be a good thing for that busy, careworn, overtaxed husband.

❁

The books of merit mentioned in our supplement seem to have met a longfelt want, so that we again remind you, come to us for any book of any people, published anywhere, and you shall have it.

❁

Remember, on short notice we will put the name of any friend on any book in either gold or white letters and will send the package direct for you, and just in time for a "Merry Christmas" greeting.

❁

The Individual Communion sets are growing in favor, as was manifest at our booth during the General Convention. We are always ready to furnish these at the best rates possible. Circulars and information furnished.

❁

Our Lesson Primer, 20 cents, Lesson Mentor, 25 cents, Lesson Helper, 35 cents, all board binding, containing the Bible-school lessons of the entire year, are now ready, and will make a nice present for your class of boys or girls. The Lesson Commentary with its 400 pages is just the thing to present your worthy and faithful teachers, as a reminder of your constant appreciation of their worth and work.

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❁

Our Christmas decorations cannot be sent out in twos or threes, but must go in dozen or half-dozen lots, as it is presumed the schools would want them that way, and they are so packed as to go safely and securely anywhere. But only a few lots are left.

❁

Praise to the Prince is getting before the brotherhood and is going to remain there some time when it does. Same binding as other of our good song books and same price. Limp cloth, $2.00 per dozen, boards, $2.50, and cloth, $3.00 not prepaid. They are 25 and 30 cents prepaid.

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No better or more appreciated gift will go from this house for the "holiday trade" than "Adnah," a story of the time of Christ, by J. Breckenridge Ellis, formerly selling at $1.50, but now, for the first time, offered you at $1.00, and only while the present supply lasts at that price. If not perfectly satisfactory, we will ask that you return it, so confident are we of the merit of the book.

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❁

In connection with our Bible-school lessons first half of 1905, Dowling's Normal Instructor, Part 2, on the Christ, is just the booklet for supplemental work. The International Lessons are limited to the Gospel of John, but the Instructor gives us a complete "Life of Christ," so concisely put that there is no waste in it, in systematic order, too, and best of all for the masses, at 15 cents per copy, $1.50 per dozen prepaid.

❁

To those ordering the Communion Wafers, we are now striving and have about arranged for a package that will enable us to ship the Wafers to any part of the country in good order, which could not be done in the pasteboard boxes. To do this, we will put the Wafers in two or three pound boxes, enough to run a congregation some time, and they will come to you in good order. We will not ship more until the new tins are ready, but send in your orders and we will fill as soon as proper packages are prepared.

❁

"Adnah" is the new work of J. Breckenridge Ellis, author of so many good books, the heroes and heroines being Jewish characters and the incidents pertaining to the time of Christ. This is one of his best and is receiving high praise from the critics. The scene is laid in the time of Christ and the interest does not lag from the first to the last of the 29 chapters and 300 pages. The mechanical execution of the book is good, so that it was put upon the market at $1.25, but we will send you a copy for $1.00. It makes a handsome present for birthday or Christmas. Agents wanted.

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CHRISTIAN-EVANGELIST
A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XLI. No. 52. December 29, 1904. $1.50 A Year

NEW YEAR'S EVE.

J. H. GARRISON.

The bells are tolling out
The knell of the dying year;
Time's chariot onward speeds,
Nor halts for sigh or tear.

The silent orbs of light
In ceaseless motion roll,
And life's stream onward flows
To its far, majestic goal.

"The moving finger writes,
And having writ moves on,"
Nor wit nor love can lure it back
To cancel what is done.

* * * * *

The bells are pealing forth
The birth of the glad new year.
All hail! Time's latest born,
With all thy hope and cheer!

Thou bringest what is best
For mortals such as we—
The open door, the unfinished task,
And time to do and be.

When thy brief race is run,
And thou shalt go thy way,
May we some work have done
That will abide for aye!

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For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

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HERE are two of the men who came to the National Convention at the expense of the CHRISTIAN-EVANGELIST. You can go to San Francisco at the expense of the CHRISTIAN-EVANGELIST if you wish. Write us for particulars.



H. C. SAUM.

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J. A. SCOTT.

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WHAT OUR FRIENDS SAY.

I am always pleased with the CHRISTIAN-EVANGELIST. May the coming year prove to be its best. FRANK L BOWEN.

The CHRISTIAN EVANGELIST is among the very best religious papers in the world. JAMES SMALL.

Your valuable paper has been a great help to me in my work. WILLIAM BENDER.

Allow me to thank you for the weekly doses of encouragement sent from St. Louis and taken by me with great relish. FRED R. DAVIS.

The CHRISTIAN-EVANGELIST is growing better all the time. CLAUDE C. JONES.

The CHRISTIAN-EVANGELIST is the best all-round paper in the brotherhood. R. H. TANKSLEY.

Cannot see how any Christian can do without the CHRISTIAN-EVANGELIST. MRS. W. T. HICKMAN.

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Cannot run my business without it. F. M. MCHALE.

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The CHRISTIAN EVANGELIST continues to improve and grow in influence. I could not get along without it. F. HOOKER GROOM.

I am enjoying the paper and am deeply interested in the discussion of all phases of the union question. G. C. WATERMAN, Free Will Baptist.

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Your paper is excellent. Send it on. E. M. PATTERSON.

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Vol. XLI. December 29, 1904 No. 52

Current Events.

Discordant Prohibitionists.

Whether or not the Prohibition party is being led by men who are capable of wise, effective, unselfish and patriotic leadership, is a question that has been repeatedly asked by those whose votes have been solicited for the ticket of that party. The war upon Oliver W. Stewart, Chairman of the Prohibition National Committee, has been making interesting contributions toward the answer of that question. Mr. Stewart is widely known among the Disciples of Christ as a Christian gentleman of fine character, absolute integrity and sound judgment. The movement to unseat him from the chairmanship has been led by John G. Wooley, editor of the New Voice. The enmity became a matter of public knowledge when Mr. Wooley advocated and Mr. Stewart opposed the proposition to nominate General Miles for president on the Prohibition ticket. The New Voice and its editor became openly hostile to the chairman and it is generally believed that they were responsible for the defeat of Mr. Stewart for re election to the Illinois legislature. In sending out campaign literature, the chairman passed over Mr. Wooley's paper and spent several thousand dollars (so it is alleged) in circulating copies of a rival Prohibition paper. On the assertion that Mr. Stewart owned stock in the latter paper, was built a charge of embezzlement of campaign funds. The National Committee has met in Chicago and, after a very warm session and much going over of evidence, adopted a resolution declaring the chairman innocent of the charge that had been brought against him but requesting him to resign on account of the strained relations between himself and certain leaders of the party. There are a large number of people who have been in the habit of considering Mr. Stewart the most level-headed and capable of the party leaders, and the incident will not increase their faith in those who have gotten into strained relations with him.

❁

A Significant Manifesto.

The Scotchmen who are members of the United Free church have already shown the stuff of which they are made. Since the remarkable decision of the British House of Lords, which deprived this church of $50,000,000 worth of property, encouragement from every quarter has come to the dispossessed. Every missionary in the service of the denomination had been heard from and had declared a willingness to stand by the united, though impoverished, church. Recently 3,500 ministers and professors gathered in Edinburgh and re-affirmed in a body their intention to prosecute the work of the church in all its departments whatever its financial burdens. On the very evening of the same day a mixed gathering of "laity and clergy," to the number of 7,500, made their quiet protest against the injustice done them, received fraternal messages from the Church of England, the Established Church of Scotland, and from the Irish and Scotch Presbyterian Church. Their manifesto is as significant as it is dignified.

We believe our fathers were led aright. They knew in themselves the prevailing grace of God, and we reverently receive at their hands what they have been taught. But we also believe that the word of God is inexhaustible; we believe that the gift of Jesus Christ is more wonderful than any man has yet found words to utter; we dare not say that we have learned all, though we are well assured that what we have learned is true; and therefore we hold it to be our duty as scholars under Christ to learn what he teaches by his Spirit, and to make it known in such words as may make his meaning clear. This freedom to reconsider the language of the past is one part of the church's constant obligation to listen to her Master's voice alone.

❁

Religious Comedy.

Since the "Wee Frees" refuse all compromise overtures, the United Free church will contest the transfer of each piece of property in the courts. The question has been the most important issue raised before the people of Scotland for many years, and it had been thought that a special Act of Parliament would be necessary to settle the dispute, but it has just been announced that a Royal Commission will be appointed to inquire into the differences between the twenty-four ministers, who call themselves the Free church of Scotland, and the United Free church, which came from the union of the old Free church and the United Presbyterian church. The injustice of the situation is not its worst feature. It is bad enough to have such men as Principal Rainy, Dr. Stalker, Dr. Marcus Dods, and other great scholars ousted from their positions, but the injury done to the cause of Christ by affording the man of the world an opportunity to scoff at the church and its ways is more serious. The Christian man of whatever religious persuasion, feels that the action of the "Wee Frees" is farcical. A few years ago the twenty-four dissenting members were part of the great body that voted for union and in those days were in apparent harmony with their brethren on most questions. Their leader now has the affront to say that the United Free church "is an institution that Satan has set up in Scotland to propagate deadly error and heresy, to mutilate, to sap and undermine and to tear to tatters the word of God, and to murder immortal souls." This is pitiable as well as absurd, but if we were to look around us, we would discover that similar elements of religious comedy are in our midst.

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Venezuela's Debts and the Monroe Doctrine.

Apprehension is being felt at the State Department over the delay of Venezuela in meeting her international obligations, in view of its bearing on the Monroe Doctrine. The United States has declared that while this government does not propose to shield any of the governments on the western continent from the payment of their just dues to foreign nations, yet it cannot permit such nations to occupy permanently the territory of such governments in their efforts to collect their debts. This would seem to imply that the United States must see to it, in some way, that these nations discharge their just obligations to the European powers. Such is the plain meaning of the President's recent message, reiterated in a recent speech by Elihu Root, ex-Secretary of War. The three powers concerned, just now, are Great Britain, Germany and Italy. They have claims against Venezuela and are becoming restive about them. They are claims which Venezuela has solemnly promised to discharge, but which, for one excuse, and another, she does not meet. The creditor nations fear some juggling with their debtor's customs receipts, to make it appear she is not able to pay. Recently President Castro has had some large guns placed at certain of her ports, as if to resist any effort of such nations to collect their debts. The situation is a delicate one for this government, but it seems to be an inevitable outcome of our interpretation of the Monroe Doctrine.

The American Type.

Americans like to read what other people think of them, especially if it is, on the whole, complimentary. Americans have had more danger of recent years from flattery than from adverse criticism. The following estimate of the American type from Mr. Dawson, in an English religious weekly, is a very judicious mixture of praise and warning:

The American is to me the most vivacious of creatures. The Frenchman is mercurial rather than vivacious; the German has always marched across the world laden with ponderous philosophies; and alas! it is a long time since my own country has been truthfully described as "Merrie England." Perhaps the American may grow morose some day, and he is very likely to do so if he spends his entire energy in the quest of dollars, and makes the god of his idolatry the industrial millionaire. But, to be quite frank, I do not find the cult of the dollar nearly as common as certain satirists would have us believe. The millionaire is not loved. The spirit of work is general, but in the general life of the people there is a high spirit of enjoyment, too. Good humour is a marked characteristic of the people and with it an abundant hopefulness. It is little wonder that the American is vivacious. His church helps him, and besides this, he lives in a land of boundless opportunities. It is this boundlessness of opportunity that impresses me most in American life.

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A Vicious Circle.

There is a vicious circle in the reasoning of the opponents of tariff revision. Conceding in a general way that there is room for improvement in the present schedule, they are unwilling to allow the latter to be taken up before an election because it would unsettle the public mind, or after an election because the verdict of the ballot-box is considered to be a vindication of the existing scheme. And so the outcome of it all is that the politicians are as firmly opposed to tariff revision between elections as Weary Willie is to working between meals. The president, who had given evidence of being really interested in bringing about a readjustment of the tariff schedule, seems disposed to postpone action until a more convenient season—which is all the stand-patters asked for. There was no mention of the subject in the message and no hint of a special message on the question. It is practically certain that no action will be taken, or even attempted, at the present session (except such as may be involved in the consideration and adoption of the Philippine bill), and it is being stated, with an appearance of authority, that the plan of calling a special session on the adjournment of the present congress in the spring has been abandoned. That means that one of the four years of the new administration will pass without tariff legislation. And presently we shall begin to hear it said that the time of the next election is too near at hand to allow the disturbance of business conditions by talk of tariff revision.

Mr. Lawson's Motives.

It required no prophetic insight to anticipate that, when two or three other methods of taking the edge off of Mr. Lawson's startling revelations had been unsuccessfully tried, recourse would be had to the expedient of questioning his motives. Mr. Lawson (of Boston) relates in his "Frenzied Finance" certain amazingly corrupt, dishonorable and dishonest proceedings carried on in the name of legitimate business by men of high social and financial standing. He mentions names, dates and places and invites any person who considers himself wronged by the report of his actions to prove his contention in court. He asserts his own entire willingness, if the matter does get into court in the way of a libel suit, to prove all that he has said and a good deal more. Several libel suits were filed but suddenly withdrawn when neither Mr. Lawson nor his publishers showed any sign of panic. And now the people and papers which are interested in preserving and defending the present methods of the stock markets arise to say, by way of defense, that Mr. Lawson is no high-minded and pure-souled patriot; that he is not telling all these things because he loves virtue and wants to purify the business world, and that he is as bad as any one of the respectable rascals whom he describes. This may very likely be true. As we gather it, Mr. Lawson is not posing as the special champion of virtue, but simply as a man who knows things which, for private reasons, he wants to make public. It may be true that the biggest rascal is the one who usually turns state's evidence; but the evidence goes nevertheless if it bears the earmarks of truth. And that is the way it stands with Mr. Lawson. He is not posing as a penitent, but as a man with information, and so long as he keeps saying things and offering to prove them and daring the accused parties to come into court, it is of little consequence that the ultra-respectable journals and magazines affect disgust for the odious sensationalism of his methods and the uncertain moral quality of his motives.

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The Voice of the People.

Chief Justice Mitchell of the Pennsylvania Supreme Court is quoted as saying in a recent interview that he does not approve of the President's attitude toward the trusts. He says: "The President, in my opinion, underestimates the trend of human nature and overestimates the power of statutes. The people have the power in this republic. They are exerting their power through aggregated effort and they are going to continue to exercise it in that manner. They are tending more and more toward aggregated effort. It is this tendency which has produced the aggregated forces with which we are all familiar, that has brought about our enormous development and prosperity, and no statute can stop it." This is not a wholly unfamiliar sentiment. There is some truth in it. It is easy to overestimate the power of legislation. But, after all, legislation is a matter of "aggregated effort," is it not? It is, or is supposed to be, in a republic, an expression of the judgment and will of the public as to what ought to be done and how. Now if it is really true, as the Chief Justice asserts without proof, that "the people have the power in this republic," and if it is further true that they are exercising this power through aggregated effort and are going to do so more and more, it seems a warrantable inference from this major and minor premise that the aggregated power of the people, acting through the ordained, law-making agencies, should be able, now or in the near future, to make some headway against those unwholesome enterprises (such as the trusts) which represent only the desires and interests of a small group of people. All this talk about the inevitable tendency toward consolidation and aggregated effort sounds well, but it is shot through with a fallacy. It overlooks the fact that the biggest of the trusts is an aggregation representing comparatively few men. The greatest of all aggregations is the government, and if the right of combination is inalienable and the tendency toward it inevitable, then we have the best possible warrant for that immense aggregation of interests which we call the federal government to take such steps as it deems proper to control such minor combinations as the steel and beef trusts. Would it be inconsistent with this tendency toward aggregation if the government treated Standard Oil as Standard Oil treated the little oil companies which were forced to sell out to the combine at a low valuation? This, to be sure, might be socialism. But if we are going to fall down and worship the great god Aggregation, it is time that we realized that the end of that course is not the trust but the commune.

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The Czar for More Liberty.

The most striking news item since Christmas is the Emperor of Russia's ukase promising a full and equable enforcement of existing laws, assuring the Zemstvos of the fullest possible measure of self-government, promulgating a scheme of workmen's insurance, extending the liberty of the press and promising a full legal trial of all persons accused. The importance of these concessions toward a national rather than an autocratic rule is very great and does the Emperor credit. For we believe it is really the Emperor's own wish to give more liberty to his subjects, though he has doubtless been moved thereto by his wife. It is a good sign when he announces that the first consideration is given to the woes of the peasants.

A Closing Word.

This number of the CHRISTIAN-EVANGELIST closes another volume in its long history. For forty-one years, under different names and with varying fortunes, it has stood before the world as the representative of a great cause. One thing must be said of the paper by all who know it—it has had a definite goal and a fixed policy to which it has steadfastly adhered, through evil report and through good report, throughout its history. This is not saying, of course, that it has made no mistakes, and that it has not steadily grown, through the passing years, in its ideal of Christian journalism, and in its conception of truth. It is only affirming that at every point in its history the paper has known its mind, has had its convictions of truth, and has stood loyally by these convictions, often at severe cost, and that it has turned neither to the right nor to the left because of any temporary fluctuations in public sentiment, but has steered steadily to one goal. This continuity of purpose and policy, through more than a generation, we believe to be one of the characteristic features of the CHRISTIAN-EVANGELIST.

So true is the foregoing statement that no one needs to be told what the CHRISTIAN-EVANGELIST will stand for in 1905. No one thinks of raising that question. Its attitude toward all the great questions of our day is known, not only to the brotherhood—or to that part of it that reads our religious papers—but to the religious world generally. It is recognized everywhere that the CHRISTIAN-EVANGELIST is a steadfast and earnest advocate of Christian union on the basic principles set forth by the Campbells and their coadjutors in the early part of the last century. It is understood, by all who know the paper, that it maintains the attitude of brotherliness toward all believers in Christ who manifest the fruits of Christianity, and that it holds that no other attitude is consistent with our plea for Christian union; and that we should be leaders in all cooperative movements among Christian people looking toward ministering to the needy and neglected classes, toward moral and social reforms and the advancement of the kingdom of God. It is equally well understood that the CHRISTIAN-EVANGELIST, while standing for open-mindedness toward all truth, and for freedom of investigation on the part of both Bible scholars and scientists, yet holds, uncompromisingly, to all that is fundamental and vital in Christianity. If there is another journal in all the world that combines more perfectly the two essential elements of all permanent progress—New Testament evangelicalism and Christian liberty—we are ready to sit at its feet and learn of it. Liberty *in* Christ, loyalty *to* Christ, union *upon* Christ and service *for* Christ—these have ever been, and ever will be, our controlling principles and aims.

We are at a most interesting and important period of our history. Religious movements, like individuals, reach a stage in their development where the cumulative energies and motive-forces which have been slowly gathering, manifest their presence in higher aims and larger plans. It seems to us that the Disciples of Christ have reached such a period in their history. There is a manifest feeling among us, which found expression in utterance and action during our last national convention, that we ought to undertake larger things than in the past. The doubling of our membership before our centennial celebration, the doubling of all our offerings, the deepening of the spiritual life of our membership, the mobilization for active service of the business men in our churches, the perfecting of the plan for more general and systematic evangelization, the ideal recommended to the brethren, that they should give not *less* than one-tenth of their income to the Lord's work—these were some of the outward signs of that inner growth in grace and in breadth of vision which herald an advance movement. In connection with the above, the action looking toward the union of the Free Baptists and the Disciples of Christ should be noted, as indicating that the prime object of the movement has not been lost sight of in our planning for greater things.

A matter of prime importance in carrying out all these plans is to bring the rank and file of our membership into sympathetic touch with them and to enlist their co-operation. How shall this be done effectively except through the wider circulation of our religious journals which fairly represent and constantly urge the importance of these great movements and agencies? This is a matter that ministers and other church officials should lay on their hearts and consciences in planning for the coming year. We do not complain. We are not given to scolding. But this word we do feel needs to be said, and that is that our ministers, as a rule, do not sufficiently concern themselves with this matter of the circulation of our religious papers. We know their manifold cares and duties, and ask no impossible service; but surely we have a right to expect the weight of their influence and a little general supervision in a matter that is so vital to the welfare of the local church and of our general interests.

And so we close the Forty-first Volume of the CHRISTIAN EVANGELIST. We wish it might have been better, but we have done the best we could. We will try to do better, God helping us, the coming year. It remains for us to thank our readers who have been kind and appreciative, and our contributors and co-workers who have been faithful and efficient, and above all, the gracious God who has given us health and strength for the tasks and experiences of the year. It has been one of the best years in the history of the paper, marked by a growing appreciation, on the part of the brotherhood, of its aims and spirit, and by a steadily increasing circulation. It is, therefore, with a grateful heart, and not without fresh courage and hope, that we close the arduous labors of the year past, and turn resolutely to face the tasks and the unknown experiences of the new year.

Union of Free Baptists and Disciples.

V. Difference of Emphasis.

2. On some of the conditions of unity. In our last we pointed out the difference in emphasis on the doctrine of the unity of the church, growing, very naturally, out of the primary purpose of our own religious movement. For the same reason there is a like difference in emphasis, no doubt, upon some of the conditions of unity as we have urged them from the beginning. In this article we call attention to some of these conditions, which though held by Free Baptists and others, perhaps, as well as by the Disciples, have received greater emphasis from us than from others.

(*1*) *The Christo-centric View of Christianity.* One of the earliest problems which confronted the leaders in this movement for Christian union was, "What is the essential faith of Christianity?" In other words, "What is the object of that faith on which salvation is predicated in the New Testament?" Stated in other terms, and more practical, the question was, "What shall we require men to believe and to confess in order to their admission, through baptism, into the fellowship of believers as members of the church of Christ?" This was a fundamental question, and its answer was, *the Messiahship and divinity of Jesus of Nazareth.* The confession made by Simon Peter, on which Jesus declared he would build his church, was held to be the only divinely-authorized confession of faith in the New Testament precedent to baptism. This was, of course, to make Christ the very center of the Christian system. To believe in him as the Christ of God, the Revealer of the Father, was to accept all he taught and to obey all he commanded. This gave rise to that fundamental distinction which has prevailed among the Disciples from the beginning, that the faith which saves is not doctrinal, but personal. It is not *what* we believe, but *whom* we believe, that possesses saving efficacy.

Now, it is not denied that this central place is accorded to Christ by many teachers in many bodies; but in no other religious body known to us, has this truth received such continuous emphasis as it has among the Disciples of Christ. In our evangelistic work this truth is always brought to

the front— that men are not asked to confess agreement to any set of theological opinions, but to confess their faith in Christ as the world's Saviour. The man who is bound to Christ by this bond of personal allegiance is not likely to drift away from the evangelical faith and doctrine. How essential this is as a condition of unity we need not stop to point out here, as it is our only purpose now to indicate that its relation to the question of unity has given it the importance and emphasis which it has received at our hands.

(2) *On the rejection of human creeds and party names.* There are a great many people, to-day, who agree with the Disciples in their rejection of human creeds, who do so, however, from a different point of view. Some of them reject these creeds because of the evangelical doctrines which they affirm. Others because they resent the assumption of authority on the part of any ecclesiastical body of the past, to bind the intellect and conscience of men to-day. The main ground on which the Disciples have always rejected human creeds has been that they are unauthorized, so far as they purport to be bases of Christian fellowship and of communion, and are therefore divisive in their nature and practical results. They are barriers to union as well as to progress in the knowledge of the truth as it is in Christ, and must be repudiated by those who believe in both unity and freedom. Statements of doctrine for the purpose of instruction are altogether proper, provided such statements are not regarded as binding upon others and are not made tests of fellowship. To this position the Disciples are held, uncompromisingly, by the very nature of their plea for Christian union. We are glad to know that the Free Baptists, and some other Baptists who are not so free, agree with us in discarding the authority of human creeds, even though they may do so from a somewhat different point of view, and with a less degree of emphasis.

The same principle holds good in reference to the wearing of party names. In so far as the use of such names tends to perpetuate divisions among Christians, and to obstruct the unity which should exist among believers in a common Lord, they ought to be discarded. This is inevitable from our point of view, that is, from the point of view of oneness among believers in Christ. Whatever emphasis we have laid upon this matter, has grown out of its relation to the subject of Christian union. The motive of the Disciples in discarding such names, and in the rejection of human creeds, has been greatly misunderstood, because their point of view has not been understood. If the whole religious world were to become suddenly deeply concerned in the matter of bringing about the fulfillment of Christ's prayer for the unity of his followers, they would be compelled to look at these questions very much as we have looked at them, for other road to the unity of Christ's divided church there is not than that of uniting upon what is fundamental and what we hold in common, and discarding whatever is inconsistent with unity upon such ground, or holding it in abeyance as a matter of personal opinion not to be imposed upon others. That the religious world, so far as it is *Christian*, will one day see this truth, we can not for a moment doubt.

A Steady and All-Around Growth.

The following statement, furnished by our statistician, Bro. G. A. Hoffmann, will prove both interesting and gratifying, we believe, to our readers, as indicating our steady growth not only in numbers, but in the scope of our work, in better organization and in increased and steadily increasing liberality.

First of all, here is a table showing the increase of our churches, ministers, members, and ministerial students, in intervals of five years from 1890 to 1904:

	Churches.	Ministers.	Members.	Students studying for ministry.
1890.....	8,096	4,039	641,000	468
1895.....	9,168	4,929	889,019	690
1900.....	10,101	5,737	1,120,000	807
1904.....	10,785	6,417	1,233,000	997

It will be noticed that the number of ministerial students has a little more than doubled in the fourteen years covered by the statistics. As the increase in the number of churches in the same period has been something over 30 per cent, as against the 100 per cent in the increase of ministerial students, it would follow that more of our churches are being supplied with trained ministers, and that there is no decrease, but a very healthy increase in the number of ministerial students.

The next table begins further back and relates to our missionary organizations and offerings, and is as follows:

Year.	Number of Societies.	Amounts Contributed.
1873.....	One.....	$ 4,159
1880.....	Three.....	26,421
1885.....	Three.....	84,629
1890.....	Three.....	146,243
1895.....	Three.....	208,616
1900.....	Three.....	413,641
1904.....	Three.....	532,717

These amounts do not include the contributions to state missions, which were $208,082 for this year.

Neither does the foregoing include the coming into being of a new national organization, namely, the Benevolent Association of the Christian church, which has increased its offerings from small beginnings to $77,540 during the past year.

Thus it will be seen that if our growth in numbers has been gratifying, not less so has been the increase in our Christian liberality, and in organized methods for giving expression to such liberality in serving the great purposes of the church. We may well thank God for these results, as we look back over the past, and take fresh courage for the future, as we look out into the New Year with its open doors of opportunity.

Editor's Easy Chair.

Put on the back log! Stir the fire! Enlarge the circle, for we are to have a council of the Easy Chair readers, to-night, in memory of the Old Year, and to greet the coming of the New Year. Our circle has grown since last year, and we see new faces in the ruddy light of the glowing fire. Welcome, all ye newcomers, to our fellowship! We of the Easy Chair circle have a simple, cheery creed which we are trying to live up to, and would commend to others. It is to love God, our fellowmen, and do good to each other as we have opportunity, even as Christ has taught us. We take a bright view of the world because we believe God reigns. And with Paul, "We know that all things work together for good to them that love him." We do not believe this world is as bad as it is often represented to be. We believe it is God's world; that He is in his world, and that the evidences of his presence are all about us. His operations may be seen in all the processes of nature, in the movements of history, and in the workings of the individual heart and conscience. It is just the kind of a world for the kind of beings we are, in our present stage of development. God has other and better worlds for us when we are prepared for them. "In my Father's house are many mansions." Meanwhile this is our world and we must make the best of it. And so, if you are an optimist, we welcome you to a seat with us in our Easy Chair circle. But no pessimistic growler need apply. He would not feel at home in this circle.

And now, beloved, as we sit here by the embers of the dying year, let us ask ourselves what good report of our lives and characters will the Old Year carry with it, when it goes hence? What progress have we made in knowledge and character? How have we succeeded in keeping the lower nature in subjection to the higher? What conquests have we made in overcoming evil habits and in the formation of good ones? How have we filled our places in the home? In the church? In our business relations? And as citizens of the state? Have we been faithful to the trusts reposed in us? Have we a clearer vision of God and of duty? Have we lived our lives, during the year past, under the con-

scious influence of unseen realities? Have we kept our minds and hearts open to truth, listening for the voice of God speaking through our consciences? No doubt, in answer to such questions, we must all plead our shortcomings. Not that we have failed to try, but we have failed to realize all that we have tried to do and be. But this fact ought not to discourage us. He knoweth our frame, that we are dust. It is something, it is very much, in the sight of God, to realize our moral failures and to feel the pang of keen regret for the same. Better, far, this feeling of contrition for the sins and mistakes of the past, than the spirit of self-complacency, which prides itself on being better than others. We must not get discouraged with our own slow progress. The main thing is to be sure that we are going in the right direction. If our past failures shall cause us to open our hearts more widely for Christ to enter in and do with us as he will, they may serve as stepping-stones to higher things.

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But let us turn to the future. The Old Year has gone into the unreturning past. But the New Year is dawning upon us with all its hopes, its possibilities and responsibilities. How do we look upon it? Is it simply an opportunity for accumulating money, or for selfish enjoyment, or for the gratification of the lower desires of our natures? Many will so use it. But not so, we trust, with our readers. We shall look upon it as a gift from God—a new and fresh opportunity for realizing our highest ideals, and for accomplishing something for the well-being of others. Time has been, and is, and will be, when one would give a fortune for only one more year in which to retrieve the past, and to prepare for the future. Time is the most precious thing God can give to us. It may be translated into character that will shine as the stars forever and ever. It may be translated into kind words and acts which shall go on blessing our fellowmen while the world stands. What new resolutions will we make for the New Year? Shall we not resolve to always choose the higher rather than the lower things? To follow the voice of conscience rather than the solicitations of the lower nature? To be faithful in the little duties of life as well as in the greater? To do good unto all men as we have opportunity? To cherish no malice or unforgiving spirit toward any human being? To recognize God in our business, as partner with us, and to share with Him our substance for the promotion of His kingdom? To try, as far as possible, to spend a portion of each day, alone with God, seeking His strength and help to carry out these resolutions? If we face the New Year with these resolutions firmly fixed in our hearts, we may rest assured that it will be to us a year of great spiritual blessing and enjoyment.

See! How low the fire has burned, and how the dying embers are covered with the white ashes of the wood which the flame has consumed! But not in vain has the wood been consumed. The warmth, the radiance, and the good cheer which it has thrown out in the process of its consumption have entered into our lives, and have contributed to this evening's enjoyment. What matters it, if, year by year, our lives are being consumed in zeal for the world's betterment, if only other lives are made brighter and happier, purer and nobler, by the sacrifices we have made? A little while and only the ashes of our material bodies will remain; but what matters that, if the immortal part be with God, and we shall continue to live, even here, in lives made nobler, and in a world made brighter, by our having lived and wrought? If this council and meditation together, to-night, shall serve in any way to gird our loins for the better performance of the duties and tasks of the New Year, it will have served its purpose. No sweeter memory comes to the Editor, at this closing moment, than that of the outreached hands which have been extended to him in fraternal grasp, for help and encouragement received from these Easy Chair talks. Well repaid are we, if they have served to make the burden of any heart lighter, or the path of any pilgrim smoother, or more radiant, as he journeys homeward. May the coming year bring rich experiences of joy to all our number, and may our circle be increased, very much, before we gather in annual council at the close of another year! And now, with a prayer breathed heavenward for every one of you, we wish you, one and all, "A Happy New Year"!

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Notes and Comments.

One of the constant dangers to be avoided in public worship is perfunctoriness, or mere lip service, into which the mind and heart do not enter. Much of the lack of enjoyment in public worship comes from this perfunctory manner of engaging in it. In singing, and even in the prayers, participation is often of a listless sort, in which neither the understanding of the mind nor the desires of the heart have any real fellowship. What are hymns and prayers but the expression of the sincere sentiments and desires of the worshipers? If they are not that, then all our music and all our praise is but "a sounding brass and a clanging cymbal."

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The conflict at Port Arthur between the besiegers and the besieged has long since passed the point of true heroism and courage, as measured by civilized standards. It has degenerated into a reckless disregard of human life on both sides. If an American general had been in command of the forces within the besieged city he would have surrendered as soon as it became apparent that further resistance would involve unnecessary loss of human life. Had he been in command of the besieging forces, on the outside, he would have closed the port and depended on hunger and famine, or lack of ammunition, to do the work, without sacrificing so large a number of soldiers to hasten the process of capturing the city. The awful butchery which is now going on in the doomed city ought to manufacture peace sentiment at a rapid rate among all civilized peoples.

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A Newark (New Jersey) paper reports Rev. Dr. Marshall V. McDuffie, pastor of the Prospect street Baptist church of East Orange, as preaching "a doctrinal sermon, which he said was for the instruction of new members," in which "he declared that the word 'Baptist' is a misnomer when applied as the name for a denomination." This conviction is no doubt gaining ground among the more liberal Baptists, but the name is likely to remain in use for a long while yet, for historic reasons, and because of that feeling of denominational pride which most people feel. We see no reason, however, why the name, even now, should not be subordinated to a more generic and catholic name, as Baptist churches of Christ. This would preserve their historic identity, while it would indicate a wider outlook and open the way for a broader fellowship with Christ's followers.

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Elsewhere in this issue will be found a sort of a resume of the history of previous attempts to bring about union between the Free Baptists and the Disciples, by Robert Moffett, of Cleveland, O. It would appear from this historical sketch that the joint committees really agreed upon a basis of union, and that the committees' report embracing this action was approved by our national convention and that it only failed of going into effect because of non-action for some reason on the part of our Free Baptist brethren. Perhaps the matter was postponed for further consideration until the fullness of time. The fact that the Free Baptist convention took the initiative this time in appointing a committee on union and inviting our convention to do the same, indicates that the fullness of time has now arrived for the consummation of this much-to-be-desired result. Let us hope that such is the case. If the joint committee will permit the suggestion, it seems to us that they should meet early in the new year and get their negotiations under way, so that they may reach some conclusion before the next national convention of either of the two bodies. The matter is not to be unduly hastened, but the sooner the committees get to work and get something tangible for the brethren to think about, the sooner we are likely to have a satisfactory issue.

The Personal Christ

By Cephas Shelburne

When Jesus had come into the coasts of Cæsarea Philippi, having asked what was the verdict of men concerning him, he put the question to his disciples personally: "*But whom say ye that I am?*" A personal question, to personal men, regarding a personal son of man. And in that sacred spot, at that critical time, there flashed from the lips of Simon Peter the revealed answer: "Thou art the Christ, the son of the living God." This was the answer, heaven revealed, that should be the foundation of his church, the center of his system, the creed of the new faith, the basis of salvation, and against which the gates of hell shall not prevail. The fact of Christ, the real, personal, historic Christ, the divine person, is the foundation of the Christian faith, the rock upon which the church is built. The Christian church is founded upon a definite, historic fact—that Jesus was crucified, dead, buried and rose again from the dead, ascended to the Father, is the Son of God and the Savior of men

Wescott says: "Christ the Word, the Son of God, is himself the gospel, himself the church." Do you believe in Jesus the Christ as the Son of God, the incarnation, the crucified, resurrected and ascended One; and do you acknowledge him as Master and Lord? This places you on the rock and in the kingdom of heaven. To deny this fact "you have missed the way, and put yourself outside the church of Christ."

The personal Christ is the starting point and center of the Christian faith, and of Christianity and of the kingdom of heaven on earth. Faith, if it be saving, must be in a personal Savior. Christianity takes its name and value from him.

"Whom do men say, and whom say ye that I am?" Never before had religious teacher asked such a personal question. This humble Nazarene, whose birth and earliest experiences were Jewish; who from the age of twelve had his teachings from the synagogue, and temple and wise doctors of the law; and speaking to Jews whose whole rearing and environment had been Jewish—does not ask concerning the law and the prophets, or the tradition of the elders—but asks about *himself.*

Dr. Simpson, of Glasgow, says: "We should expect that the question which Jesus would regard as of decisive importance for religion would be about some cardinal theological belief, as the fatherhood of God, or some primary ethical principle, as acceptance of the sermon on the mount. But the question was not about God or morals, but about himself." It was neither theological nor ethical, traditional or doctrinal. It was a question simply about Jesus himself. That morning in the coasts of Cæsarea, he brought his disciples face to face with the great fact; the person standing before them was that fact. Here, as at Jacob's well, stood the revealed, incarnated fact; "I that speak unto thee am he."

"He knew no more sacred task, or basic truth, or fundamental principle, than to point men to his own person." Here Jesus at one stroke, in the revealed answer of Simon Peter, absorbs, fulfills and terminates all traditional and theological beliefs, all ethical and philosophical teachings, and all religions, in himself, into his own personality. Here was the data of Christianity, its beginning and ending, the way, the truth and the life, the true light that lighteth every man that cometh into the world—the acknowledged and enthroned Christ.

No man is any farther a Christian than he is a follower of Christ; no man is in the kingdom of heaven or is any better citizen of that kingdom, than he accepts Christ by faith and obedience and strives to do his will. J. H. Garrison in his fine little book, "A Modern Plea for Ancient Truths," says: "His Messiahship and divine sonship is the supreme truth of salvation and the rock foundation of the church. The early church was Christocentric. It was made up of those who gathered about Christ and accepted him as their divine leader."

W. Robertson Nicoll says: "Christianity is not a sentiment, nor a philosophy, not even a theological or ethical system, but a historical religion; and the Christian church is founded on a definite historic fact—the divine person and sonship of Jesus Christ. Faith is not a belief in a book, or a dogma, or a creed, but belief in a living Christ." Christ is the Word toward whom all the laws and prophecies, types and shadows of the old covenant point, and in whom they culminate—"the fulness of times." All points to, centers in, radiates from, and finds value in him, we cannot go back of him or beyond him. "This is my beloved son; hear ye him."

The difference between Christ and all other teachers is a difference of *personality.* They point you to truth; Christ says he is the truth. Any teacher, if he be great, hides himself behind the eternal principles and verities of truth; Christ "absorbs the highest principles into his own personality." Who else has said of truth that he is it? Other teachers catch a vision of God and "search after God if haply they may find him"; Christ said, "He that hath seen me hath seen the Father." They were but torch bearers; he called himself "the light of the world." They gathered a shining pebble here and there on the great shores of time; he was the "fulness of times." He does not, like Paul, discourse concerning the resurrection from the dead. He says, "I am the resurrection." He does not talk learnedly on immortality. He says, "He that hath the Son hath eternal life." He does not, like Mr. Hillis, write books on "The Quest of Happiness." He says, "My peace be upon you." Socrates would save the world through a system of philosophy; Christ through a personal Savior. Socrates would impart knowledge and conduct; Christ, faith as the impulsive power. Socrates' "*ipse dixit*" was that of a searcher; Christ's command was himself, "the Son of God." The world is full of teachers, but there is but one "teacher sent from God." He alone is Rabbi, Master, Teacher. The gospel for this age is the gospel of a person, not of a church or a creed. The evangelism for this age is that that hides behind the Christ. The call to this age is the call that was made to the fishermen on the sea of Galilee: "Follow me."

The great trouble with the religious Christian world is that it is divided on opinions and nonessentials that should never have rent the body of Christ. The 150 separate bodies called churches have each split into sects over some theological doctrine or phase of religion—not on the Christ or the necessary and fundamental facts of the Christian faith. The divided Christian world has crystallized around some doctrine or dogma, and this it shapes and formulates into a creed or so many articles of belief to which all else must be brought for measurement. And this ecclesiastical measuring-rod each church makes a standard of faith and test of fellowship, and its acceptance a condition of salvation. What we plead for is a return to the personal Christ. Back to Christ in faith, obedience, worship, in name, spirit and life, asking but one question, "What saith my Master?" and hearing but one voice, "This is my beloved Son, hear ye him." One church takes one truth and builds on that; let each church take all truth in its whole trend and sweep, then would there be harmony, unity and "all things common."

Why shackle faith? Why formulate and put faith on paper? Why not bind, formulate and write down love in articles? We are living, thinking, growing. To-morrow I may have outgrown my beliefs—"we go on unto perfection." No creed can be written that can serve one day for a soul that is alive and that mounts upward on the wings of progress. Wait until research is over, all progress ended, and the power of thought suspended, and all the problems solved, then write down your creed. C. S. Lucas, a great thinker and seacher after truth, in one of his closing sermons said: "When in life's evening time we await the summons home, we may scratch down on paper our bit of belief, before the pen falls from our nerveless fingers, toss it to the world simply as a memento, and then step over into his presence who is himself our changeless creed and Christ."

The Program of Jesus* By R. H. Miller

The Program of Jesus Defines the Mission of the Church.

It is a cause of much speculation that Christ said so little of the church as a formal organization. The kin g dom of heaven or reign of God was constantly in his thought. Every institution among men has its characteristic principles and guiding purpose. Back of its special history and expression in events must lie the cause and reasons for its existence. Sacred institutions are especially apt through ages of reverence to become invested with a sacred character and to have ascribed to them a place and value of importance entirely independent of their objects. Oftentimes what is ordained to be a means to an end becomes perverted into an end itself and thus misses its object. The church is not an end in itself but a means to an end. It is not a final object, but an agent. It is sent not to be ministered unto but to minister. To rightly estimate the church of Christ, we must go back of forms and general usefulness to the foundation principles and purpose for which it was called into being.

What the end to be accomplished by the church is, we are not in doubt, distracted, or uncertain. The charter is clear and unchangeable. The mission of the church is to carry out in its full scope the mission of Christ; by the same authority, under the same gospel, with the same power. By that mission the church is being called to daily judgment. What does not directly or indirectly serve this purpose is no essential function of the church. History teaches that nations have risen in power, advanced to meridian splendor, and declined to weakness and ignominy not only through wealth and luxury, but because faithless to the divine law of progress. Observation leads to this: that the quality and efficiency of the work of the church has always been determined by the progressiveness of the missionary enterprise. So far as the history of the church has been the actual working out of the plan of the world-wide witness, that history has been sublime.

Whenever and so far as this work has been abandoned and suffered to fall into neglect all church life has decayed and declined. A cold and dying church of the nineteenth century declared missions preposterous. A selfish, spiritless, ease-loving congregation of to-day declares missions impertinently importunate or of secondary importance.

Inside the Christian church are the betrayers of Christianity. The foes of Christ are they of his own household. Instead of being about his Father's business and ours, the church has wasted its time and prostituted its powers devising creeds, formulating names, elaborating forms. It has made revelation ridiculous, haggling over texts and the traditions, and filled the world with clamor. They have debased the pure coin of the kingdom into relics for children's play.

We need to get out of the valley of human short-sightedness and folly and stand on the mountain top with God and get a world vision and a world purpose. Nothing else will save us from trifling away the time of God and dissipating of divinely given powers in playing with trifles while the world is dying. Phillips Brooks says: "In the highest things the intellect can never work alone for the discovery of truth. The intellect must be surrounded by the richness of the affections and backed by the power of the will or it attains no perfect truth." "There is none whose judgment of life is so incompetent as he who has no heart wisdom," writes another. He who brings to the study of the world and revelation, cold, steel-like mentality without affection or sympathy, who is no more anxious about God and his relation to a dying world than about the stars, is not fitted to interpret scripture or manifest the mind of Christ. Just so far as any individual or association of individuals is an exponent of Christ's sympathy with the ruined, and lays hold on the lost in his spirit and for his sake, just so far are they walking in harmony with God.

Mission work then is a fundamental work and is the primary concern of the church. This should govern and limit every other activity. The glory of the church is in her capacity to fulfill her high and holy calling. She is raised up for others. If she is selfish, she is a curse. She saves herself only as she saves others. She lives only as she labors.

Our convention is the most unique thing on this continent. We meet not to formulate a creed or revise doctrine —not to advance the interests of a sect or perpetuate a human name. This is a missionary convention from beginning to end, engaged in the work which has characterized the Christian religion from the beginning. To be sure, we are pleading for Christian union in a return to the Christianity of the apostles in belief and practice, but we are most earnestly engaged in bringing about the return of the Christ who made primitive Christianity the standard for all time.

As I look out on the Christian world to-day, I note that the clamor of contending parties is being blended into the mighty battle cry of the church militant, and the illustrious names of leaders which have been written high for the devotion of sects are being fused into one transcendent Name which burns across the whole sky. I see the followers of Christ coming from the east and west and north and south to sit down as brethren united in common interests and affections to do his mighty work, and discord is hushed and party allegiances are subordinated. I note the signs with joy and hope and then my pride in being connected with this people is shocked with the question we hear frequently in Buffalo. Who are the Disciples of Christ? What is the church of Christ? What do they stand for?

I am reminded of a Japanese panel in my father's home representing Jonah and the whale; from which it seems that the artist was not quite clear whether Jonah swallowed the whale or the whale Jonah. It may be that when the Christian world is one, the name of Alexander Campbell will not be written beside the names of Luther and Calvin and Wesley. It may be that when the prayer of Christ is answered and all his disciples are of one mind and one soul, we may be forgotten as those who earnestly pleaded and devoutly prayed and patiently endured all things to this very end. But, brethren, if we can be a Christian church not merely in organization and primitive in pattern, but living, actuating, energizing, with the motives of the early disciples, our names shall be written with the saints. If we can be a people wholly set on bringing only Christ to the world and the world to Christ only, we shall inherit the earth. We have money enough and men enough, we need only the purpose. "Enthusiasm must give way to permanent conviction and spasmodic efforts to systematic consecration."

We must show the world not only the pattern but the power of the early church. We must teach not only the simplicity of its confessional creed and ordinances rich with spiritual life and meaning, but we must also show why they were simple and rich and dynamic.

We must show that the early church was what it was because it derived its authority, its glory, and its power from the commission that gave it being. When we do that—then Christ for whom all people and ages wait will come in our midst.

The Program of Jesus is the Final Test of Christianity.

Channing says in reference to claims and purposes of Christ: "I know nothing so sublime. The plans and labors of statesmen sink into the sports of children when compared with the work which Jesus announced and to which he devoted himself in life and death with a thorough consciousness of its reality. The idea of changing the moral aspect of the whole earth, of recovering all nations to a pure and inward worship of one God, and to a spirit of divine and fra-

*Conclusion of the address before the F. C. M. S. at tne National Convention.

ternal love, was one of which we meet not a trace in philosopher or legislator before him. The human mind had given no promise of this extent of view."

Was the Galilean carpenter a dreamer of dreams? Are these magnificent plans and purposes but the day visions of an extravagant, self-deluding enthusiasm? Let the genius of the great exposition of wealth and culture and knowledge and power answer. Let the grand convention of happy, prosperous and hopeful Christian people answer. My friends, the fate of Christendom does not rest on what the scholars do with the Bible, but what Christian preachers and missionaries do on the fields. I pity the Christian man who stands nervously holding his Bible, guarding the frail house of his faith, and anxiously watching for the storm signals from Berlin or Oxford or Chicago. Oh, if he could go up into the hills with God and catch the flaming messages from India and China and the islands of the sea! He would know that not a book nor a text but the power of the preached gospel is the indubitable evidence of Christianity.

What shall we say to the Christian young men who are forsaking church and mission fields for pursuits of wealth, and the ministers deserting pulpits for higher education? We must say that their futures and the world's future do not depend upon the condition of stocks in New York or the possibilities in oil and timber in Texas, but upon how they receive the truth of God and transmit it to fellowmen. We must say to eager students poring over books, that true wisdom of God may be found more certainly in China and Africa of to-day than in oriental lore and the stones and tablets of Egypt. That he who follows the living Christ who goes before his servants in India and Japan is more certainly his disciple than he who follows a school made phantom through the fogs of speculation.

We have to show the world not only that Jesus of the gospels is divine and that he wrought those mighty works and spoke those burning words, but we have to show that he walks and works and speaks in the world to-day no less divinely. We must prove that he who raised the dead and healed the sick and stilled the tempest and saved the sinner, was the Son of God, and we must also tell of him who is raising now dead souls to glorious spiritual life; is healing the wasting moral diseases of mankind; is trampling tempestuous seas of hostile prejudice and superstitious fanaticism into floors for the feet of those who proclaim the gospel, and is giving despairing man the power to conquer his sins. The Christian apologists of to-day are missionaries.

Christ claimed to be the Son of God and the Lord of earth, and we accept his claim. He claims all authority in heaven and on earth; he claims the homage and allegiance of every creature. His stupendous scheme comprehends every interest and individual of the human race. He and all who own his name are dedicated to the sublime plan of bringing the whole race to the knowledge of God and making the human soul perfect in the image of the heavenly Father. Not a race or nation or tribe or tongue or individual is excepted. All must pass beneath his golden yoke. The continuance and permanence of the Christian religion is determined by his power to make good his claims. The issue is plain. Can the Christian church meet the demand?

She stands squarely committed to it. She must rule or arbitrate. She must conquer from top to bottom. Sooner or later, some time or other, the kingdoms of this world must become the kingdoms of our Lord and his Christ. Who dares to say that Christianity has passed the meridian of power? It has scarcely yet been tried in the field of operation it claims distinctly for its own. Dr. Bruce says: "Christianity has merely begun its workings in the world." Yes, we live in an age of belief but of widespread and enervating disobedience. We have faith and power enough to redeem this world in a generation, but in our selfishness we betray our opportunity and hold back the millennium for a century. We need a reform which shall start from the centers of life and thought, not new machinery, new endowments, or new commissions, but new ideals of personal privilege and obligation. And the work will be done. As surely as God lives and Christ reigns the consummation will arrive. There can be but one outcome.

Then cometh the end when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. God hasten it.

The Precious Invitation.

[By Milo Atkinson.

When the Man of Galilee said, "Come unto me all ye that labor and are heavy laden, and I will give you rest," poor, sin-cursed, soul-sick, heart-hungering humanity heard the sweetest words that have ever fallen upon human ears. Every human being who has crossed the line between innocent infancy and the age of accountability has felt upon his heart the burden of human responsibility, the load of personal duty and obligation. To such the Master comes with this precious invitation.

How often does the human heart long for some one to whom it can go to be relieved of the responsibilities of human conduct! How many are the times when we turn our eyes with longing backward to the period of youth when first we began to feel these burdens in their reality, when it was permitted to us to go to father and mother and cast upon their already too heavily-burdened hearts the additional burden of deciding for us our own course of conduct! But those dear days are ours no more. Each one shall give account for himself.

How vain are all human efforts to escape these stern responsibilities, and yet how numerous are such attempts. What means all this garrulous gaiety, shallow sham and hollow-hearted hypocrisy of so-called society? Is it not all an attempt to throw aside with careless hand these stern responsibilities? Failing here, how often do men seek to drown in the maddening bowl the stern voice of duty? What is the frenzied suicide's self destruction but a final and desperate effort to escape the burdens of personal responsibility?

No wonder, then, this word of our Lord falls in musical cadence upon our dull, human ears. Little surprise that "the people heard him gladly." But let us not presume to take to ourselves this soul-satisfying promise of rest until we have noted the conditions upon which such soul-rest is promised.

Paradoxical as it may seem, his first demand is, "Take my yoke upon you." Strange doctrine, this saying of the Great Teacher. Yet, strange as it may seem, herein lies the true secret of rest to the burdened soul. The yoke is everywhere and always the symbol of service, submission. Humanity must learn sooner or later that there is a great Supreme Being whose will is the highest authority; the one infinite God who is the sovereign Ruler of the universe. To him must finite human beings bend their wills.

But the true religion teaches man not only submission, it reveals to him the God to whom he must submit; teaches the character of God in such a way that submission is elevated to the high plane of filial relationship. "He that hath seen me hath seen the Father." It was the supreme mission of Christ in the world to show to man the nature of the God whom we serve; to translate into terms of human understanding the infinite attributes of Jehovah.

Surely Jesus, who was tempted in all points like as we are, and was yet without sin, has the supreme right to teach you and me, by virtue of his own perfect life. You and I have tried our own wisdom, and sadly must we admit that we have made a miserable failure of it all. But here is one whose character is spotless; whose conduct is blameless. Such an one says: "Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest to your souls."

Union of Free Baptists and Disciples

By R. Moffett

It may not be known to some of the present generation of convention-goers that two attempts have been made to bring about union during the past 30 years. The general convention of 1873, appointed Isaac Errett, W. T. Moore, J. S. Sweeney and W. A. Belding as a fraternal delegation to attend the triennial conference of the Free Baptists, to be held the next year at Providence, R. I.

Only two of this delegation attended the conference—Brothers Moore and Belding. They were "cordially received and treated with the most generous hospitality." The address of the delegation "received most hearty commendation," and was referred to the committee on correspondence. The address had asked for a delegation to be sent to the general Christian missionary convention, to which the conference unanimously agreed. When Brother Moore made his report to our convention in 1874, Rev. D. M. Graham, of Chicago, was present as one of this delegation, and addressed the convention. Our delegation had asked the conference of Free Baptists to "appoint a committee to meet a similar committee from us to confer with respect to the union of the two bodies." And this was done accordingly. To meet this committee, our convention appointed W. H. Pendleton, Isaac Errett, Robert Graham, L. B. Wilkes and W. T. Moore.

At the convention of 1875, Brother Pendleton reported progress, and the committee was continued. He said the two committees had had several conferences, and that they were "gratified to say they had made encouraging progress, and had strong hopes that a basis for practical union will be ultimately agreed upon."

This was thirty years ago. The records of the general Christian missionary convention do not show that this committee made further report.

Ten years later, on motion of W. L. Hayden, five brethren were appointed a fraternal delegation to the same religious body, having the same end in view. That committee was made up of W. L. Hayden, Isaac Errett, A. I. Hobbs, J. M. Atwater and D. R. Van Buskirk. To this committee were added later, Wm. Dowling and W. J. Lhamon. Brothers Hayden, Atwater, Dowling and Lhamon attended the conference of the Free Baptists at Marion, Ohio, in 1886. They presented a brief address, "which was enthusiastically received, and a unanimous vote of thanks tendered for the visit and the address." A committee of five was appointed and instructed to report at once to the conference.

The committee representing the Disciples had presented, as a basis of union, the following:

"In all overtures for union with other bodies of believers by the Disciples, it is assumed that the word of God will be accepted as the alone and all-sufficient rule of faith and practice, and that all usages and utterances will be conformed to this standard of doctrine and worship. . . . On this basis, wherever and whenever practical and beneficial to the cause of our Lord, congregations should unite in one congregation for word and worship and Christian fellowship, in mutual edification, and the conversion of the world. This may be done by Free Baptists and Disciples in the same locality by a little adjustment of a few practical differences that involve no sacrifice of principle, while they insure harmonious action and unity in worship, and thus secure immediate co-operative union, and ultimate organic union of these two peoples.

"*1. As to name:* Since both bodies use the phrase, 'the church of Christ,' let each include the other in this expression, and let the term Baptist be understood as equivalent to immersionist, embracing the ideas—a converted church membership, and the unchanged ordinances of the gospel, and not as an ecclesiastical name.

"*2. As to admission of members:* Let inquirers be instructed in the way of salvation in the precise language of the inspired apostles to inquirers of the same class, and let candidates for baptism be received upon a public confession, that "Jesus is the Christ, the Son of God," with the silent consent of the church, if no specific objections be presented to the pastor or his associate officers.

"*3. As to communion:* Since the Disciples regard it a privilege and duty required by the scriptures to commune every Lord's day, let the Lord's supper be observed every first day of the week . . . faithfully presenting the conditions of salvation, and the practice of the primitive church, and judging no man's liberty.

"*4. As to preachers:* Let all our local congregations support capable men, recognizing their standing in the Christian ministry regardless of past affiliations, who will presently regard these points of adjustment, and teach the word of God as they find it in the Bible.

"*5. As to co-operation:* Let the several congregations exercise their liberty in sending messengers to associational or conventional meetings of the two bodies, as now constituted, and contribute to the enterprise of either or both bodies at the pleasure of individual contributors."

The entire committee of Disciples signed this overture.

The committee of Free Baptists submitted a report reciprocating this desire for union, and asking that a committee of five be sent "from our conference to attend their annual convention the coming year, bearing to them our Christian greeting, and also to confer with their committee by correspondence or otherwise concerning any practicable steps toward Christian union," and recommending "the cultivation of a closer acquaintance with the Disciples by exchange of pulpits, periodicals and in other practical ways." Neither the committee nor the conference expressed views committing them to acceptance of the plan suggested by the Disciples.

Our committee reported these facts to the convention of 1886, and on motion of B. J. Radford, was continued.

At the annual convention of 1888 J. M. Atwater, from this standing committee, presented a report submitted by the chairman, W. L. Hayden. He reported that the two committees, representing the two religious bodies, met at Worcester, Mass. Only one member of the committee as appointed by the convention was present—W. L. Hayden—but he was authorized to fill vacancies, and added to the committee Brothers Belding, Rogers, Darst and Thayer. The Free Baptist committee was represented only by its chairman, Rev. J. L. Phillips. This joint committee agreed:

"1. That the last commission of Christ to his apostles, interpreted by their teachings and acts recorded in the New Testament, is the true basis of the union or consolidation of Christian bodies.

"2. That in substance the overture of the Disciples in the Marion, O., meeting, suggested the practical ground for union between the Disciples and Free Baptists.

"3. That the two bodies enter into immediate co-operative union as follows:

"(1) By mutual recognition of the approved ministers, and the congregational acts of both bodies.

"(2) By the free exchange of pulpits and pastors regardless of denominational connection.

"(3) By uniting in evangelistic services and other Christian work.

"(4) By meeting in one congregation when the financial and numerical strength does not warrant two congregations."

This report was signed by all the members of the two committees who were present.

Our convention approved of all this and continued the committee, composed of W. L. Hayden, J. M. Atwater, A. B. Chamberlain, B. B. Tyler and W. A. Belding; and the members of this committee, residing chiefly in the east, would find it more convenient to

attend the conference at points where the Free Baptists would be best accommodated.

The records of the general convention do not show that these committees ever attempted another meeting after the meeting in Worcester, Mass., in 1888. The chairman of our committee reported to the convention of 1890, that the general conference of the Free Baptists in 1889, "did nothing in the way of forming a committee such as would serve the end we had in view."

At this convention there was appointed a standing committee on union, consisting of B. B. Tyler, F. D. Power, C. L. Loos, T. P. Haley and R. Moffett. This committee made its first and only report in October, 1891. Whether the new joint committee—twelve from each religious body—will be able to bring about union remains to be seen.

Origin of the Free Baptists

By Dr. G. H. Ball

II. For a long time they were averse to forming a separate denomination, and were only forced to it by repulsion from the regular Baptists. They took no denominational name, but spoke of their churches as Christian churches, Baptist churches, New Light churches, any name which identified them. In and around New Durham, N. H., they were called Durhamites, in other sections by local names, or Free Willers, Free Salvationists and the like. Their churches in different localities associated together for counsel, for sympathy and mutual encouragement, but were very jealous for the independence of the local churches, and fearful of any ecclesiastical authority over them. These little associations were accustomed to hold a general meeting once a quarter, and these gatherings were called quarterly meetings. This gradually grew into the association of several quarterly meetings which met yearly, and adopted the name yearly meetings.

It was the custom of the churches to have what they called ruling elders, to take general care of the church, conduct its social meetings and services on the Lord's day, in the absence of a preacher. In 1805 a general conference of all the elders in the several churches was proposed. All ordained preachers and ruling elders were included in the eldership. Twenty years later it was proposed to have a general conference composed of ministers, ruling elders and lay delegates. Against this proposal it was argued that it would grow into a central power and subvert the independence of the churches, by becoming a legislative body. In 1827 delegates from the several yearly meetings finally organized the general conference, but it was distinctly understood, and specified, that it should have no legislative power over the churches. It could in a general way declare the faith and usages of the denomination, recommend, advise and conduct correspondence, but have no authority to interfere in any way with the internal affairs of any church. This conference accepted and adopted the name which had become popularized, though at first fastened upon the churches by their opponents, that is, Free Will Baptists. This name, however, was not arbitrarily imposed upon any church, or any organization of churches. The basis of union was practical agreement in belief and practice, and each church was at liberty to adopt any name it might choose; and any quarterly meeting, or yearly meeting, or association could do the same. As a matter of fact churches bearing different names have always been recognized in the denomination.

From time to time churches, and associations of churches, have entered into fellowship with the denomination on the general basis of harmony in doctrine and practice without regard to special names, or local usage, diversity in these respects being regarded, upon the whole, as useful for cultivating a spirit of liberty, and preventing undue attachment to names, or special methods of service. The corporate name of the denomination at the present time is Free Baptist, but locally, several other names are in use, and no one objects, except perhaps, in rare instances, a cranky man, or woman, is worried because there is not absolute uniformity in this particular, and all others. At an early date, here and there, a church insisted upon "feet washing" as an appointed ordinance, but that idea long since entirely departed. Yet even now, if any church should hold that the Master required that service, and should maintain the practice, it would arouse no objection and cause no discord. There are organizations of Christians in the land holding the same views of the gospel and the Christian life that Free Baptists hold in general, but do not associate with them because of special tenacity for name, or usage, which is not universal, and insisted upon among Free Baptists. If all such bodies were enrolled in the Free Baptist general conference, it would probably more than double its membership. They are not so enrolled because they object to the liberty and diversity allowed under the head of that organization!

While the spirit of the denomination is heartily in accord with this policy of liberty and diversity, with hearty union in faith and fellowship with Jesus Christ, yet there are some in the denomination who are exceedingly tenacious for the name, "Free Will Baptist," "Free Baptist," or "Open Communion Baptist," and perhaps would bolt the denomination and join the Methodist, or take some other sectarian name, if the name of the Free Baptist general conference should be changed to that of the general conference of churches of Christ, or Christian churches, or of Disciples of Christ, or churches of God.

Since 1856 the Free Baptists have established five colleges, which are giving the standard college course of study, and two seminaries for the special study of Christian doctrine, and preparation for the Christian ministry. The financial assets of these colleges and collateral institutions amount to fully $2,000,000. The oldest of these colleges is at Hillsdale, Mich.; the largest among them is Bates college, at Lewiston, Me. The other three, Rio Grande college, at Rio Grande, O., Parker college, at Winnebago City, Minn., and Keuka college, at Keuka Park, N. Y., are younger and smaller, but vigorous and growing. There is also Storer college, at Harpers Ferry, W. Va., with assets of about $200,000, perhaps a little less than that, designed especially for the education of colored people. It has been in operation since the close of the civil war, and has turned out a large number of trained men and women who are active and very useful in the several professions, as teachers, and in lines of business. The denomination flatters itself with the idea that it stands at, or very near, the meeting of the ways of Christian organizations, and hopes that they will find its position a meeting place, with "one Lord, one faith, one baptism, one Lord and Father of all, who is over all, and through all, and in all."

It has from time to time abated its irregularities, its mistakes, its lack of wisdom, and risen to higher, more scriptural, wiser and better thoughts and views. Other changes by way of addition, or subtraction, advancing or receding as new light is gained, are possible, even probable. Its spirit is one of loyalty to Christ; it hungers for complete harmony with his life and teaching; it is ambitious to do the utmost possible service; it prefers Christ and his cause to any habit, or usage, or human preference; it prays as Jesus prays, for the union of all Christians in Christ, that their united voice and testimony may be felt; they believe that divisions among Christians result from adding to, or taking from, the simple Christian system, spirit and life, and that increased power for good will result from putting away such additions and subtractions, and heartily cleaving to the simple truth and the Christly life presented in the New Testament.

As Seen from the Dome

By F. D. Power

The record of the year of our Lord 1904 has been made up. It is an unusual one in some respects.. For our own land it has been a period of great prosperity. The St. Louis Exposition will be a date from which to reckon things. The extraordinary presidential election will also make it remarkable. The war in the east with its fearful bloodshed is a feature that will stamp it as unusual. The scandals and disasters that mark its progress will not soon fade from our vision. The mercies that one can see in every one of its three hundred and sixty-six days stand out in its story as surpassing all else in their claim upon our attention.

The weather had its extraordinary features. Winter was severe. January 5 was the coldest day of that date on record. January 19 the thermometer was 45 degrees below zero in many parts of New York, and for the country generally the month was the coldest in thirty-five years. March came in with a blizzard, and great ice gorges caused disastrous floods in Pennsylvania, and there were earthquake tremors in New England and severe floods in Michigan. April 15 saw a fierce blizzard of snow. Santiago had its hurricane and Manilla its cloudburst and Mt. Vesuvius its eruptions and San Francisco its unprecedented heat, and September 15 brought a terrific wind and rain storm along the whole Atlantic coast. Frosts and snow came earlier than usual and Congress convenes to find the capital whiter than for years, and a fairylike scene for Santa Claus as he lands on the feather headdress of the nondescript figure that crowns the Dome.

A German scientist found many spots on the sun and the calamities of the year have seemed to suggest that either Sol or Sirius was interfering overmuch in mundane affairs. There is a smallpox epidemic in Pennsylvania to begin with, and an epidemic of pneumonia in the Empire state. The Iroquois theater horror with its 600 victims came only two days before the year was ushered in and a terrific colliery explosion entombing 200 men on January 25. Baltimore had its great fire February 7 and 8 losing $75,000,000 and 2,500 buildings. Rochester had a $3,000,000 blaze, Hoboken another, prairie fires swept Oklahoma and Nebraska and earthquakes visited Peru. Strikes cause a world of trouble and a loss of $23,000,000 in Colorado, and the burning of the General Slocum June 15 with nearly a thousand women and children brings universal sorrow. Then the Morge from Copenhagen to New York goes down June 28 off the Scottish coast, drowning over 600, and the Missouri Pacific Flyer is wrecked August 7 near Pueblo, Colorado, and 100 lives lost; and statistics show nearly 10,000 killed by railroad accidents during the year. All these, however, are as child's play compared to the terrible butcheries about Port Arthur and New Chwang, Liao Yang and the Shake. The anniversary of the Prince of Peace still finds war a business of Christian nations and the United States, trusting in God and building up its navy, spending $235,000,000 on the public schools and $400,000,000 for its army and its veterans, having a bishop who during the year "dedicates" a saloon, and rolling up a drink bill of $1,451,633,379, or an average of $18 apiece!

Death has claimed its own in 1904. Parke Godwin, author and editor; John B. Gordon, the soldier; Charles Foster, the former cabinet officer; Von Holst, the historian; Wm. C. Whitney, ex-secretary of the navy. Senator Hanna; Wm. R. Grace, twice mayor of New York; Sir Edwin Arnold, author of "Light of the World"; Samuel Smiles whose "Self Help" has been so great a helper; Edgar Fawcett, the author; Henry M. Stanley, last of the great explorers, Senator Matthew S. Quay, the politician, and Paul Kruger, the old Roman; John Rogers, the sculptor, and Robt. E. Pattison, the governor; G. C. Lorimer, the preacher, and Niele Finsen, the scientist; George F. Hoar, the senator; Henry C. Payne, the cabinet officer, and F. A. Bartholdi, the sculptor, and many others. It is always a shining mark he loves. Among us such men as George Darsie and George Plattenburg, and O. C. Atwater and A. B. Phillips, and J. Harrison Jones and J. B. Knowles, and other noble souls have traveled out of the body to dwell with the Lord.

It has been a year of scandals. It opened with the post office conspiracy in which Machen, Groff and Lorenz figured so prominently. Then we were regaled with the Smoot trial *ad nauseam*, and Mormon polygamy gets such an airing in Washington that one needs a higher elevation than the Dome to escape the awful stench that offends the nostrils of the nation. All good people are scandalized by Bishop Potter's action, August 2, in opening with religious ceremony the subway drinking saloon; and the year closes with Nan Patterson and Cassie Chadwick sensations, the continuation of the Mormon exposures, and the impeachment at the bar of the Senate of one of the United States judges charged with defiling the ermine. All these unpleasantnesses have been spread before our families with the latest breakfast food.

In so many, many ways, however, the nation has been advancing. We still sing the doxology with genuine Methodist spirit. With the first day of the year, New York's mayor opens the great subway from City Hall to Harlem. The Panama Canal treaty passed the Senate Jan. 23, and the Canal Commission took formal possession of the route and property for $40,000,000 on the 4th of May. International Peace Conference is invited by the President to meet at the Hague and the International Peace Congress makes its "Appeal to the Nations." The great Exposition at St. Louis in commemoration of Louisiana Purchase opens April 30, bringing all nations together in friendly competition in the arts of peace, and continues seven months, and nearly 20,000,000 of people pass through its gates and are helped by its wonderful exhibits gathered of the world's best things from all the ends of the earth. Roosevelt and Fairbanks are nominated June 23, and Parker and Davis July 9; and after a clean and quiet contest the question is decided and the nation moves on peacefully the even tenor of its way. It is the greatest of all years with the farmer—his fields and flocks yielding five billions of wealth.

In the field of religion there have been encouraging signs. Movements for union have been to the front in many places. Congregationalists and Methodist Protestants, Presbyterians North and South and on the Cumberland, Disciples of Christ and Free Will Baptists have been in active and serious courtship. The Archbishop of Canterbury comes over to preach union among his people, and Pastor Wagner to tell hustling Americans of the virtues of the "Simple Life." American evangelist Torrey holds great meetings in England. France breaks with the Vatican, and Miss Caldwell, founder of the Catholic university, breaks with the church. The great British and Foreign Bible Society which has sent forth 180,000,000 copies of Holy Scripture in all tongues celebrates its 100th anniversary on the 6th of March, and the fourth World's Sunday-school Convention opens in Jerusalem on the 19th of April. In the Brooklyn Sunday-school parade this year, June 4, 90,000 children are in line. The third International Congress of the Salvation Army meets in London June 24 with 5,000 delegates, and the fifty-fourth annual meeting of the American Christian Missionary Society assembles in St. Louis with 20,000 representatives, where 12,000 receive the Lord's supper on the afternoon of Oct. 16. Missions and Temperance and Union are the great themes before all the great assemblies of God's people, whether in the Methodist General Conference at Los Angeles ,the Triennial Convention of the Protestant Episcopal church at Boston, the American Board at Des Moines, or the Christian Convention at St. Louis. The prayer "Thy Kingdom Come" is surely being answered. Each year tells its story of wider conquest on the part of him who is King of kings. The result is as certain as the promises of God.

Our Budget

—Exit 1904! Entre 1905!

—A Happy New Year to all!

—Let us make this a great year—an *Annus Mirabilis*—in our history.

—That doubling process is no dream. Read the splendid reports of the great meetings in our evangelistic department. That ought to be the most popular feature of the paper for the next few months.

—We are still getting inquiries for evangelists. Either those who hold meetings must send us a list of their engagements ahead, and their addresses, or inquirers must apply to the bureau of evangelism at Des Moines, Ia., for such information. If you can't get a regular evangelist, get a pastor. All our preachers are evangelists If you can't get anybody else, hold the meeting yourself.

—One of the best New Year's gifts you could make a friend would be to send him the CHRISTIAN-EVANGELIST for 1905. Do you know of another investment of $1.50 that would pay a better dividend?

—On January 15 the chapel of the Christian Temple at Baltimore will be dedicated. Bro. G. W. Muckley, Kansas City, Mo., will preach.

—Our National Benevolent Association has just issued bond No. 800 for $200 to a good sister in Michigan, who has heretofore given the association $600 on the annuity plan.

—The church at Fredericksburg, Va., has recently received from the United States government a grant of $2,134.00 on account of injury done the church house during the battle of Fredericksburg in the civil war. This will be a great boon to that struggling congregation.

—C. R. L. Vawter, of Weston, Mo., has accepted a call to the Olive church, Indianapolis, Ind. During the past year the parsonage was destroyed by fire at Weston, but it has been rebuilt. The church has given to missions more than ever before.

—H. C. Bennett, of Carbondale, Ill., has accepted the pastorate at Jefferson City, Mo., and started his work in good shape. Brother Bennett succeeds Crayton S. Brooks, and will, we feel sure, be well suited to this city, where sane and courageous preachers are needed.

—The $450,000 which we all hoped would be raised for the Board of Church Extension has not yet been received, but there is just time for some of our good brethren with large or moderate bank accounts to send in cheques before the first day of January that might round out the amount aimed at and so much needed.

—The Endeavor day exercise, entitled "Redeeming the World," prepared for the first Sunday in February, 1905, is ready, and the supplies are furnished free by the Foreign Christian Missionary Society to all who will observe the day for orphanage work. It is a very effective exercise and may be made very enjoyable. Last year over 300 societies observed Endeavor day in the interest of the Damoh orphanage work. We should like to see that number increased to 500 this year.

—J. A. Holton has closed his work at College City, Cal., and accepted a call to the First Christian church at Hattiesburg, Miss. Hattiesburg is a rapidly growing city of 12,000 population and promises soon to be the largest city in the state and one of the most important business centers in the south. Our church was organized last March by W. W. Phares, state evangelist of Mississippi, and though not strong numerically, the brethren have bought a lot and will soon build. For the present they will meet in the Odd Fellows' hall and have regular services for the full time.

—A. B. Wade has left Kentucky to receive a welcome from Statesboro, Ga.

—Alabama is to lose D. R. Piper, of Hartselle, who will enter upon the pastorate at Leesville, La.

—One of the "old landmarks" of Walton county, Ga., has passed away in the person of Robert C. Guthrie.

—D. Y. Donaldson, of Colfax, Wash., will enter upon the work of state evangelist of Kansas, January first.

—Thomas J. Thompson, of Carthage, Ill., will enter upon the pastorate at Slater, Mo., beginning with the new year.

—The noble face of Howard Cale which is represented in the cut which we print elsewhere in connection with the obituary of him, will help us to realize how great a loss we have sustained in his death.

—C. Manly Rice, of Lisbon, O., has accepted a unanimous call to the Island church, Wheeling, W. Va., and began his work there Christmas day. He enters upon his new field with the parting gifts and kind wishes of his late flock.

—J. H. Maynard is about to close the thirtieth year of his pastorate with the church at Sparta, Mich. Few men in our brotherhood have the record of such a number of years with one church. Brother Maynard is still an active worker, and has just had a successful meeting in which we are glad to note that the Free Baptists harmoniously joined.

—Peter Ainslie, in his little church paper writes: "Do you take a Christian paper? If you do not read a Christian paper, but read regularly a daily paper, it looks as though you are more interested in the things of the world than in the things that concern the advancement of the Kingdom of God. Look now where you stand in this matter and somebody else is looking at you."

—Bro. C. C. Redgrave has been giving lectures on the C. W. B. M. and our pioneers to large audiences at a number of towns in Kentucky and Indiana. The interest in Alexander Campbell was shown in the fact that he sold over two hundred copies of Campbell's life. Brother Redgrave will lecture before the college of the Bible by request at an early date. We expect to publish during the coming year some matter of interest about the reformers, from Brother Redgrave's pen, with illustrations.

—"The CHRISTIAN-EVANGELIST is excellent, and to me seems to be above reproach."—E. J. LAMPTON. Brother Lampton knows a good thing when he sees it. And this reminds us that he has recently been called unanimously by the church at Louisiana, Mo., for one-half time the coming year, the other half being given to the church at Troy, Mo. About four years ago, Brother Lampton closed eight years' labor with the church at Louisiana. It seems that the church there also knows a good thing when it has tried it.

—In the sixth annual report of the church in Little Rock, Ark., J. N. Jessup, its pastor, says: "We have been saying that our church is united, happy, prosperous, hopeful, growing, etc. We rejoice that these things are true. The thing for us to remember now is that prosperity is dangerous. There is the peril of dissipated obligation; the peril that duty will be divided and subdivided among the crowd until it come dangerously near losing its identity altogether. In a church of three or four hundred members there is danger that one may think his presence at the church service will not count for much and that his absence will not be missed. Beware of that peril! There was a church once that said, 'I am rich and have gotten riches, and have need of nothing.' The Lord said to that church, 'Thou knowest not that thou art the wretched one and miserable and poor and blind and naked.'" This is good advice for any church. Brother Jessup made 1,000 pastoral visits and attended 400 meetings.

—W. D. McCulley has resigned his work at Salisbury, where he has labored for three years, and will take up the work at Wellsville, Mo., where he formerly preached.

—Claris Yeuell, of Shelbina, Mo., is open for engagements for 1905. He would resume the regular pastorate or divide his time with neighboring churches. Address him at once.

—Ashley S. Johnson, president of the "School of Evangelists," Kimberlin Heights, Tenn., the main building of which was destroyed by fire on Dec. 1, is receiving great encouragement in the plan of rebuilding at once. This will require $20,000. As one means of helping to raise the necessary funds, he writes that he has on hand 3,750 copies of his new book, "The Holy Spirit and the Human Mind," which he wishes to sell for $2 per copy, the regular price, the money to be put into the new building That will give those who buy the book $2 stock in the larger School of Evangelists. There ought to be many to avail themselves of this offer, and thus help a most worthy enterprise in its time of need.

—"THE CHRISTIAN-EVANGELIST grows better and better. Long may it live to go on its weekly mission of usefulness, bringing light and joy to many homes. May God bless you richly! I give you a merry Christmas and a glad and happy new year!

Sedalia, Mo. "MRS. MARY MENEFEE."

Our readers have a right to "talk back" to us occasionally, while we are saying so much to them. It has been our custom, for several years, to "keep open house" in our new year's issue, and, so far as our space will permit, print brief new year's greetings from our readers, who have a message or greeting for us These new year's greetings should reach us as early as possible.

—In an editorial in his college paper at Angola, Ind., President L. M. Sniff, commenting on a remark of the Secretary of State, John Hay, in which he agreed with Count Tolstoi, that the ultimate remedy for war is religion, says: "Every non-state school should be a center of religious teaching and power. Not in any narrow sectarian sense, but a center from which shall go forth the light and warmth of our religion. Such schools must make believers and not skeptics. If Secretary Hay is right, if Tolstoi is right, then every school that makes skeptics is a promoter of war, an enemy of civilization. If they are right, then every school man who would save his state and save our civilization must be a teacher of religion—in so far as his position will allow him to do this."

—In a personal note from our Bro. A. T. Magarey, of Australia, who visited our national convention, and, in connection with Sister Maston, brought greetings from the Australian brotherhood, he says, "The visit to this country has been most enjoyable. The privilege of meeting as I have been permitted to do, so many kindly and devoted followers of the Master, has been a continued joy throughout our journeyings." He writes from Yale University, where he is spending some time with his son-in-law and daughter, Prof. and Mrs. Julian T. Barclay, and is attending lectures, and meeting professors, with a view of learning "something of New England methods, and the trend of thought and teaching, in relation to the scriptures." He is pleased with what he has learned, and believes that New England is ripe for our plea for New Testament Christianity, presented in the right way and by the right kind of men.

—J. C. McReynolds has entered upon the pastorate at Bearden, Knox county, Tenn.

—S. J. Vance anticipates a good work at his new field, California, Mo., where we have the leading church.

—A. K. Wright has been succeeded at Boise, Idaho, by Ellis B. Harris, who reports the outlook as splendid.

—The Disciples and Free Baptists in Michigan, and in some other regions, are not waiting for any formal or general action, but have *begun* to meet and work together in the simplest way. That is all right. It shows the people are ready for it where they know each other.

—The next offering which should interest all the churches is that for the support of our colleges. The day set apart—the third Sunday in January—will come this time on the 15th of the month. The cause of education needs abundant support and all our colleges are praying and looking for good collections to help them to carry on the needed work.

—Sand Creekism is at it again. A trial is now in progress in that place in which the well-known heretic, or schismatic, Daniel Sommer, is attempting to prove in the civil courts that he and his little clique of dupes represent all there is of the "Church of Christ"! If that isn't sectarianism in its most virulent form, gone to seed, it would be difficult to find such a thing.

—Bro. Charles Blanchard has a series of practical expositions of the first chapters of Revelation entitled, "Messages from the First Century to the Church of the Twentieth Century," which he is anxious to deliver especially to weak and struggling churches in southeast Iowa, eastern Illinois and northern Missouri. Don't hesitate to write to him because you are too poor and weak. Address, Wapello, Iowa.

—Here in Washington under the Dome, three houses of worship have been erected during the past twelve months, and over 400 have been added by our preachers in the regular work of the churches. God has been gracious. As we have sown bountifully we have reaped also bountifully. Uphillward it has been, but grace has been given for every time of need. 1905 shall be a banner year, the Lord helping us. May we be ready, in the words of Livingstone, "to go anywhere provided it be forward." F. D. POWER.

—Willett M. Hayes, who has been appointed by President Roosevelt as assistant secretary of agriculture, was a student in Drake university the first year of its existence. He was in the classes of Professor Sheppard, and at Oskaloosa, College, where he attended the year previous to that, he was a classmate of Dean and Mrs. Haggard. He has traveled extensively, and is one of the experts in agronomy. He reminds one very much of Gen. Garfield, both in appearance and manner. He is a member of the Portland Ave. church, Minneapolis, Minn.

—A minister of another religious body writes: "I note that one of your contemporaries some time since asked, 'What has become of federation?' I sincerely hope it may have gotten to the stage where the 'Garrison type' and the 'Sanford type' have passed out of discussion." Yes, it has reached that stage. The only opposition among us to federation grew out of the idea that it involved disloyalty to our own plea for Christian union. As soon as it was made to appear that nothing of this kind was involved, but that it simply means co-operation so far as practicable without sacrifice of conscience or of truth, for the accomplishment of common ends, all opposition ceased, and the very brethren who had opposed it claimed that we had always been in favor of such co-operation, as indeed we have been, in theory, though we have not always lived up to our theory. Our brother may rely upon it, that every genuine step looking in the direction of Christian union, will meet with the hearty approval of the Disciples of Christ, when misconceptions concerning it have been removed.

—The time of the year is near at hand when people are accustomed to make new resolves. That is a good thing, if the resolutions are good. We are in receipt of a letter, however, from one who has made a resolution of a different kind. He says he has been "an adherent to a moral code and an abstainer" heretofore, but that he has been told "by astrologers and palmists" that his life is "too mathematical, temperate, and exact." He finds that "instead of life growing better and sweeter, it is losing its charm." He has resolved, therefore, "to try life's other side for a season." He warns us that in case we see or hear of his "taking steps in the wayward direction," will know he is "not fighting under false colors." When a man deliberately resolves to lower his moral ideals and his conduct, it is not difficult to predict the result. He has entered upon a greased inclined plain, downward, that ends in de-

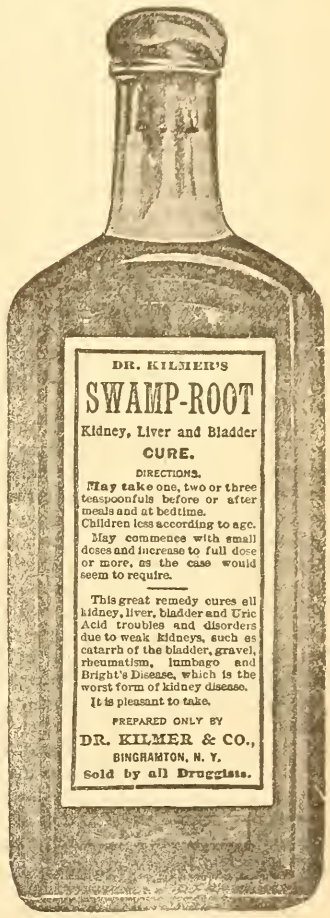
ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU, Every Reader of The Christian-Evangelist May Have a Sample Bottle Sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp Root, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.



(Swamp-Root is pleasant to take.)

Didn't Know I Had Kidney Trouble

I had tried so many remedies without their having benefited me that I was about discouraged, but in a few days after taking your wonderful Swamp-Root I began to feel better.

I was out of health and run down generally, had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be, and I began taking Swamp-Root, as above stated. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system. It has cured me, making me strong and better in every way, and I cheerfully recommend it to all sufferers.

Gratefully yours,
MRS. A. L. WALKER, 21 McDaniel St., Atlanta, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering and *fatal results are sure to follow*. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; make your head ache and back ache, cause indigestion, stomach and liver trouble, you get a sallow, yellow complexion, make you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

How to Find Out

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

SPECIAL NOTE.—So successful is Swamp-Root in promptly curing even the most distressing cases, that to Prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle.

In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST.

Swamp-Root is pleasant to take and you can purchase the regular fifty cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

struction. This course is probably the reaction from a purely legalistic conception of duty without the life and power of Christianity. The turning away from Christ to follow the advice of "astrologers and palmists" is not different in principle from the old-fashioned idolatry so often condemned and punished in Old Testament times.

—On Christmas day Dr. W. T. Moore was elected unanimously, against his own protest, an elder for life of the Christian church, Columbia, Mo. It was an unlooked-for honor, and the kind words spoken were much appreciated by his family, united for the first time in ten years at Christmas.

—J. M. Van Horn, of Worcester, has been appointed editor, and F. H. Greenwood, of Milbury, Mass., business manager of the New England Messenger, which has recently been edited by Dr. Wm. Phillips, to whom the brethren of the east owe their thanks for the hard work he has put into it. Brother Phillips has experienced the trouble that a great many editors have in not getting prompt payment of subscription dues. In taking leave he makes a run on some letters in the type font in the following fashion: "We *submit* that it is not Christian or even honest to allow a paper to be sent month after month and continually *omit* to *remit*. *Permit* us to remind you of the fact, *admit* your negligence and no longer *commit* this sin."

—And now here comes a criticism on "Helps to Faith," from the evening (daily) bulletin of Honolulu, in which the critic finds fault with the book on account of its orthodoxy. He quotes a remark from the book, concerning agnostics who claim that there is no certainty about God and eternal life, in which the author states that "if Jesus had not come into the world, these men might have had a cloak for their sins, but seeing they have closed their eyes, and ears, and minds to the knowledge which Jesus Christ came to impart concerning God, and human duty, and destiny, their condemnation will be all the greater." On this our critic says: "This is medieval enough for any Calvinist—as objurgatory as any of David's psalms." This criticism reveals the point of view of our critic, which is that of Unitarianism, and, so far, only Unitarians have found fault with the line of argument in "Helps to Faith." The critic, however, finds something to approve, as is shown in the following quotation from the review: "Mr. Garrison has said one very true thing which all readers who believe in the fatherhood of God will gladly acknowledge. 'The divisions in the church of God, which are contrary to the spirit and teaching of Jesus and to the plain teaching of the apostles, have resulted from the efforts to enforce human opinions and speculations as divine doctrines, and to make them tests of fellowship. If the church had been content to maintain its original creed or confession of faith—she could have retained her unity, conserved her resources for beneficent purposes—and the world ere this might have been brought under the reign of Christ.' "

Ministerial Exchange.

Any church desiring a pastor for the coming year write H. R. Murphy, Holden, Mo.

The churches at Hill City and Roscoe want a preacher at once. This is a good field for some energetic young man. Address Mrs. James Henderson, Hill City, Kan.

Miss Katherine MacRae, who, according to Dr. H. O. Breeden, is one of the finest gospel solo singers in the brotherhood, is now open for engagements in evangelistic work after Jan. 1. Address her at Des Moines, Iowa.

Margaret Van Winkle, a competent song leader and soloist, is open for engagements in evangelistic work. References given when desired. Address 1833 E. 17th St., Anderson, Ind.

H. S. Saxton and wife will be open for meetings after Feb. 28, as singing evangelists and chorus leaders. Address them at Troy, O.

A Tract for the Million.

The address by Fredrick D. Power, of Washington, D. C., delivered in Festival Hall on Disciples of Christ "Day" at the World's Fair, Oct. 20, 1904, on the "History and Doctrines of the Disciples of Christ," has just been issued in neat but cheap tract form of sixteen pages, size to fit an ordinary envelope. We have just read this tract carefully, in print, and are deeply impressed with the amount of good which may be accomplished by its wide distribution among the people of this country. The terse, clear style of the author; the ground, historic and doctrinal, which he covers in the address; the sanity with which each point is treated, and the impressive and historic circumstances under which it was delivered, ought to serve to make it a tract for the million. It has been printed in its present form and size to adapt it to this wide circulation. Every one who believes it worth while to disseminate among the people at large, a clear and cogent statement of our position, should keep on hand a supply of this tract for the purpose of handing them out to the proper persons, at the proper time, and to enclose one in an envelope, when writing, to those who would be likely to be benefited by it. We have never done a tithe of what we should have done in the way of circulating such tracts. The Christian Publishing Company will supply these tracts at the nominal price of $1.50 per 100. This means a sixteen-page tract for a cent and a half. We hope to send them out by the thousands. The tract would be a splendid precursor or forerunner of a protracted meeting, and can be used with fine effect during such meeting. We ought to circulate a million of them during the coming year.

Union in Actual Operation.

BALLARDS, MICH., Dec. 20, 1904.

DEAR BROTHER GARRISON:—Elder Maynard, Free Baptist minister at Sparta, has taken your paper for several years and the following incident will show what you have been doing for the cause of Christian union.

Brother Humphrey, of Lansing, held a meeting for the Ballards church in November. Elder Maynard invited him to hold them a meeting as soon as he was through here. The meeting began December 4 and closed Dec. 18. It was a great meeting. There were 55 converts; 49 have been baptized. The Ballards church has had a score of members living in Sparta for several years. These and the converts brought home the question to pastor and evangelist: "Shall we make them Free Baptists or leave them as they are—simply Christians?"

Elder Maynard presented the following resolution to his congregation:

"Brethren: We have in our village men and women who love the Lord Christ. They believe with us in the 'One Lord, one faith, one baptism.' Shall we invite them to our membership as a church of Christ which we are, maintaining our present organization until the two bodies which we separately represent, be fully united—we to know each other simply as Christians working together for the upbuilding of the Master's kingdom? Shall we invite them and all others who thus believe?" There was but one dissenting voice in the congregation.

It was a great day. The Ballards church loses several loyal members who lived in Sparta, but who were a great help to us, spiritually and financially. Yet we are glad of this victory. Brother Humphrey preached boldly and lovingly the word of God, shunning not to declare the whole counsel of God.

Elder Maynard has preached at this one church at Sparta for 30 years. He is 74 years *young*. Everybody loves Father Maynard. His influence is felt for miles around. He has been prominent among the Free Baptist ministers of this state.

Shall not the prayer of our Lord be answered?

F. C. WING, minister church of Christ.

Sorrow in the Jamaica Mission.

DEAR BROTHER GARRISON:—Possibly you will care to make some notes from what I have gleaned from my recent letters from Jamaica, where the workers so kindly turn at once to me with their extreme joys or sorrows.

I have received a very sad letter Bro. John E. Randall wrote me on Dec. 6. The youngest daughter of Bro. C. E. Randall is Muriel, scarcely 16. His whole family is capable, good and very interesting, but dear Muriel was especially cheery, fun-loving and winsome, if possible, the happiest and most attractive of all. A year ago she began complaining of a pain in one knee. The physicians failed to aid her. She grew worse until her agony was unbearable. In April she was taken to the Kingston hospital and that leg amputated near the hip. She was so brave and thankful for relief, and youthful and cheery, that I had understood she made good recovery. I had hoped for the way to open for her to come to the states and be fitted perfectly with an artificial leg. Now her brother writes: "Dear Muriel, hers is indeed a sad, sad case! Because of certain pains she had been having, this morning she was again taken to the doctor, and his verdict is a heart-rending one. The trouble has recurred, and this time centered itself in the breast bone, and she cannot last much longer. Poor child, it is not the fear of dying, but fear for *days and nights of incessant agony* for the poor frame. Those that she passed here in our home in April still haunt us as a dreadful nightmate, and one can only tremble for her at the recurrence of such excruciating agony. Poor father! I am so afraid for the effect on him. He is now having sleepless nights. May the Lord himself help her and all of us!"

Surely our hearts will go out to this dear child and all of her beloved family, and up to God in earnest prayer for their relief and sustaining.

Sincerely your sister in Christ's service,

MRS. NEIL MACLEOD.

Kent, O., Dec. 17.

Changes.

J. B. Askew, Wheatland, Col., to 416 E. Rose St., Stockton, Cal.

S. M. Martin, St. Louis, Mo., to Perry Flat S, Cor. 12th & Adams, Toledo, O.

G. W. Burch, Pitsburg, Kan., to S. Omaha, Neb.

Milo Atkinson, Pettersburg, Ky., to 133 34th St., Newport News, Va.

N. G. Buckley, Chicago, Ill., to Fitzgerald, Ga.

F. J. Nichols, Hams Prairie, to 5911 Bartmer Ave., St. Louis, Mo.

E. S. Allhands, Tishomingo, to Roff, I. T.

S. J. Carter, Manhattan, Kan., to Council Bluffs, Ia.

J. C. McReynolds, Daytona, Fla., to Bearden, Tenn.

J. P. Haner, Faulkner, Kan, to Monett, Mo.

Richard S. Martin, Johnston to Wilkesbarre, Pa.

J. D. Armistead, Nashville, Tenn., to Hopkinsville, Ky.

J. J. Handsaker, Coquille, Ore., to Jamaica.

NEWS FROM MANY FIELDS

Virginia Letter.

D. S. Henkel and the Harrisonburg church will enter their beautiful new building in January. This edifice, which will cost about $5,000, will be a credit to our people and an ornament to this thriving little city. Perseverance, one of our oldest and largest country churches, will enter a new building in the next two months.

C. H. Poage, Waynetown, Indiana, has accepted a call to a good field in Mecklenburg and Lunenburg counties. He will begin work in his new field January 1.

W. E. Nash (colored), employed jointly by the Virginia Christian missionary society and the Christian Woman's Board of Missions, will evangelize this year among the negroes in Virginia. Brother Nash is a consecrated Christian, and an exceptionally strong preacher. Much good is expected from his labors.

W. C. Wade, under the direction of the state board, began work at Park Place, Norfolk, December 1. It is expected that this congregation will become self-supporting in a year's time.

C. O. Woodward and the Manchester church, with the aid of the Virginia Christian missionary society, are planning the enlargement of their house of worship. The state board placed Brother Woodward with this church one year ago last September, when the work was in a very bad condition. Since that time there have been 130 accessions, a debt of $200 has been paid, the aisles and pulpit platform have been re-carpeted, the baptistry has been re-lined, and furnished with a heating apparatus, the Sunday-school has been largely increased and the congregations, especially at night, are overflowing the auditorium. The enlarged building is a necessity, and cannot be secured too soon.

J. A. Campbell, who has for the past four years labored under the direction of the state board in the mission work of southwest Virginia, has accepted a call to be the financial agent of Milligan college. Virginia is very loath to give Brother Campbell up, but as he feels that the Lord calls him to larger work, we wish him the greatest success and pray his blessings upon him in his new field.

Prof. Wm. Forrest, of the University of Virginia, has accepted a call to supply Macedonia, in Orange county, until June, 1905.

The Christian Monthly, under the editorship of H. P. Atkins and P. A. Cave, is to become a weekly with the beginning of the new year. These brethren are to be congratulated upon their past success in the editorial field, and upon the enterprise which has made the present step possible. We trust that they may be eminently successful in this broader field and that the east may soon have a creditable weekly.

The West End church, Richmond, has planned to raise in the near future $5,000. A portion of this will be used in paying for their lot, and with the remainder a Sunday-school room will be added to their present building.

E. J. Willis, after a year's successful work at the First church of Bristol, has accepted a flattering call to Carlisle, Ky. We are sorry to lose Brother Willis and his accomplished wife from our midst. We are sure they will have a hearty welcome and do a good work in the "bluegrass" region.

B. H. Melton and the Marshall street church, Richmond, have adopted the "one win one" plan. Brother Melton has devised a card scheme by which he hopes to greatly facilitate the work. Each member of the church is to write upon a card the name of some person in whose salvation he is especially interested, together with facts concerning this one. These cards will furnish a basis for work.

H. C. Combs, Fin. Sec. V. C. M. S.
Richmond, Va.

Nebraska Secretary's Letter.

The meeting at the First church in Lincoln, Harold E. Monser preacher, closed December 14, with 35 additions in 29 days, 14 conversions, three from the M. E. church, one from the U. B. church (these four baptized), nine by letter and eight by statement. Three others on the way. These meetings have been of great help to the church. Brother Monser is a clear thinker and a strong preacher.

Thirty-three are reported in the Lexington meeting to December 13 and meeting continuing. B. B. Burton and Miss Lucile Park are the workers. B. B. Titus is the pastor.——A. W. Henry has just begun his fourth meeting in Verdon.

The state evangelist, R. F. Whiston and wife, just closed a meeting at Rising City, with 18 additions all told. The church has been very much helped internally by the meetings. One hundred dollars was raised to repair the building. They go to Bennett next, beginning on December 18. From there they go to Kearney early in January.

J. K. Hester will go to southern California the first of the year to work under the general board.

A. C. Corbin will move to Oregon in February. This loses to us one of our most effective and beloved preachers. We hardly know how we can get along in Nebraska without this veteran preacher.

Fifty-seven had been added at Grand Island in the Putman-Egbert meeting to Monday, December 12. They will continue till Christmas.

Janes and Linnt closed at North Bend with five additions.

D. M. Sayles held a return meeting at Nemaha with 14 baptisms and two added otherwise. Bro. J. W. Sapp is pastor for half time.

South Omaha has secured a preacher in the person of G. W. Burch, late of Pittsburg, Kan. We are glad to have him with us, and to have that field manned for a forward move.

The Havelock basement is being pushed forward as speedily as the weather will permit. It is hoped to get into the room in January. E. H. Gates, a Cotner student, is the pastor.

The church at York has a bell for sale.

O. P. Shrout has been in a meeting at Alma where Bro. Oscar Sweeney ministers. We have no report as to results.

J. E. Chase, preacher at Valparaiso, will hold a meeting there.

J. B. White is preaching in a Baptist church at Rogers, seven miles west of North Bend, in the afternoons.

Walter S. Hayden, Jr., has been very sick for some time, and in the hospital at Council Bluffs, Ia. His wife remained at Chadron until the beginning of December and is now working at C. W. B. M. headquarters in Indianapolis.

The returns from state mission day are coming in with gratifying generosity. There is a decided sentiment for keeping the work growing in letters that come with remittances. Churches that have been too poor to help for some years are joining their brethren in this work. There is evidence that our congregations generally are getting stronger in every way over the state, more self reliant, more willing to help their less fortunate brethren. One big hearted brother has sent us $100 for western work, and we ought to have other large personal gifts from $25 to $100. If we are to keep up with the growth of the state, we must do larger things in missions.

Pledges made to the deficit at the state convention are all past due. Those who have made them and not remitted will confer a favor by attending to it before the close of the year.

Bro. W. H. Vanderzee expects to move his church building to the site purchased for it on Twenty-third and P streets. He is hoping to begin it next week.

L. C. Swan, of Mt. Ayr, Iowa, will be at Fremont on December 18.

Dr. J. A. Beattie is located with his family in Lincoln, and is doing work for Cotner, of which institution he is now vice-chancellor.

Lincoln, Neb. W. A. Baldwin.

Northern California.

One of the recent events of importance was the dedication of the Berkeley church, Dec. 4. A. C. Smith, of Los Angeles, the bishop of southern California, presided and did an excellent work. They have a beautiful house. It cost about $14,000; and of this amount $4,135 was raised on the day of dedication, while $5,000 comes from the Board of Church Extension. What a wonderful help is that board to our mission churches! The Berkeley church is now in a position to reach the "cream" of the student life at the State university, and under the faithful leadership of E. W. Darst and wife we confidently look for a great work there.

The Twenty-fourth street mission in this city is now a church. The writer completed their chapel and then held a two weeks' meeting, organizing them as the Noe valley church of Christ, with some 25 members, eight of them being baptisms

The Tenth avenue church building is practically completed, only a few finishing touches remaining to be done. It will be a beautiful house. Both of these buildings will be dedicated in January.

Brother McHatton held a short meeting at Geyserville with four additions and then went to Orange for a meeting.——T. H. Lawson is in a fine meeting at Red Bluff.——C. C. Bentley is in a good meeting at Harford, with home forces, assisted by J. A. Carroll as singer.——H. C. Shropshire is in a meeting with C. S. Needham at Sanger.——W. W. Pew closed a short meeting at Poplar, Tulare county, with two added.——G. W. Brewster, the new pastor at Healdsburg, has just closed an excellent meeting with packed house and 15 added, 11 being by confession and baptism.

W. H. Warren has raised the church extension debt at Paso Robles, where they thought all was lost a year ago.——Bakersfield is pressing forward. They have started a mission eight miles away at a school house.

Never were our churches more active on this coast. The committees relative to our national convention next August in San Francisco are already becoming active.

Several families are to land in our Christian colony next week.

J. P. Dargitz, Cor. Sec
63 Flood Bldg., San Francisco, Cal.

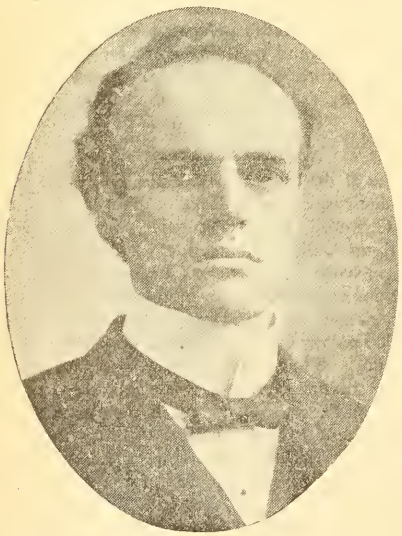
The Use of Borden's

Eagle Brand Condensed Milk insures strong, healthy children, as reputable physicians testify. Those who use it for their babies are spared the dangerous disorders of infantile digestion; their children mature as they should in weight. size and health. Beware of unknown brands,

An Introduction and a Bow.

The letters published below will introduce to the brotherhood a new evangelistic fellowship. It promises to become a power among us for the winning of men, for wherever these brethren have gone since they have recently begun their work together they have been singularly successful. The Omaha Daily Bee pronounces Mr. Janes a "brilliant young pulpit orator," and the Boise, Idaho, Daily Statesman, calls him "a man of fervor and power." The leading daily of the city where he has spent the last six years as a pastor calls him "a man of power and brilliance . . . a great man." It is his greatest pride to devote all of the talent that he has to the winning of men.

These brethren may be addressed at Fremont, Neb., where their mail goes permanently.



Frank E. Janes.

Of Frank Emerson Janes, President Aylesworth writes:

I have known Frank Emerson Janes for the past ten years, and have watched his development since. When but a youth, he came to Cotner university from California, to begin his preparation for the work of the ministry. From the beginning he gave evidence of much ability. He has fine literary and oratorical powers. He is gifted with a strong and commanding voice. He is an earnest student of the Bible. He has been actively associated in every cooperative work of our missionary organizations, having for several years been a member of the Nebraska state board of missions.

For more than six years past he has been pastor of the church of Christ at Fremont, Neb. During this period his work has grown from a weak and struggling organization to a strong and influential body. He deserves high praise for the ability and steadfastness of his leadership. He has taken high rank as a preacher. He has been uncompromising and fearless in advancing reforms. He has been recognized as a leader in this work in his own city and in the state. He is a favorite on the platform for lectures and popular addresses. Best of all, he is an uncompromising advocate of the gospel. The best judges of preaching admit his ability to proclaim the primitive gospel with force and clearness. I have not had an opportunity to observe his methods in the evangelistic field, which he has just recently entered, but if he consecrates his abilities to this work, as it is his purpose to do, I see no reason why great doors of usefulness may not open before him. Indeed, the very auspicious opening of his new work indicates that the expectations of his friends will not be disappointed.

Of Will Forbes Lintt, Evangelist Allen Wilson writes:

I consider Brother Lintt one of the very best singing evangelists the brotherhood has produced since I have known the work. His voice is wonderfully sweet, sympathetic and powerful. He is full of zeal and earnestness, makes a good appearance when at work, and impresses his hearers that he loves the Lord of whom he is singing. I asked an evangelist who visited me in the first meeting where Lintt sang for me to study him in his solo and give me his judgment. At the close of the service he said, "I forgot the man entirely as I listened to his song." There could be no higher praise.

Of Janes and Lintt together, Pastor J. B. White, North Bend, Neb., writes:



Will F. Lintt.

Evangelists Janes and Lintt have just closed a meeting with us here. Our town has never been stirred as they have stirred it. They have given us an entirely new standing here. I count these men as one of the very strongest of our evangelistic teams. Brother Janes is a powerful speaker, on fire with his great theme. I think him one of the best I ever listened to. His sermons are very forceful and very plain, and his pleas are of rare beauty and strength. They cannot fail to win men. Brother Lintt is a splendid chorus leader, and as a soloist he is hard to equal. A better one has never been in our city.

The following are some press notices:

The singing of Professor Lintt was greatly admired. He possesses a rich baritone voice, and the numbers he gave thrilled the vast audience to a marked degree. Professor Lintt will organize a large choir, and under his leadership all who attend may be assured of particularly good music.—*Indianapolis Daily.*

Professor Lintt is one of the best chorus directors that ever visited Shelbyville. His solo work is splendid. A minister recently said, "I forgot the man entirely as I listened to his song." The full rich baritone voice, and the frank open face made one feel that his whole heart was in his work.—*Shelbyville Republican.*

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A Commendation.

Last Lord's day, letters were granted Brother and Sister L. O. Bricker from the First church of this city to the Christian church at Cameron, Mo., where Brother Bricker goes to take charge of the pastorate of that church.

For three years Brother Bricker was pastor of the United Brethren church of this city, and after mature deliberation, he decided to affiliate with those who stand for "primitive Christianity," believing, as he said in his statement to this church, "that the things for which we stood were worth giving one's life to promulgate."

We wish to commend him to the brotherhood, not only as a whole, but particularly in Missouri. He will be found spiritual, consecrated, scholarly and enthusiastic, and worthy in every respect of your esteem and love.

F. J. STINSON, pastor First church.
Cedar Rapids, Iowa.

What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all he beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver and excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for hat reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

Colorado Notes and News.

Denver is preparing for an evangelistic campaign, to begin Jan. 5, 1905, under the leadership of Dr. J. Wilbur Chapman. Colorado Springs, 75 miles south of Denver, has just closed a very successful campaign, in which Dr. Chapman was the preacher. C. S. Brooks, pastor of the Christian church at the Springs, says that he never heard in a union meeting so full a gospel as were the messages delivered by Evangelist Chapman. In the midst of the week the wheels of business stood still, in the middle of the day, for almost three hours, while the people assembled in the churches to praise and to pray. It was a remarkable experience. Consider the season of the year; consider the place. In the midst of preparations for Christmas; Colorado Springs, the financial capital of the Cripple Creek mining camp—one of the greatest gold producing districts in the world.

Fifteen persons have united with the South Broadway church since the first of December—three Lord's days. Our meetings on the first day of the week now are: Sunday-school at 9:30 a. m., preaching at 11 a. m., communion at 12 m., Junior Endeavor at 3 p. m., baptism at 4 p. m., Senior Christian Endeavor at 6:15 p. m., preaching at 7:30 p. m. We attend a union meeting for prayer in the Broadway Baptist church at from 3:30 to 4 o'clock. Note the fact that four o'clock every Lord's day is the time for the administration of baptism. The way to pay an old church debt is to give to missions and keep the waters in the baptistry stirred. This is the way the South Broadway church is doing.

T. I. Thompson and William L. Cline are in a good meeting in the East Side church. On Dec. 20 there had been 29 additions. The meeting continues with increasing interest.

J. E. Pickett is just home from Grand Junction, where he spent some days with Pastor F. F. Walters in a successful series of meetings. Thirty-six persons were added to the church.

The old Central, under the pastorate of Bayard Craig, is taking on new life. There is a steady increase in the membership. The signs of a deeper, stronger, richer life are easily seen. The Brooks brothers have been engaged for evangelistic work at the close of the Chapman campaign.

F. F. Walters is engaged for a series of gospel meetings at the Highlands church, J. E. Pickett, pastor. The South Broadway church expects to have the services of S. M. Bernard, of Boulder.

Cal Ogburn, of California, and R. A. Givens, singing evangelist, closed a meeting at Atwood, Colorado, two weeks ago with 23 additions—14 by baptism. They are now (Dec. 21) in a meeting at Windsor.

Flournoy Payne, of the Berkeley church, Denver, is delivering a series of sermons on "Saving Men." This church, besides the regular midweek service, meets from house to house to pray.

South Broadway is realizing the blessedness of "fellowship day," Dec. 4. 1904.

Dr. Hunter, of the First avenue Presbyterian church, is so pleased with what he saw in the union communion service in the South Broadway church the 23d of last October that he proposes to have such a service in his church new year's day.

Ward Russell, pastor at Florence, says: "We are feeling good to be in our own house. After years of renting halls and store rooms we can at last look up to a roof we call our own."

John T. Stivers, pastor at La Junta, says: "We are planning for our evangelistic campaign to begin January 8. There have been 14 additions to the church in La Junta recently."

There have been 10 additions to the Boulder church, the church of which S. M. Bernard is pastor.

A number of our congregations, a larger number than usual, observed state missionary day with encouraging results, the first Lord's day in November.

After a careful revision of the enrollment list the South Broadway church finds that its Sunday-school numbers 550.

All goes well with us in Colorado.

Denver. B. B. TYLER.

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The National Prohibition Party and its Chairman.

There has been trouble in the ranks of the national committee of the Prohibition party, and at its meeting in Chicago on the 15th of December some important resolutions were passed. National Chairman Oliver W. Stewart and the entire executive committee resigned and a new executive committee was elected.

Mr. Patton, who was elected to succeed Mr. Stewart, afterwards declined the honor on the ground of his health. Mr. Stewart's retirement from a position which he has held for five years is due to dissensions in the committee and to some charges which have been made against him on the score of irregularity in the appropriation of or handling of the committee funds. These charges appeared in the New Voice of November 17.

The report of the treasurer showed no irregularity at all, and a cash balance of nearly $4,000 on the year's proceedings. Quite a discussion ensued as to what should be done with Mr. Stewart. It early became apparent that the committee had no belief that the national chairman had been guilty either of embezzlement of funds, or of improperly appropriating such to his own uses in any way whatever. The question of integrity was quickly settled. Finally a resolution was proposed by Mr. Samuel Dickie and, amended as follows, was adopted:

Resolved. That the Prohibition National committee in session in the city of Chicago records its opinion that in the conduct of the national campaign of 1904 Mr. O. W. Stewart, the national chairman, has not been guilty of appropriating to his own use either as an individual or as a candidate, any funds under his control as such national chairman, or any other dishonest act.

But in view of certain controversies, and for the sake of harmony, we deem it unwise for Mr. Stewart to continue in his present relation as chairman of said committee.

In Mr. Stewart's letter of resignation he said: "I take my place again in the ranks, determined to press the fight with renewed vigor against that enemy of God and man which the Prohibition party is organized to destroy."

Another resolution was then moved and adopted, expressing high appreciation of his integrity, ability and devotion to the cause.

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TEX.-ARK.

The Gateway to the Great Southwest, Twin City to two Powerful States, Metropolis and Railway Center of a Rich Belt of Territory, 300 miles long, about 250 miles wide, is 28 years old and has nearly 25,000 people, doubling its population in the last six years, is the Federal Seat of Justice of the Southwestern District of Arkansas, has built about one million dollars' worth of improvements this year and has about half as much more under contract and construction, a fine Street Railway System, three Colleges, nineteen Churches and all improvements necessary to a modern city. It also has nine independent lines of railway, 37 factories of various kinds, which makes it one of the best Home Markets in the South, also one of the best Shipping Points.

No Severe Weather, Our Winters Are Mild and Pleasant.

Water here is pure Freestone and from 15 to 50 feet under ground and no stone; surface of country is rolling and drains well; we have an average of about 50 inches rainfall. We are right in the center of the finest Fruit and Truck belt of the United States.

We are establishing a Disciples' Colony on about 1200 acres of the very best Fruit and Truck land three miles from the Union Depot in Texarkana.

We have 120 ten acre blocks fronting on wide streets, with depot on west end of the tract, with schools and churches adjoining the land, which we will sell to desirable parties at $35.00 to $60.00 per acre, on terms one-third cash, balance in one and two years. There is 600 acres of this land in cultivation and in fine condition to put in fruit; one can put out ten acres in fruit and in three years have a handsome income. Quite a number of our fruit growers here this year netted as much as $200.00 per acre on three-year-old Peaches.

While waiting for the fruit to grow, you can raise two and three crops of truck annually on the same land, in this way more than paying for the land with the first crop.

Most of the planters here average $100.00 per acre on the first crop of potatoes. Then follow with June corn or cotton, making 30 to 60 bushels, or one-half to three-quarter bale cotton per acre.

Money invested in this will certainly guarantee you a living and a certain refuge in ripe old age.

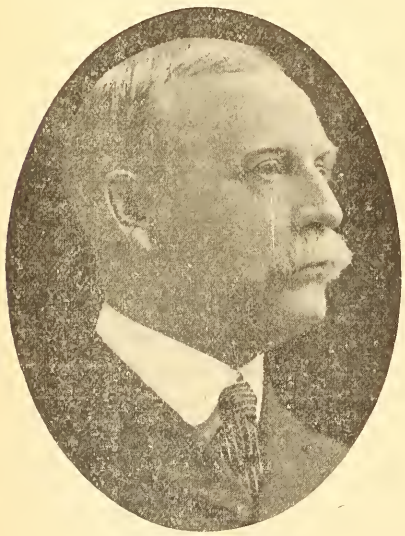
For further information address,

WM. H. MEVERS, Sec'y., Texarkana Real Estate Co.,
105 State St., Texarkana, Tex.

Howard Cale.

Howard Cale has crossed the river of death. He is now with the redeemed on the other side. He died in his home city, Indianapolis, Ind., 1728 Broadway, at seven o'clock Wednesday evening, December 7, 1904, after a lingering illness of Bright's disease. He had been failing in health for three years and had been confined to his home since about August 10. He showed wonderful vitality and strength, and only consented to remain in bed the last few days.

Mr. Cale was born April 16, 1846, on the family farm near Brookside Park. He was a son of Griffin Cale, for many years a government official. He attended the common schools



HOWARD CALE.

of Indianapolis until he was about 11 years of age, when he entered the Northwestern Christian university (now Butler university), then located at College avenue and Thirteenth street, from which institution he graduated in 1866. He attended the law school conducted by Judge David McDonald and Judge Perkins; was a student in the law office of Hendricks, Hord & Hendricks. In 1867 he entered the office of Porter, Harrison & Fishback, and continued in that office with the firm of Porter, Harrison & Hines, Harrison, Hines & Miller and Harrison, Miller and Elam, until March, 1889, when General Harrison left the firm to become President of the United States, and Mr. Miller as attorney-general of the United States and member of his cabinet. Mr. Cale continued with the firm of Winter and Elam from 1889 to 1893, at which time, on the return of General Harrison from Washington, he and General Harrison took offices together, an arrangement that was continued until General Harrison's death.

As a lawyer Mr. Cale was associated and connected with many important cases and was a successful lawyer. He was a member of the board of trustees of Butler university for over 23 years and always took an active part in the affairs of the university. He served for many years with Dr. P. H. Jamieson as a member of the loan committee that had charge of the funds of Butler college.

He joined the Central Christian church 38 years ago. He served for many years as a deacon, for 20 years or more as an elder and for ten years or more had been chairman of the board of elders. He was for 20 years superintendent of the Sunday-school of the Central Christian church. He was chairman of the building committee that erected the present church building at Delaware and Walnut streets. He was a director of the Bethany Assembly, was for several years its president and had the active control of its affairs. He was one of the organizers and for several years president of the Christian church union of Indianapolis. He had been president and member of the board of trustees of the Board of Ministerial Relief of the church of Christ since its organization in 1895.

This is a national organization, and since the death of A. M. Atkinson, of Wabash, in 1899, Mr. Cale had entire charge of the affairs of the Board of Ministerial Relief, and received and kept constant account of all contributions to this fund.

It has been a matter of comment that perhaps no member of the Christian church, outside of the ministry, was more widely known or has devoted more time to church affairs than Mr. Cale.

The following was ordered spread upon the minutes of the Board of Ministerial Relief:

Brother Howard Cale, who departed this life Wednesday, December 7, in the fifty-ninth year of his age, had been president of the Board of Ministerial Relief from its organization in 1895. He was a silent co-laborer with the lamented A. M. Atkinson in securing for this tender ministry the place which it now holds in the confidence of the brotherhood. From the first, he bore the burden of its vast correspondence and detail work, always without compensation.

He wrote long and frequent letters of advice and cheer to the old preachers who were the recipients of our bounty. His sympathy knew no bounds when a deserving minister or his family was in distress. He loved greatly and was in turn greatly beloved. During all these years he gave his legal services without charge to the affairs of the board, which, had they been paid for at the usual rates, would have cost hundreds of dollars. His law office was the headquarters of the board. For the past five years as president of the board he has carried the responsibility of its administration. His faith that the brotherhood would abundantly sustain this work when once they came to understand it, never wavered for a moment. His great faith sustained us in many a doubtful hour.

Therefore, be it resolved, that in the death of Brother Cale the cause of ministerial relief has lost a true friend and stanch supporter, the aged and dependent ministers, their widows and orphans, a tender and wise counsellor, and the board an honest and efficient leader, indefatigable in labors and patient in love.

Resolved, that from his death we pledge an increase of devotion to the work he so carried upon his heart, and with renewed confidence commend to all our brethren a cause sanctified by the life and unselfish labors of such a man.

Resolved, that a copy of these resolutions be spread upon our minutes, that a copy be given to the bereaved family as an expression of our love and sympathy, and that a copy be sent to our religious papers for publication.

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free and prepaid, a bottle of Vernal Palmettona (Palmetto Berry Wine). Every reader of the CHRISTIAN-EVANGELIST will appreciate this offer as soon as they have given this wonderful remedy a trial. It quickly relieves and cures the diseased and inflamed condition of the mucous membranes throughout the body. Every stomach trouble yields to its influence and it promptly cures indigestion, dyspepsia, flatulency and catarrh. Vernal Palmettona cures constipation, clears the liver and kidneys, relieves inflammation and cures them of disease. Inflammation of the bladder and urinary passages is withdrawn and quickly cured. Do not hesitate to write to the Vernal Remedy Company, Le Roy, N. Y., and they will send by return mail a trial bottle and booklet. Sold by druggists everywhere.

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Evangelistic

We invite ministers and others to send reports of meetings, additions and other news of the churches for publication in this department. It is especially requested that additions be reported as "by confession and baptism" or "by letter."

COLORADO.

Colorado Springs, Dec. 19.—We began our revival yesterday with 20 additions. Home forces only. Forty-two since I came here. We expect to continue through the holidays. We think it a good way to celebrate the birthday of Christ.—CRAYTON S. BROOKS.

Grand Junction, Dec. 19.—During the 13 months of our work with this people we have surely been blessed. J. E Pickett, of Denver, was with us 21 days in a meeting with 36 added. Our meeting with home forces last spring was blessed with 34, making in all, with regular services, 97 additions, and over two thousand dollars paid in. Our membership is now 231 and growing interest. We are greatly enjoying this field and are receiving general and hearty support. Have given three lodge, Thanksgiving, Fourth of July and one other union address in the city. Large audiences at regular services.—F. F. WALTERS.

Canon City, Dec. 22 —The church here continues to grow numerically. Five were baptized at the prayer-meeting services Dec. 21. One immersed believer decided to become a Christian only. Ward Russell, of Florence, is doing fine work. They are now worshiping in their own building.—J. H. TEEL.

IDAHO.

Payette, Dec. 19 —Commenced here Nov. 17 and closed last night with four confessions, making 107 in all. W. E. Babbitt is the much loved minister. He is consecrated and has fine ability. My address will be 421 Altman Bldg., Kansas City, Mo.—E. E. DAVIDSON, evangelist.

ILLINOIS.

Mt. Carmel, Dec. 19.—Bro. S. M. Martin is with us in a great meeting. Yesterday was a glorious day. Great interest and eight accessions. The largest men's meeting yesterday ever held in our city. The outlook is bright for a great ingathering.—LEE TINSLEY, pastor.

Chicago Heights, Dec. 20.—We have had seven additions since last report in as many weeks at regular services. The church here will permit me time to hold one meeting this winter, so please write me at once if you desire a meeting.—HARRY E. TUCKER.

Urbana, Dec. 22.—Closed a two weeks' meeting last night at Chrisman, with six confessions and four by relation. Several others returned. I begin to-night at Whitley Creek, Moultrie county.—J. A. LYTLE.

Pontiac, Dec. 20 —As a result of a great union meeting by W. A. Sunday I have baptized 69. There have been 12 others added. One thousand professed conversion during the union meeting. We have laid the corner stone of a handsome church building. J. H. Gilliland, of Bloomington, made a fine address to a large audience. In eighteen months we have had 125 additions to our membership of 150.—WM. G. MCCOLLEY.

Heyworth, Dec. 22.—December 14, J. P. Givens, pastor of church at Heyworth, closed a month's meeting with twelve additions. Four by primary obedience, the entire number being over middle age. This is the second meeting the pastor has held for the church within a pastorate of one and one-half years with a total of 80 additions. The church recently installed gasoline lights, which are proving very satisfactory.—X. X.

Waverly, Dec. 23.—Just closed a three weeks' meeting with Pastor M. Q. Pontius and the church at Long Point; 11 additions. Brother Pontius is a splendid gospel preacher and does his work thoroughly. Our next meeting is with O. L. Smith at Flanagan.—GUY B. WILLIAMSON AND WIFE, song evangelists.

INDIANA.

Elwood, Dec. 21.—We are holding a great meeting near here, at the Hamlet, New Lancaster, 52 additions the first week—many of them heads of families. Fifteen came forward last night—10 of them confessions. A splendid church will be organized as the result of the meeting, for permanent service and worship in the community. Deep interest pervades the entire locality, and the "end is not yet."—L. C. HOWE, evangelist.

Russiaville, Dec. 16.—W. H. Alford, of Ladoga, one of the most successful evangelists in the field to-day, is at present conducting a revival here with far-reaching results. Not in the history of the four churches of the town (of about a thousand population) has there been in twenty years such spiritual zeal manifested. Brother Alford is doing much toward the reorganization and building up of the church, which has been without a pastor for some time. He uses up-to-date methods of advertising—posters, special tickets, etc. It seems true that more people are attracted by the simple word of God than by anything else that the world can give. Immense crowds attend each service, many having to be turned away, since the large church is crowded to overflowing. Many are being reclaimed, and already 18 have confessed Christ. A Junior Society of Christian Endeavor has just been successfully organized with 115 enrolled. Many more will be secured and the outlook is very promising.—DAISY HODSON, church clerk.

INDIAN TERRITORY.

Okmulgee, Dec. 10.—We rejoice in the confessions of three more young people. Our work prospers in every way.—FRANK L. VAN VOORHIS.

IOWA.

Atlantic, Dec. 19.—Work moves along nicely. Good interest and one confession here yesterday.—W. B. CREWDSON.

Des Moines, Dec. 19.—We praise the Lord for 38 additions at Prole in three weeks, 16 came out yesterday.—A. LYLE DE JARNETTE, evangelist.

De Soto, Dec. 17.—We report 17 baptized into Christ at the end of the second week. The new church house is splendid.—E. L. FRAZIER, CHAS. H. ALTHEIDE, evangelists, W. W. WILLIAMSON, pastor.

De Witt, Dec. 12.—Closed a two weeks' meeting at Corydon. R. W. Lilly, the pastor, did the preaching, and the result was a deepening of the spiritual life of the church, and a revival of effort along all lines of church work. Churches wanting a song leader who will preach a part of the time, to assist the pastor, write me.—G. LOLIN EATON.

Wapello, Dec. 12.—We have just closed a good meeting with Chas. G. Stout, of Des Moines, one of the evangelists employed by the state, preaching. There were 10 baptisms. One of the most inspiring and uplifting addresses it was ever my pleasure to hear was Brother Stout's sermon or lecture on "The Most Hopeful Outlook for the Church To-day." The influence for good in the advancement for the plea for unity of all believers of such an address before popular assemblies would be beyond estimate. I verily believe that Brother Stout is called of God and should be straightway called by his brethren and the friends who believe in the Saviour's prayer for the unity of his followers, to go up and down the land delivering this lecture before all classes. He also has a good temperance lecture called "Mental Moving Pictures," and a popular humorous lecture on "The American Boy," which would take well anywhere. Address him at Des Moines, for dates and terms.—CHARLES BLANCHARD.

Ottumwa, Dec. 13.—W. J. Lockhart, and Singing Evangelist J. P. Garmong, during October and November, held a five weeks' meeting with the First Christian church of this place with 134 additions.—SUMNER SIBERELL.

KANSAS.

Salina, Dec. 12.—Just closed a short meeting with home forces. Twenty added to the church, 34 unreported to date—22 baptisms and 12 otherwise. Out of 392 additions 135, over a third, were men.—DAVID H. SHIELDS.

Coffeyville, Dec. 18.—There were seven added to day—four by confession (among them a young man and his wife that I had pronounced man and wife just three days before) and three by statement; 12 added so far during December and more to follow.—ELLIS PURLEE, pastor.

Cheney, Dec. 20.—We have just closed a meeting with P. D. Holloway, of Milton, Ia., as evangelist. Three baptisms, five added otherwise. We commend Brother Holloway.—W. I. THOMAS.

Holton, Dec. 22.—Our meeting here is 12 days old, 17 confessions to date.—PURVIS, pastor, NORTHCUTT, evangelist, DANDY, singer.

North Topeka, Dec. 22.—One more accession (by statement) at our services last Lord's day.—F. H. BENTLEY.

Topeka, Dec. 12.—J. Ira Jones has just closed a three weeks' meeting with 28 additions. I assisted the last two weeks. I go to Baxter Springs to assist in a dedicatory service December 18. My next meeting will be at Carterville, Mo., beginning January 1. Any church wishing a leader in song for spring meeting, address me.—BERT I. BENTLEY, Station "A," Topeka, Kansas.

Stafford, Dec. 9.—Have just closed a three weeks' meeting at Leanna, Allen Co., with 17 added, six heads of families and two teachers. One of the number baptized was 70 years of age. The church is greatly strengthened.—G. W. ALFORD.

Jewell City, Dec. 13.—Four added to the church here since last report, two by statement, one from the Evangelicals and one by confession and baptism. I have decided to remain with the church another year, and they have given me an increase in salary of $120. The work is moving along nicely.—B. A. CHANNER, pastor.

Argentine, Dec. 13.—The church here closed a five weeks' meeting December 11. Bro. C. C. Atwood and wife assisted the writer the first four weeks. They did most faithful and excellent work. There were 16 additions, six of whom were by confession and baptism.—O. N. ROTH.

Holton, Dec. 15.—Our meeting here is very promising, two additions last night.—F. PURVIS, pastor, H. H. NORTHCUTT, evangelist, F. F. DANDY, singer.

Wichita, Dec. 12.—H. M. Barnett, of Wellington, recently assisted us in a meeting in the Lawrence avenue church. The church was greatly blessed and edified. Eight accessions to the church, but this is the least part of the work accomplished.—W. T. MCLANE.

McPherson, Dec. 13.—I am assisting the pastor, W. A. Morrison, in a meeting here, seven additions to date. We continue. Am open for March meeting. Permanent address, Benkelman, Neb.—CHARLES E. MCVAY, singing evangelist.

Thayer, Dec. 5.—We now have sixteen members and the work progressing.—C. W. YARD, pastor.

MANITOBA.

Winnipeg, Dec. 19.—Two confessions last night.—ALEX. MCMILLAN.

MASSACHUSETTS.

Boston, Dec. 19.—One confession yesterday at the St. James street church. Interest increasing in all departments.—A. L. WARD.

MICHIGAN.

Sparta, Dec. 20.—The closing weeks of the thirtieth year of my pastorate with this church have been crowned with a gracious revival. Prof. J. W. Humphrey, of Lansing, has been with us for two weeks, and preached the word with most convincing power. As a result 47 were baptized and more are coming. Thirty-nine have already united with the church. The Free Baptists and Disciples worked together most harmoniously and efficiently and God gave the increase.—J. W. MAYNARD.

MISSOURI.

Monett, Dec. 10.—I am now located at this place, preaching full time. We held a three weeks' meeting here last May, which resulted in 57 additions. About 30 have been added since that time—four additions last night. All departments of church work doing well. Making great preparations for Christmas.—J. P. HANER, elder.

Grant City, Dec. 19.—Evangelist W. L. Harris, assisted by his brother, Arthur G. Harris, singing evangelist, has just closed a four weeks' meeting, resulting in 21 additions to the church, all grown people and most of them heads of families. We consider it one of the best meetings ever held in this city. The church is in a flourishing condition. W. L. Harris will take charge of this church as pastor about the middle of March, 1905.—J. S. ROTEN, secretary of church board.

Brunswick, Dec. 19.—The church at Brunswick has been growing in all departments during the past year. Through the kindness and liberality of friends, it has come into possession of a fine parsonage, worth at least $2,000, free of debt, and located in the best part of town. The church raised for state work $50. The ladies' aid society and Christian Endeavor made, by socials, entertainments and bazaar, about $400. The congregations have steadily increased and we have had in the past two weeks at regular services five additions to the church. We are making arrangements for a protracted meeting in March. Last Lord's day the church extended the pastor a unanimous call to remain with them another year.—E. G. MERRILL, pastor.

Budd Park, Kansas City, Dec. 19.—We have just closed a good meeting with Bro. W. O. Thomas, of the West Side church, this city. There were nine added, two by confession. The church was greatly strengthened.—B. H. WILLIAMSON.

Salisbury, Dec. 21.—I lately closed a protracted meeting at Sturgeon, where I preach half time, with 19 additions; the best meeting there for several years. At the close of the meeting the church presented me with a valuable overcoat.—W. D. MCCULLEY.

Clinton, Dec. 23.—Our meeting of four weeks closed Dec. 18 with 71 additions. Everything considered, this was a good meeting. Bro. O. E. Hamilton did the preaching. He is a man of fiery zeal and untiring energy. His life is wrapped up in his work. Brother Wilkinson is his singer. Wilkinson is fine as a chorus leader and also as a solo singer. The people were more than delighted with his music. We commend, with all our hearts, these splendid young brethren to the churches. The Clinton church is making fine progress. Since April there have been about 100 added to the membership. In less than a year we expect to begin the erection of a modern, up-to-date church building—G. W. TERREIL.

NEBRASKA.

Benkelman, Dec. 20.—Three weeks' meeting closed at McPherson, Kan., last Sunday night with house filled to overflowing. The last half of the meeting was broken into by a continuous blizzard. W. A. Morrison, the pastor, did the preaching. He has a grip on the work at McPherson. I gave a popular song recifal Saturday evening to a large audience. Results of the meeting, four confessions and four by relation. I begin a meeting with C. M. Keene at Paw Paw, Michigan, Jan. 8.—CHARLES E. MCVAY, singing evangelist

NEW MEXICO.

Roswell, Dec. 20.—We had three more additions to the church here yesterday. Two by letter and one from the Baptists.—C. C. HILL.

OHIO.

Lisbon, Dec. 20.—The missionary offerings from this church have been doubled during my pastorate, in spite of depressed financial condition of the town.—C. MANLY RICE.

Bethesda, Dec. 20.—We have just closed a splendid meeting here with home forces, resulting in 51 accessions to the church. We succeeded in getting the people to read their Bibles. Then we talked to the people in their homes, on the streets and in the shops. Catchy subjects and slandering the denominations were avoided. We simply held up Christ and presented his great plan of salvation. Oh, how the people love to hear that old, sweet story! Two accessions at Hunter, and four at Chestnut Level, seven by letter at Bethesda not reported, making 64 in all.—H. C. PARSONS, pastor.

Ravenna, Dec. 19.—I preached my first anniversary sermon yesterday. The year has been crowned with blessings in spiritual and material growth. The Sunday-school has had a healthy growth and has contributed $85.95 to missions. The C. E. society has more than doubled in membership and contributed $24.65 to missions. The Junior society gave $15. The C. W. B. M. gave $53.85 and the church $141.10, making a total of $320.55 for missions. The L. A. S. raised $542. Total raised by church for all purposes $2,336.08. Closed the year with all expenses paid. Thirty-seven have taken membership during the year.—M. E. CHATLEY, pastor.

OKLAHOMA.

Lamont, Dec. 18.—Brother and Sister E. W. Brickert, of San Antonio, Tex., have been with us in a meeting 13 days with 19 accessions, 10 being men; and all by baptism except three. This is a small and exceedingly difficult field. This is the best meeting ever held here. We are hoping for large results this week. These evangelists could be had for a couple more meetings.—S. B.

Ames, Dec. 20.—Our meeting here is nine days old, with 14 additions—three by letter and 11 confessions. Expect to go on yet four days.—SIMPSON ELY.

Lahoma, Dec. 20.—We have just closed a two weeks' meeting, Bro. J. D. Lawrence, evangelist, of Lima, Ohio, preaching. Brother Lawrence preached 14 sermons which resulted in 13 additions—four by confession and baptism. We feel Brother Lawrence has greatly strengthened our church, as all of the additions are substantial and thoroughly in earnest.—T. C. KENNEDY, elder.

Norman, Dec. 16.—I have just returned from Caddo county. Preached 20 times in two school houses. Had nine confessions of young people. Four old Disciples away from home with one Baptist lady and a U. B. brother and wife—whose son and daughter I baptized—will meet regularly with the young Disciples on the Lord's day. I preached twice in Binger, and once at Oney—where G. T. Thomas labors, but who will labor as living link evangelist for four counties. I expect to continue to preach for them and the new congregation.—J. C. POWELL.

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Norman, Dec. 8.—Closed a three weeks' meeting with 22 additions. The pastor did the preaching. We tried in vain to secure the services of a singing evangelist. Most of those added came by confession and baptism—three from the Baptists and one from the Methodists. Just about the time we started the Presbyterians and Methodists united for a big revival. A little later on the "antis" began a meeting. Our church here is the strongest in the city. Have over 300 members, and the largest crowds. Dean L. Bond, field secretary of the School of the Evangelists, was with us last Lord's day morning and told of Dr. Johnson's work of faith. The church gave him about $50 to help replace the building which was recently destroyed by fire. A $25,000 brick building will be erected at once. Our Y. P. S. C. E. is one of the largest and best in the territory. This is the seat of the University of Oklahoma, and a majority of the students attend our church.—CLAY T. RUNYON.

Shawnee, Dec. 14.—We have had 58 additions to the church since I began, March 1. Four of them were in a meeting held by Brother Williams, of Stillwater.—GRANVILLE SNELL.

OREGON.

Coquille, Dec. 15.—One confession since the close of the Bower meeting. Upon the acceptance of our resignation in order to enter the Jamaica field under the C. W. B. M., the church heartily and enthusiastically called its former pastor, Bro. A. H. Mulkey, to the pastorate. His residence of nearly three years in the community, one year of which he was pastor, gave him the benefits of thorough knowledge of the community and church and the confidence and esteem due him for his long years of service for the Master. We rejoice in the plans already made for a larger work in Coquille.—J. J. HANDSAKER.

TEXAS!

Denison, Dec. 20.—The great Waugh meeting continues with great interest; 130 to date, 20 on Sunday and nine last night—three preachers. This is the greatest meeting ever held in this church, and perhaps in the city. Brother Waugh is one of our best evangelists. He knows how to do city work, and should be sent to the most strategic points.—J. A. SHOPTAUGH.

WASHINGTON.

Olympia, Dec. 10.—Evangelists Ghormley and Cook closed a very successful protracted meeting with us on Tuesday, Dec. 6, with 54 accessions.—W. S. CROCKETT.

Walla Walla, Dec. 12.—Great crowds throng to hear Burton Norris. Thirty-five additions to date, and many more will follow. Will report again later.—MORTON GREGORY.

Sunday-School.

January 8, 1905.

THE WITNESS OF JOHN TO JESUS.—John 1:19-34.

Memory Verses, 26, 27.

GOLDEN TEXT.—Behold the Lamb of God which taketh away the sin of the world.—John 1:29.

Study first the personality and career of John the Baptist as recorded in the other gospels. John was of a priestly family, the son of Zacharias and Elizabeth, the latter a kinswoman to the mother of Jesus (Luke 1:36). His birth was foretold by an angel who appeared to Zacharias (Luke 1:5-25), and was celebrated by a hymn of praise sung by his father when his tongue had been freed from its dumbness (Luke 1:57-79). He was a child of the wilderness, reared in the desert or hill country of Judea where he was born, and developing into a man strong of body and soul (Luke 1:80).

The beginning and general course of John the Baptist's ministry is narrated by Matthew (3:1-13), Mark (1:1-8), and Luke (3:1-20), but not by John. Luke dates the beginning of John's public work by reference to several other events which indicate that it is in the spring of A. D. 26 or 27. The first three gospels agree in describing John as a man of the wilderness, wearing the garb of the desert and eating the food of the desert; in saying that he came in fulfillment of Isaiah's prophecy; in reporting his message as the preaching of repentance and the practice of baptism in token of the coming of a kingdom which should be based upon righteousness and not upon ritual or ancestry; in representing him as drawing large audiences and baptizing many; and, finally, in telling how Jesus himself came and was baptized and immediately thereafter received the attestation of a voice from heaven and a visible appearance of the Spirit.

The fourth gospel does not directly report any of these things. The one point which interests its author is the testimony of John to the Messiahship of Jesus. Passing over the incidents connected with the ministry of John, including even such important incidents as the baptism of Jesus and his subsequent temptation in the wilderness, John's gospel comes at once to the crucial point—the relation of John the Baptist and of Jesus to the Messiahship and the testimony of John to Jesus.

The query addressed to John by the emmissaries of the priests and Levites betrays the common expectation of a Messiah. The Jewish literature of this period contains many references to the Coming One, and it is clear that the messianic hope, which had in varying degrees of definiteness, pervaded the thought of the wisest of Israel's seers in earlier times, was now much more in the public mind than it had been. The people were expecting a Messiah—but not such a Messiah.

John's modesty was notable. He not only disclaimed the idea that he might himself be the Christ, but he would lay claim to no distinct office in connection with the Coming One. He would not be received either as the reincarnation of the prophet of the old regime or as the official herald of the new. He asked no consideration whatever for himself, but he had a message and he wanted all attention to be centered on that. They asked him: "What sayest thou of thyself?" And he replied in substance: "I say nothing of myself and it is of no consequence what you think of me or who you think I am, but it is of importance that you get ready for the coming of one who shall establish the new kingdom.

Midweek Prayer-Meeting.

January 4, 1905.

THE VOYAGE AND THE PILOT.

"He maketh the storm a calm,
So that the waves thereof are still.
Then they are glad because they are quiet;
So he bringeth them unto their desired haven."—Psalm 107:29, 30.

New Year Reflections. It is proper in this first prayer-meeting of the New Year that we should think of the voyage before us, and of him who is our Pilot. Life is often compared to a voyage on the ocean, and its trials and temptations to the storms and billows which the voyager encounters in crossing the sea. Thinking of our life under this figure we may consider the following points:

Our Destination. The goal for which we all are striving, the port where we hope our vessel will land when the voyage is over, is the haven of eternal rest. We are passengers from time to eternity. We have heard of a land beyond where there is no sin, nor sorrow, nor tears, nor death, nor night, whose inhabitants never grow old and are never sick. "There the wicked cease from troubling, and the weary are at rest." Thither we are journeying, and there we would land when our life-voyage is ended.

The Good Ship. It is fellowship and partnership with God. In so far as these are expressed in our membership in the church of the living God, the church may be said to be the good ship of Zion in which we are carried safely over the ocean of life. No *nominal* membership in the church will stand the perils of the voyage. It is only as we are actual members of the body of Christ, sharing in his life and doing his will, that we are safe from all the dangers which threaten us. Of his church Christ has said, "The gates of hell shall not prevail against it."

Perils of the Voyage. The ocean of life is swept with many fierce tempests. There are trials, temptations, disappointments, discouragements and opposition which will test our fidelity, our faith and our courage. Many a soul has suffered shipwreck in the face of these storms which have swept over them. What storms are to beat upon us the coming year—who knows?

The Pilot. Who is sufficient to guide our vessel through the unknown perils of the deep which lie before us? Who, but him who stilled the waves of Galilee, saying to wind and wave, "Peace, be still"?

"Jesus, Saviour, pilot me,
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treach'rous shoal;
Chart and compass came from thee,
Jesus, Saviour, pilot me.

"As a mother stills her child,
Thou canst hush the ocean wild;
Boist'rous waves obey thy will,
When thou say'st to them, 'Be still!'
Wondrous Sov'reign of the sea,
Jesus, Saviour, pilot me.

"When at last I near the shore,
And the fearful breakers roar
'Twixt me and the peaceful rest,
Then, while leaning on thy breast,
May I hear thee say to me,
'Fear not, I will pilot thee.'"

Prayer: O, Lord, Thou who didst quiet the waves of Galilee when the vessel in which Thy disciples were sailing was storm-tossed and imperiled, be Thou our Pilot, we beseech Thee, in the voyage which we are making across life's stormy sea. When the storm is high, and the waves are tempestuous, and our hearts are failing us, may we hear Thy voice as of old calming the angry billows, and bidding the wind be still. And wilt Thou bring us at last to the quiet haven of eternal peace, and Thine shall be the praise forever. Amen.

FOR TWENTY YEARS.

Not an Unusual Instance.

"I used Pyramid Pile Cure and have not had any trouble since. I have been a sufferer with piles for twenty years. I think it is the best remedy on earth for piles. Hoping this may help others to use this remedy," Mrs. J. D. Teller, R. F. D. 20, Sparta, Mich.

It is a singular fact that although many women suffer from piles, or hemorrhoids, they frequently do not have proper treatment because of a delicacy women have in mentioning such a subject. Especially is this the case with those who have no husband or brother in whom they can confide; and a physician is seldom consulted until the pain and agony incident to piles becomes unbearable.

Thousands of women have suffered even longer than did Mrs. Teller, always experiencing slight or temporary relief, if any, from the various remedies used and finally settling down to the conviction that a cure in their cases was impossible. Pyramid Pile Cure has come as a boon to all such, as it seldom, if ever, fails to effect a permanent cure. It is sold by druggists for fifty cents a package, or will be mailed by the makers to any address upon receipt of price. Absolute secrecy is guaranteed, and no name is ever used without the consent of the writer.

It is suggested that those interested write to Pyramid Drug Co., Marshall, Mich., for their little book describing the causes and cure of piles, as it is sent free for the asking.

Missouri Bible-School Notes.

Our field man, R. B. Havener, is in a new field in Johnson county. He is a very busy man. Wish we had a dozen like him.

I have lately closed a meeting with the Nevada church with 42 added. The congregation and community are unanimous in saying, "G. D. Edwards has done almost the miraculous in paying the debt of $15,000."

I write this at Bloomfield—a mission point. We expect to close here with money enough raised to keep Brother Tiller here for full time.

At Nevada I received enough money to pay salary and to help pay the field men, but now I need the help of the schools in this field. Kindly send your money to Mexico, Mo. Brethren, *please* don't make me stop preaching to raise money to do this work.

W. A. MOORE.

The Christian Lesson Commentary for 1905, by W. W. Dowling.

This work is published in the best style of the Christian Publishing Co., St. Louis, Mo. Type, paper and binding are excellent. As for the contents we are always prepared to expect the solid, practical, suggestive and helpful from Brother Dowling. There are three hundred and eighty-six pages of splendid helps on the lessons for the year, besides the pronouncing dictionary of proper names in the scriptures. Every teacher and student needs a work like this.

Whatever the faults of the international committee—and they are many—Brother Dowling is not to blame in the matter. There is much assistance in this book for the superintendent in form and management, opening and closing, etc. Besides, the assistance furnished the teachers is of the very best. The work is well illustrated. I hope for this work a large sale.

D. R. DUNGAN.

Christian Endeavor.

By H. A. Denton.

January 8, 1905.

THE MAKING OF A CHRISTIAN: HIS BIRTH.—John 3:1-8.

For the Leader.

Our topic for to-night, "The Making of a Christian: His Birth," is one that should rejoice the heart of every true Christian Endeavorer. If any work in the church is agreeable to us from an unusually interesting point of interest, it is the work of leading people to Christ. This topic, while a discussion of the making of a Christian from the view-point of the repenting sinner, nevertheless opens up the whole question of making disciples of the Lord Jesus, and we will get a new impetus for our campaign of soul-winning in this meeting.

How happy is the society that is able to enter the work of the new year with memories of many brought to the Lord the past year! One society started an increase campaign four months ago. What do you suppose is the result already visible? Well, 25 associate members taken into the society in that time are now believers, have been baptized, and were two weeks ago taken into the active membership of the society. "How happy are they who their Savior obey!"

For the Members.

1. In the making of a Christian some things must be on hand with which to start: (1) The sinner. (2) The Christ. (3) The Gospel of Christ. (4) The means of presenting the Gospel—ordinarily, the preacher.

2. Again in the making of a Christian certain things are to be accomplished: (1) He must be led to believe in Jesus. (2) He must be brought to repentance—to depart from the ways of the world of sin in heart and life. (3) He must accept Christ before the world before which he has lived away from him—that is, in the New Testament, called the Good Confession. (4) He must obey the Lord in baptism—be ushered out of the world of sin and into the Kingdom of God's Son in the beautiful symbolism of the burial and resurrection of Jesus.

3. Also in the making of a Christian there are promises reached and to be enjoyed: (1) The forgiveness of past sins. (2) The Holy Spirit as a comforter and guide. (3) Eternal life abiding within us. These are accepted upon the word of God. We are not left to reach it as a logical conclusion, though we can thus reach it. We are not to believe it upon the ground of some feeling, though we will experience a blessed feeling in obeying the Savior, but it is not to be taken as primary evidence of our acceptance with God. While reason may be used to advantage and comfort in some minds, we are to rest upon the word of God as the ground of our assurance. The Lord hath spoken; we have heard.

4. A Christian is a new creature. Hence he is spoken of as having been born again. Things are viewed from a different point of view. His estimates are not the same as when he was living the unconsecrated life of an alien sinner. Thus when Nicodemus came to the Lord talking of his estimate of Jesus, and then asking Jesus how certain things could be, Jesus told him that from his view-point the Kingdom could not be understood; that one must be born again before he could see the kingdom of God. This seeing is certainly here used in the sense of understanding, appreciating. This birth of which Jesus talks is the change from the old life to the new. It properly applies to the whole change, not a part. The commonly accepted view of the new birth is, in my opinion, at fault in including too ttle. It is practically the yielding of the will that is usually termed the change of heart, the new birth. "The making of a Christian: his birth," is a twofold statement of the same thing. The making of a Christian, as used in this topic, is the same thing as the birth of a Christian.

Quiet Hour Thought.

Am I in deed and in truth a servant of the Lord from the depth of my heart? If so, let me lead many to the same Savior that healed me.

DAILY READINGS.

M.	The new birth is needful.	Rom. 8:1-9.
T.	It is complete.	Ezek. 36:25-31.
W.	It is by Christ.	John 1:1-13.
T.	Through the word.	1 Pet. 1:18-23.
F.	Of the Spirit.	Rom. 8:10-17.
S.	We may know it.	1 John 3:19-24.
S.	The making of a Christian: his birth. John 3:1-8.	

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122 Additions to the Christian Church.

Under this heading the Herald, of Hoopeston, Ill., gives an account of the meeting held by the Christian church there, from which we give some extracts.

Last night closed one of the most successful revivals ever held in this city. The meeting was a short one in comparison with results—lasting only four weeks and 122 were added to the church. The reasons for this success are worthy of mention:

1. The church wanted the meeting and was thoroughly prepared for it with consecration and prayer and every department was organized to do its best work.

2. The religious canvass of the city, made just before the meeting began, placed valuable information in the hands of the workers so the many personal workers knew just where to go to expect results and thus much time was saved.

3. The Kendalls proved to be the right people in the right place to win success. Professor Kendall is a mighty leader of song and an inspiration to an audience and makes them all sing and puts the audience in the right frame of mind to hear divine truth. Mrs. Kendall proved to be a master hand with the lantern and with her tact and skill gave the audience many helpful lessons on the canvas. They were both consecrated personal workers and led many to Christ.

4. The preaching by the pastor, L. I. Mercer, was done in a plain, fearless manner, the simple presentation of the gospel truth being relied on to convict men of their sins and to lead them to righteousness.

5. The Christian fellowship of all the churches in the city was a marked feature of the meeting. A most kindly courtesy was maintained toward everybody. There were no slighting remarks or vicious criticisms on any other organized religious body either from the pulpit or in the press and so the church has no ugly wound to heal after the meeting closes.

Of those who came, 40 were from the Sunday-school; this shows the worth and importance of the Sunday-school.

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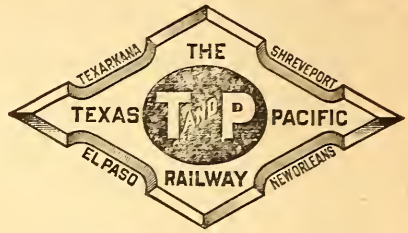
Recent Revelations

as to the uses to which wood alcohol is put are astounding.

Within the last sixty days there have been seventy samples of witch hazel purchased from as many wholesale and retail drug stores in seven different cities, all of which have been carefully analyzed, with the result that fifty-two showed the presence of wood alcohol or formaldehyde, or both. In other words, fifty-two samples were shown to contain deadly poison, and only eighteen were free from poisonous ingredients.

Buyers of extracts, essences, toilet waters, etc., should purchase well known brands that have a standard of quality.

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Foreign Missionary Rallies.

Foreign missionary rallies will be held at the following places on the dates named. Those in the east will be conducted by F. M. Rains; those in the central and western portion of the country by A. McLean. Stephen J. Corey will assist during January. C. J. Armstrong will assist for two weeks in February.

Danville (Third church), Ill	Jan.	4.
Champaign, Ill	"	5.
Bloomington (First church), Ill	"	6.
Chicago (Englewood), Ill	"	9.
Washington (Vermont Ave.), D. C.	"	9.
Peoria, Ill	"	10.
Philadelphia (Third church), Pa	"	10.
Galesburg, Ill	"	11.
New York City (169th St.)	"	11.
Davenport, Ia	"	12.
New York City (56th St.)	"	12.
Iowa City, Ia	"	13.
Buffalo (Richmond Ave.), N. Y.	"	13.
Bethany, Neb	"	16.
Omaha (First church), Neb	"	17.
Des Moines (University Place), Ia	"	18.
St. Joseph (First church), Mo	"	19.
Maryville, Mo	"	20.
Topeka, Kan	"	22.
Kansas City (First church), Mo	"	23.
Parsons, Kan	"	24.
Joplin (First church), Mo	"	25.
Nevada, Mo	"	26.
Sedalia (First church), Mo	"	27.
St. Louis (First church), Mo	"	30.
Canton, Mo	"	31.
Quincy, Ill	Feb.	1.
Kirksville, Mo	"	2.
Eureka, Ill	"	3.
Cincinnati (Richmond St.), O	"	6.
Indianapolis (Central church), Ind	"	6.
Lebanon, Ind	"	7.
Muncie (First church), Ind	"	8.
Lexington (Central church), Ky	"	8.
Marion, Ind	"	9.
Logansport, Ind	"	10.
La Porte, Ind	"	13.
Mattoon, Ill	"	13.
Grand Rapids, Mich	"	14.
Kalamazoo, Mich	"	15.
Ft. Wayne, Ind	"	16.
Toledo (Central church), O	"	17.
Cleveland (Euclid Ave.), O	"	20.
Akron (High St.), O	"	21.
Warren, O	"	22.
Hiram, O	"	23.
Youngstown (Central church), O	"	24.
Allegheny (First church), Pa	"	27.
Moundsville, W. Va	"	28.
Columbus (Central church), O	Mar.	1.
Maryville, Ky	"	2.

As a rule, the rallies begin at 10 o'clock in the morning and close at 4. There is a recess, beginning at noon and lasting until about half past one or two. The rallies are planned so as not to interfere with any revival services that may be in progress. A revival will help a rally, and a rally in turn will help a revival. In a very few cases the rally is in the afternoon and evening. In one case it is in the evening only. The friends of missions should bear in mind that a foreign missionary rally may be just as helpful and just as enjoyable as a national convention. Many cannot go to the national convention. The rally brings the same benefits to their doors.

Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

Christus Victor. A Student's Reverie. By Henry Nehemiah Dodge. Fourth Edition, Revised and Enlarged. G. P. Putnam's Sons, New York and London. 1903.

It is no exaggeration to say that this is a great poem. Every page is filled with great thoughts and the most elevated sentiments, expressed in poetry of high merit though with diverse forms of rhythm and measure. It is a meditation upon the ultimate destiny of man. The author reaches the view of "the larger hope," and sees Christ ultimately triumphant over the forces of evil, reigning supreme in the hearts and lives of all who have been created in the divine image. So high is the author's range of thought, so noble is his sentiment, so optimistic his outlook on the future of mankind, so glowing and devout is his eulogy of the Christ, who, through pain and agony and humiliation has wrought so great a victory, that one does not care to stop and argue with the writer, but feels inclined rather to let him carry forward his high argument to its sublime conclusion, feeling glad that some prophetic soul can see such a glorious outcome of a world so filled with notes of discord and strife, with lamentations of sorrow and grief, with sin and all its direful consequences. The poem is a refutation of the view sometimes expressed that we have passed the age of great poetry. Compared with Tennyson's "In Memoriam," if it lack something of the music of that great production of the English laureate, it is permeated by a higher note of faith, a sublimer optimism, while the argument is more easily followed. We are not surprised to learn that it has reached its fourth edition; and we predict that it will hold its place in future literature among the great poems of the century.

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Among the Magazines.

The Woman's Home Companion has a striking cover for its Christmas number and the contents are varied and all interesting or helpful to women. Especially noteworthy are the account of "The Greatest Christmas Charity in the World," and "Where the Christmas Toys Come From," an extract from which appeared in these columns. The magazine promises a good program for next year.

The Pilgrim is no longer an experiment. It has won favor and deserves it. The best things in the Christmas number are the contrasted drawings, "The Only Child" and "They Were Three," the one representing a boy with all that wealth can give in the way of toys, but no one to play with, and the other, three chubby children making merry with a few gifts and each other's company. There are a number of seasonable and practical articles.

McClure's January number will be widely read, especially in the south, for besides the manifold entertainment in its nine stories there are in it timely special articles. "Lynching in the South," by Ray Stannard Baker, will do much to break down the barriers of sectional misunderstanding on the negro problem. In "Tuberculosis, the Real Race Suicide," Samuel Hopkins Adams states, no less authoritatively than startlingly, the horrors of "The Great White Plague." He shows that modern science could alleviate and prevent the dread disease, were it not for the ignorance, prejudice and greed of many in our midst—including even a large class of the medical profession.

The Atlantic Monthly promises that some of the best features of 1904 will continue without interruption in 1905. There will appear another extract from Emerson's Journal. Colonel Higginson has been persuaded to write more of his Literary Reminiscences. The Ethics of Business will be the theme of further articles. There will be also other chapters of Andrew D. White's history of The Warfare of Humanity Against Ecclesiasticism Among new features will be Thoreau's private, personal "Letters to Literary Statesmen," a new serial by Margaret Sherwood, articles on domestic service and other important topics, while the historical section will deal with the period from the close of the war to the centennial celebration in 1876.

The Century. Of all the out-of-the-way corners of New York, it is, perhaps, in the pawn-shops of the lower East Side that one finds centered more tragedy than almost anywhere else. Into this strenuous neighborhood of Canal street and the Bowery, a land known to comparatively few of New York's great population, Albert Bigelow Paine and Orson Lowell went and there hobnobbed with all manner of quaint characters, to gain material for the sketch, "At the Sale of the Unredeemed," which is a feature of the January *Century*. Writer and artist found these pawnbrokers' auctions orderly, businesslike, and enlivened by occasional bits of humor for the tragedy of the business drops out of sight here, and the buyers are for the most part professionals, who have been relieving the pawnbroker of his unredeemed pledges for years. Mr. Paine's work is always worth the reading, and "At the Sale of the Unredeemed" is certain to be an entertaining and illuminating narrative of an unfamiliar phase of city life. Andrew D. White's "Chapters from My Diplomatic Life" in the same number deals with important incidents and persons: the visit of ex-President and Mrs. Harrison in Berlin, the coming of age of the German Crown Prince in 1900, acquaintance with Francis Joseph, the American attitude in Germany's trouble with China following the murder of Baron von Ketteler, President McKinley's poise during the last campaign of his life, the celebration of the two hundredth anniversary of the Prussian kingdom, the death of the Empress Frederick, and Prince Henry's visit to the United States.

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A CHEAP HEART CURE.

A Norwich Lady Tells You What to Use at Home, If You Would Cure Yourself at Once.

Alice A. Wetmore, Block 67, Norwich, Conn., says if any sufferer from Heart Disease in any form will write her, she will without charge direct them to the perfect cure she used.

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People's Forum.

Are Conditions and Opportunities Growing Better for All?

We all like an optimist who has faith that this is God's world, and that it is to be redeemed. A recent article in the CHRISTIAN-EVANGELIST, by Brother Tyler, is so full of optimism that it almost makes us feel like standing still and seeing the salvation of men. Even in his hopefulness, he is compelled to modify the old saying that "the rich are not getting any richer and the poor are not getting any poorer" by admitting that the rich are getting richer, but still clings to the second part of the proposition, that the poor are not getting any poorer. Some one has added, "Neither are the dead getting any deader." Over three years of experience in dealing with the extreme poverty, misery and wretchedness of a great, wealthy city has forced the conviction that the conditions and opportunities which surround the "submerged tenth" of our population are becoming more hopeless and desperate. The savings of a large class between the "upper ten" and the "submerged tenth" may be on the increase, but at the two extremes of society, among the very rich and the very poor, are first manifest the dangerous results of our present system.

The fair question, however, is not whether those who toil are receiving as much as they did years ago, but whether they are reaping their just proportion of the benefits of our advancing civilization. Dr. Josiah Strong maintains with reason that the United States could support in comfort a thousand million people. He says that with the aid of machinery and organization, the workman produces on the average about fifty times as much as the workman of a hundred years ago. In the face of these facts, are we to be satisfied with saying complacently that "the poor are not getting any poorer"? Are conditions and opportunities fifty times as good as they were, or forty times, or twenty times, or ten times as good? At present there are one hundred and twenty-nine more families being helped by the charity department of the city than there were one year ago.

When our forefathers came to this country there were about two hundred thousand Indians east of the Mississippi river. To them it seemed that there was little opportunity for a larger population. At present, forty millions of people are living in the same territory in comfort and luxury of which the Indians never conceived. Under just conditions, four hundred millions of people could live with comforts and opportunities of which only prophets and poets dream.

With all their squalor, vice and wretchedness, the slums of the great cities are but the local manifestation of an incipient disease in the body social. With neglect, it may become incurable, and all that is so glorious and promising in the achievements of our modern civilization will be lost. The slums are fundamentally the product of our social and economic sins. They form the breeding places of deadly diseases—diphtheria, scarlet fever, small pox, syphilis. There the worst results of strong drink are manifest. The more hopeless drug habit is fast becoming as threatening as the drink habit. Here men and women and children struggle for life in wretchedness, anguish and despair. All this in sight of fabulous luxury.

Every time we grant a special privilege, more of the unprivileged are crowded into this struggling mass. The weakest ones suffer the most. A widowed mother has just said to me: "It is hard to be honorable and keep three children by making shirts at 40 cents a dozen." Another one, partially demented by her struggle, said she thought she could "make a living and keep some of the commandments." "The result of drink," some one says. People drink because they are miserable, as well as are miserable because they drink. Under the same circumstances and temptations, most of us would drink. These people are not different from the resf of mankind. One of them, a mother, recently took into her own home a friendless girl who had been betrayed. That mother is going out washing to support her own family.

The conditions of growth in our large cities have led the churches away from these congested districts. If the churches could only see the hopeless struggle and hear the bitter cry, they would not be indifferent. The good shepherd had ninety-nine sheep which had shelter, food and comfort, and only one was poor, forlorn, cold and wretched. The shepherd could not be satisfied when even ninety-nine were in comfort, but went out after just one weak, desolate and poor. He, who told of the good shepherd, will not permit the church to rest satisfied, while one-tenth of our population is outcast, disinherited, miserable.

Our present methods of dealing with these questions are only superficial. Misery, vice, crime and insanity are increasing. We are pumping out the fair ship of our civilization, but it is leaking faster than we are pumping. There is a hole at the bottom. By finding the remedy for this great leak, by curing the fundamental social wrongs, we conserve the progress of all the past. If only one man lacked the opportunity to live a human life, the church should not be satisfied. Jesus made the ministry to "even *one* of the least of these" the essential principle of his religion. He was the wisest statesman of the ages.

HARRIS R. COOLEY,
Director of Public Service, Department of Charities.
Cleveland, Ohio.

MARRIAGES.

BOXWELL—AMCOFF.—At Herington, Kan., Nov. 24, Samuel L. Boxwell and Jennie Amcoff, F. M. McHale officiating.

FLETCHER—ROBERTS.—At the home of the bride's parents in Lewis, Ia., Nov. 29, Wilson W. Fletcher to Nellie Roberts, W. B. Crewdson officiating.

HORN—MARTIN.—At the home of A. J. Wells in South St. Joseph, Mo., on Nov. 16, Leroy Horn and Ollie I. Martin, both of Buchanan Co., Mo., N. Rollo Davis officiating.

RITCHE—STEWART.—At the home of the bride, Nov. 24, Alexander Ritche and Minnie Stewart, of Denver, Col., Flournoy Payne officiating. The bride is a daughter of Hon. H. W. Stewart.

OBITUARIES.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

RABB.

Died at his home, Lewis, Ia., Nov. 28, Joseph Rabb, aged 75 years, nine months and seven days. He leaves an aged wife and five children to mourn his death. A large concourse of friends gathered to pay a last tribute of love in the funeral service.

W. B. CREWDSON.

CULP.

After some months of failing health Mrs. S. B. Culp, of London, Ont., passed to the reward of the just. She was the wife of S. B. Culp, one of our preachers. Her maiden name was Katie Munroe. She was born in the township of Mosa, Middlesex county. About two weeks before her death she, in company with her husband, one sister and little daughter, left for south Mexico, hoping a change of climate might restore lost health, but this was not to be. They had journeyed as far as Emporia, Kansas, when the end came on the 16th of November, 1904. The sad company retraced their journey to the home of her childhood, and Lord's day, Nov. 20, it was the privilege of Bro. McDougal and the writer to conduct the burial services of this sainted woman, when all that is mortal was laid away in the Kilmartin cemetery awaiting the resurrection of the just. At the age of fourteen Sister Culp yielded to the claims of Christ, which profession she honored to the end. About thirteen years ago she became the life partner of Brother Culp. To him she has been all that a faithful Christian wife could be. Their home was blessed with one daughter not yet four years old. May the God of all grace be the support and comfort of Brother Culp in this sore bereavement.

St. Thomas, Ont. C. SINCLAIR.

GRAINGER.

Mrs. Phoebe J. Grainger was born in Leavenworth, Kan., Aug. 15, 1860, and died in Santa Paula, Cal., Nov. 22, 1904. She had been a Disciple of Christ for over twenty-five years. The funeral was preached by the writer from 1 Thess. 4:13 and 2 Cor. 5:1.

C. R. MOORE.

KRAMER.

Mrs. Harriett Estelle Kramer (nee Blackman) was born in Aurora, Ohio, Nov. 25, 1845, and died Nov. 12, 1904, in Brooklyn, N. Y. For thirty years she has been a faithful member of the Christian church. Her devotion to missionary enterprises shows she had caught the larger vision of Christ's gospel. For six years she was secretary-treasurer of the New York City district C. W. B. M. work. She was also secretary of the local auxiliary of the Lenox avenue church of New York of which she was a member. Their Long Island home was 16 miles from her church and yet with persistent regularity she and her family traveled that distance by street car to attend the various meetings of the church. She was of Scotch-English descent and her ancestors are named amongst the most noted Puritans, she being a direct descendant of Cotton Mather. She leaves a husband and three children to mourn her departure. The children are Mr. Lee Kramer, Miss Lora Kramer, and Mrs. Levi Marshall, wife of our successful pastor at Hannibal, Mo. Her husband is the widely known architect of New York, Bro. G. W. Kramer. Over 100 of her church friends came all the way by street car to her home to express sympathy at her funeral services. M. E. HARLAN.

LLOYD.

The Christian church at New Franklin, Mo., has lost its most valuable elder and the town its model citizen with the death of Wm. P. Lloyd. The entire church extends its sympathy to his children, two of whom are worthy preachers among us, Bro. Ross Lloyd, of Bloomington, Ill., and Hally Lloyd, of La Grange, Ky. "Blessed are the dead who die in the Lord, for their works do follow them."

ARTHUR N. LINDSEY, pastor.


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Family Circle

Do We Forget?

By S. O'H. Dickson.

Do we forget when winter snows lie deep
Above the beds where our beloved sleep,
And we no longer wildly weep—
Do we forget?

Because, when comes the holy Christmas tide,
And love and joy are scattered far and wide,
We check our sighs, and strive our tears to hide—
Do we forget?

Do we forget, because with mute lips pressed
To fading pictures, all our love, unguessed,
Lies locked secure within our patient breast—
Do we forget?

Because, across the widening gulf of years,
There comes no loving word to quell our fears,
No watchful hand to brush away our tears—
Do we forget?

Do we forget? Nay, in each heart there lies
A secret place, where, hid from mortal eyes,
Dwells, strong and true, a love that never dies,
Nor can forget! —*The Pilgrim.*

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LLOYD BAXENDALE.

By G. P. RUTLEDGE.

Author of "Pledge in Sermon."

CHAPTER XIII (CONTINUED.)

It is needless to say that this sweeping offer almost staggered the preacher.

"Major, I cannot find words with which to express my appreciation of your good will and the generous, extraordinary offer you have made.

"I can assure you," he continued, "that it is a source of great encouragement, and if I should follow my present inclinations I would accept the proposition at once. However, I find it the safest rule never to act with undue haste, especially when issues of vast importance are involved. I shall, therefore, take the matter under advisement, and promise that it shall receive my immediate and most careful consideration."

The Major felt keenly disappointed and showed it. He had entertained no other thought than that the minister would be only too glad to have a church in which to preach his convictions.

Unable to sleep, Mr. Baxendale revolved the Major's scheme in his mind all night. Why should he not avail himself of this opportunity to preach the primitive Gospel? This question came to him time and again.

"It would not be starting a new sect," he told himself, yet he could not get the consent of his conscience to launch the movement. It was a many-sided problem, and he worked it out a dozen different ways. But, when he sat down the next morning to address a letter to the Major, his mind was fully made up. In a manly, straightforward way, he declined the offer. The reason he assigned was his aversion to anything that would oppose the organized church work of the city, especially that of Poplar Square. He further stated that it was not yet definitely clear as to whether he should establish a new congregation or take the pulpit of a liberal church, where he could preach the gospel as he saw it. Furthermore, if he should decide to start a new work, he thought it would probably be better to select another city.

The Major thought he was entirely too conscientious, and endeavored to continue the correspondence, but Mr. Baxendale declined to reconsider the matter.

On the following Sunday, the Rev. Joseph Sullivan, D. D., of Philadelphia, occupied the Poplar Square pulpit "on trial." Monday morning, he and Mr. Cunningham accidentally met Mr. Baxendale near the church. After the compulsory introduction, Dr. Sullivan expressed a desire to have a private conversation with Mr. Baxendale, whereupon Mr. Cunningham produced a latch-key, the one Mr. Baxendale had carried for years and had turned over to the sexton a few days before, and offered them the liberty of the church.

Upon entering the familiar study, Mr. Baxendale remarked that it was like going back home.

"Yes," said the Philadelphia divine, "I should think that, at the sight of the old church, the past would insist upon intruding itself."

"By the way," he continued as they were seated, "we are comparative strangers to each other, yet I should like to hear your side of this affair—you and the Poplar Square church have succeeded in creating quite a sensation! Mr. Cunningham advises me that I am likely to receive the call, and I apprehend that if I should accept it there would be numerous obstacles to surmount. Do you expect to remain in Providence, Mr. Baxendale?"

"Yes," was the careful reply, "for awhile, anyhow. I have no decided plans for the future, and as I must stay somewhere, I suppose Providence will file no serious objections to my remaining within her borders."

"I should think it would be more comfortable for both the church and yourself, if you could make your home elsewhere," interrupted Dr. Sullivan.

"My interests are all here," Mr. Baxendale replied, "and besides, I can see no foundation for the fear you have just expressed. I am on the best of terms with every member of the church. The fact that some officers and members do not see things from my viewpoint is no reason why a social breach should exist between even the most conservative of them and myself. I have too much charity, and fancy my critics have, to permit the slightest interruption of the friendship which has grown up in the last dozen years. I will say, however, that my successor will not find me in the way. Having resigned as pastor and put myself out of the denomination, I have no further claims upon the church or any of its members. I shall exercise the privilege of attending any of the churches, when in the city and not otherwise engaged, and will worship here whenever I feel so inclined. But I shall not intrude myself upon the pastor or permit my influence, in any way, to retard his work."

"Suppose your friends—I mean your sympathizers—should antagonize the new pastor," suggested the Doctor.

"This will probably be the case for a while," was the frank reply. "Nevertheless, I think a well-balanced man can steer clear of the past and so mingle with and preach to the people as to win them to his support, even if they should not cling so tenaciously to the ironclad doctrines of the church as he does. It shall certainly be my pleasure, whenever an opportunity presents itself, to advise loyalty to the pastor."

After some further discussion of "the church, its past and future," the two preachers separated. Mr. Baxendale felt that he had pursued the right course, while Dr. Sullivan entertained altogether a different idea of the heretic, of whom he had read so much in the biased denominational press and concerning whom the Cunninghams and Steeles had talked in such an uncomplimentary way.

(TO BE CONTINUED.)

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Sing a song of snow-time,
Now it's passing by,
Million little fleecy flakes
Falling from the sky;
When the ground is covered,
And the hedge and trees,
There will be a gay time
For the chickadees.

Boys are in the school-house,
Drawing on their slates
Pictures of the coasting-place,
And thinking of their skates;
Girls are nodding knowingly,
Smilingly about,
Thinking of a gay time,
When the school is out.

Three o'clock, four o'clock,
Bang! goes the bell;
Get your hats and coats and wraps,
Hurry up, pell-mell!
Bring along the coasters all,
If you want some fun;
Up to the hill-top,
Jump and slide and run!

Steady now! Ready now!
Each in his place!
Here we go, there we go,
Down on a race!
Sing a song of snow-time,
When the flakes fall;
Coast-time, skate time,
Best time of all!

—*The Angelus.*

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A Reasonable Service.

By Bessie S. Fife.

PART TWO.

At Sunday-school, the attendance was large and the exercises inspiring. Marjorie had been introduced to the superintendent, who, upon learning that she was superintending a mission school in Exeter, insisted upon presenting her to the school and having her make a few remarks. Her speech was made with such grace and ease, and what she said was so inspiring that the entire school was captivated, even to the incorrigible small boys over in one corner, and no one seemed to be more interested than the Reverend Mr. Ames, the popular young pastor, who immediately sought an introduction to her. The chorister of the church, who was a former acquaintance of Miss Lyle's, knew about her superior musical talent and insisted that she should sing a solo of his own selection at the morning service, which only added to the laurels she had already gained.

During her visit in Chariton, the young minister was a frequent caller at the Goodson home, and he and Marjorie became such friends that he was granted permission to visit her at her father's home in Exeter.

The days seemed to take unto themselves wings, they flew past so rapidly, and Marjorie could scarcely realize that a month had gone, when one morning she received a telegram from father and mother saying that they would pass through Chariton on the evening train, and if she were ready to return home, to meet them at 6:20 P. M. The thought of being at home with father and mother, and of the need of her Sunday-school, was sufficient to cause her to make hasty preparations to meet the train and join her parents on their return trip home. As the cars came to a stop at the station, Judge and Mrs. Lyle, sitting near a window, observed Marjorie bidding her Aunt Fanny an affectionate farewell, and as the conductor called, "All aboard!" she was assisted to the platform of the coach in a most graceful manner by a well dressed young man of fine appearance, whom Miss Lyle bade adieu with pleasant smiles as the train pulled out of the station. After greeting her father and mother, and delivering some messages sent by her aunt, Marjorie's mother inquired, "But who was the young gentleman who so gracefully assisted you in boarding the train?"

"Why—ah, that was the Reverend Mr. Robert Howard Ames, the young pastor of our church in Chariton, mother," roguishly replied Marjorie.

"Why, he is quite handsome, I am sure," said her mother, watching her daughter's face as she made her reply.

"He is a very intelligent looking gentleman," the judge looked up from his evening paper long enough to say.

"And he's as smart and good as he looks," was Marjorie's only remark.

Some time was taken in relating the incidents of their visits, and then all went to their berths to retire for their night's journey home. Early the next morning the train pulled into Exeter, and they were soon in their comfortable home, feeling much refreshed by their pleasant visits. Judge Lyle was soon on his way down to his office, ready to take up the regular routine of business again. Mrs. Lyle directed the unpacking of the trunks and setting the house in order after it had been closed so long, while Marjorie asked to be excused long enough to drive over to see Miss Armstrong and learn about the progress of the mission in her absence, promising her mother that she would soon return unless she should find it necessary to call on any of her pupils who might be ill. She was delighted, however, to find that the school at the mission had grown in attendance and interest in her absence, and all were anxiously awaiting her return.

Marjorie at once began preparations for a Christmas entertainment, prepared the program to be given by the children, and ordered a huge Christmas tree, and candy, nuts and fruits in unheard-of quantities. She did not have to stop to consider where she would get the money for all this Christmas joy and cheer, for she had succeeded in obtaining a promise from her father that he would bear whatever expense she might find necessary to incur in order that the children might have the happiest Christmas they had seen for years. With the aid of her assistance, everything was in readiness by Christmas eve, and it would have done anyone's heart good to have taken a peep into the hall occupied by the mission. Holly, mistletoe and evergreen festoons were used everywhere in the greatest profusion, and the tree was fairly loaded down with presents for the children and their parents. Judge Lyle had become so interested in the affair that he excused himself from other engagements in order that he and Mrs. Lyle might accept their daughter's invitation to



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attend the Christmas exercises at the mission. The program was beautiful and impressive, and the faces of both parents and children were so radiant with joy that the judge, visibly affected, rejoiced that he had taken some part in making the event possible.

"I am beginning to understand now," remarked Mrs. Lyle as they rode home in their carriage after it was all over, "why it is that Marjorie finds so much pleasure in her church work."

"Yes, after all, mother, the greatest degree of happiness is found in trying to make others happy instead of seeking worldly pleasure," replied Marjorie, feeling that God was beginning to answer her prayers that her mother and father might consecrate themselves to God, with their large wealth and influence, and become a great power for good in building up his kingdom in their community.

One day, not very long afterward, Miss Lyle informed her parents that after a continuous correspondence, it was the desire of the Rev. Mr. Ames, of Chariton, to visit her shortly to extend his acquaintance with the family. This was agreeable to the parents, and suitable preparation was made for his entertainment. His good name and integrity had already become favorably known to them, and his visit served only to deepen the good impression already formed concerning him. Believing that he was worthy of their daughter's hand, Judge and Mrs. Lyle gave their consent to the engagement, and the wedding was set for the following June.

In the meantime, Judge and Mrs. Lyle had become so deeply concerned about their religious welfare, that they had obeyed the gospel and identified themselves with the church, taking special interest in the mission established by their daughter. It soon became apparent to Judge Lyle that the mission had very large possibilities, owing to the fact that it was located in one of the rapidly growing residence portions of the city, and his cool business sense told him that with good management, the mission would grow into a large and flourishing church. After prayerful consideration of the matter, he and Mrs. Lyle decided to consecrate a portion of their fortune to the erection of a magnificent church edifice in honor of their daughter, and dedicate it to the use of this growing mission. A suitable corner lot was purchased, plans prepared, and work begun at once. As the Judge had the reputation of doing nothing by halves, the announcement of such an enterprise created widespread enthusiasm in the community, and the completion of the church building was looked forward to with the fondest expectation. Miss Lyle and her companions planned a revival meeting to be held in a large hall nearby, and with the assistance of the pastor of the First church, who did the preaching, the co-operation of many of the prominent and influential members of the other churches, and with the encouragement given by the assurance of a house of worship, the revival grew in interest and zeal, until when the church was organized, the congregation included many of the leading families and business men of the community who were personal friends of Judge Lyle.

The winter months passed, then the springtime with its swelling buds and the return of the feathered songsters, and finally June, the month of roses, came. This is always a time of gladness for every one, but it seemed to the two happy young hearts about to be made one, that the sun never shone more brightly, nor the birds sang more sweetly. This wedding had been looked forward to by Miss Lyle's friends and society people in general with remarkable interest, but in accordance with Marjorie's wish, the ceremony, which took place at seven P. M., was witnessed only by relatives and intimate friends. Later in the evening, however, a large reception was held, to which all their friends were invited, the invitation list also including all the members of the new church. After a short bridal trip, Rev. and Mrs. Ames were at home to friends in their new field of labor at Chariton.

This was a great joy to the church there, but it was not so satisfactory in Exeter. The family of Judge Lyle had lost its brightest spirit, and the great house seemed strangely sad and lonely. The mission also had lost its leader, and who could take her place? The young congregation was without a pastor, the new church was rapidly nearing completion, and who in all the world would be so desirable to lead the hosts on to greater victory as the beloved Rev. and Mrs. Ames, who had already enshrined themselves in the hearts of the people? Accordingly, a unanimous and urgent request was sent to them to come to the pastorate of the new church to make it their life-work. A petition was sent at the same time to the church at Chariton, asking for their release.

When the next Christmas came with its—

"Lots of toys
For girls and boys
And Christmas trees galore"—

it brought with it the dedication of the handsome new church building, elegantly furnished and equipped, and had old Kriss Kingle peeped into the parsonage nearby on Christmas eve, he would have seen Rev. Mr. Ames and his beautiful young wife sitting by the fireside looking with happy faces into the future, and planning great things for God to be accomplished in this larger field of usefulness. Judge and Mrs. Lyle were pillars in the church, and had a large share in its liberality, in all its missionary offerings and other works of grace. As they witnessed its rapid growth, they rejoiced exceedingly that they had been permitted to enjoy so much of heaven in this life, and that they had been led into this higher fellowship which they regarded as a most reasonable service.

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The Green Witch.

THE LAST CHAPTER.

That night, at the conclusion of young Bernard's sermon, George Clayton went forward and publicly renewed his allegiance to his former faith. He had cast down the last barrier between himself and God, and divine love had kissed the beauty of his sleeping soul, awakening it to new life and joy. His past seemed like an ugly dream, as after the services some of the members pressed about him with congratulating hands. His mother's divorce and her deception seemed no less unlovely than before, but easier to bear; for with this new love in his heart, he could feel but pity for the erring. The prime factor in his ten years of hardening endurance, had been that self-esteem, coupled with that unsympathetic disapproval of the weaknesses of others, which is often the curse of the naturally upright. His face shone with the brightness of his new life, in which the thought of self had been engulfed.

The Greers pressed his hand warmly, and told him their Jamie was still in the Philippines, and that they had not long ago received a letter from Linnie. Neither of their children had entered the church, and they saw the happiness upon George's face through tears. Bill Klupertack came shyly to offer his hand. He had heard of George's prosperity, and no longer felt like a brother. George, who had once shrunk from the familiar hand upon his shoulder, now did his utmost to establish a feeling of comradeship between them. He insisted upon being introduced to the wife and children, he referred to the past when he drove the delivery-wagon while Bill drove the 'bus. In the brief time of the informal gathering, however, he could not succeed in this attempt. To him, Bill was a Christian; to Bill, George was a Christian plus Money. Standing timidly in the rear of the building, was the mother and her boys whom George had discovered the night before. She was looking toward him, and her eyes told how glad she was, though she lacked the courage to intrude herself among his acquaintances. But he went to her with extended hand.

"You don't know me," he said, "but I can never forget you, for you had much to do in bringing this about!" He tried to explain, but there was little that could be told in words—that she had taken her boys to church two nights before—that she had sat with rapt attention while Bernard preached; perhaps she never understood. Who knows the good we do unconsciously, while pursuing our lonely path of duty?

And Margel! What dazzling radiance shone upon her face, as she put her hand in his. But there were not many words between them—only a tear or two. When all the rest had gone, he stayed talking to the janitor till the last light was extinguished, asking about his family whom he had never known, inquiring into his work and hopes. At last he took his way under the bright moonlight toward the boarding-house, filled with a great peace. At the little gate he found the landlord talking to Mr. Teeny. "Here you are at last!" said Mr. Tomb. "Well, good-night, Teeny," It was spoken in the way of dismissal.

"Well, good-night," said Mr. Teeny. "George, we was talkin' about Tuck Hootin. Pore ole Tuck! Our social system has much to answer for."

"Mr. Stoner is still resting easy?" inquired George.

"Yes, yes," said Mr. Teeny. "And Tuck—"

"Let's let him rest," said Mr. Tomb impatiently, "ef he's where he *kin* rest. His last wife has so far forgot him as to marry herself to another, therefore let us say good-night."

"And she was such a large woman," said Mr. Teeny, slowly departing. "She was portly. I remember once when I was speaking to yore wife—she was Mrs. Biniter, then—I see Mrs. Tuck Hootin pass—I mean what was *then* Mrs. Tuck Hootin, she now being a Johnson—and I says to yore wife—she warn't yore wife then—"

"Yes, yes, I understand, Teeny; tell yore tale!"

"And I says, 'Tuck Hootin's widder.' I remember yore wife's words as ef it was to-day—Mrs. Biniter, I mean—she says, 'That is a woman,' she says. An' she was, too! An' she is to this day!"

"Come in the house, George," said Mr. Tomb, abruptly, "you are wanted. Teeny, you won't mind waitin' for me a spell?"

"Not a bit," said the other cheerfully, taking a firmer grip upon the gate. "I'd as lieve say 'hello' as 'good-by' any day, an' I kin stand alone an' think of Tuck Hootin by the hour. Somehow or other, that man has just clamped himself upon my imagery."

George, somewhat mystified, followed the landlord into the hall. "George, Marget is up in Mr. Stoner's room with the fambly, and Dr. Sleer. She come right after services; the doctor brought her to sing for the old gent. They said to send you up. I 'lowed to git to listen, too—it's just heavenly, an' makes me feel like angels. But this Teeny out there is a millstone aroun' my neck. He won't come in, and he won't go. When a man or woman comes to my door or gate, and won't nuther go nor come in, if there was ever times I wished I kept dogs, it 's then!"

George ran lightly up the stairs, and softly entered the sick room. Marget sat beside the bed, her hands folded upon her lap, her face toward Mr. Stoner, singing in a low, clear and exquisitely mellow voice. The eyes of the sick man were fastened in rapt attention upon her face. On the other side of the bed sat Mrs. Stoner with a little wistful smile upon her refined face. Dr. Sleer sat leaning upon his cane. Spot, in a remote corner, rested his face upon his hands. George went to Flora, and leaning over her, whispered a few words. When the earnest song ceased, these two, George and Flora, approached the bed. Marget swept them with one quick glance, and her face paled just a little, but there was no one to notice, unless, indeed, the old physician.

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"Mr. Stoner," said George in a tremulous voice, but standing very erect, "Flora says I may be your son, if you will have me."

Mrs. Stoner started violently and rose, but said nothing. A radiant smile swept over the face of the sick man. "Thank God," he said, "I have lived to see this hour!" Spot left his chair, no longer trying to hide the tears which Marget's singing had produced. "George!" he cried. "Flora!" He threw an arm about each. In the confusion, Marget had drawn away from the bed. Her eyes were brave and steadfast, and upon her pale lips there was a little smile. As she stood in silence, she felt a hand lightly press her head. She turned about. "My daughter!" said the old physician.

And thus we leave these seven, whose lives had so intimately intermingled, though the nature of each was so far apart. Why seek to sketch in a brief paragraph or even in a few pages, the longer future beyond the history of a few years, which it has taken so many pages to describe? If I should tell you that Spot Stoner never drank again, would you believe it? If I told you he struggled against temptation and fell and rose again, that he caused his wife many a bitter night, but glorious days of hope and joy as well, and that finally, after years, though scarred by battle, and with the loss of much that should have been his, still his son could be proud of him—would you be content? Did Mr. Stoner die? What matter?—all this

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was long ago. Did Mrs. Stoner give up society and become devoted to the church? This question, at least, you would not ask, if you knew her as well as I. Equally sure may you be of the happiness of George and Flora. She loved her husband, and he had learned to comfort others, and to forget himself. And what of the Green Witch? Do you think she married some good man—let us say a minister—and had a happy home of her own, and beautiful children to rise up and bless her? Or would you rather have her true to her only love—true to that flower-thought blooming always in her heart—that flower thought which George could not discover? Would it content you to know that she is still singing God's love from city to city, and that still there is no spot on earth which she can call her own home? I think she might live a serene and beautiful life, with no intimate companion but her brother, and no mission but to be a voice of love to the world. But there are so many who think a story doesn't end well unless the heroine marries! And I wish you to believe that this story of the Green Witch ends well, for indeed it ends most nobly. So, after all, I shall tell you no more.

(THE END.)

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Kentucky University Letter.

Joseph Armistead, A. M., 1902, now of the Woodland St. church in Nashville, Tenn., and R. E. Moss, A. M., 1901, now of Maysville, Ky., were seen on the campus for a few days about the middle of November. Prof. H. L. Calhoun attended the Anti-Saloon League convention in Columbus, O., Nov. 16-19. He was made chairman of the committee on resolutions. The Endeavorers of Broadway held services at the Reform School, Sunday evening, Nov. 20.

Pres. B. A. Jenkins was one of the speakers at the student Y. M. C. A. conference, held at Danville, Ky., Dec. 2-4. About 25 K. U. boys attended the conference. Pres. Jenkins and M. L. Hurst, student-professor, were two of the speakers at the convention of the Kentucky conference of charities and correction which was held in Lexington last week. On Sunday, Nov. 20, Pres. J. W. McGarvey preached at Mt. Sterling for Bro. H. D. Clarke, whose wife had died only a few days before. A man and wife of Woodford county have recently made a gift to the College of the Bible of $2,000. Their names are withheld by request.

Pres. J. W. McGarvey will give a stereopticon to the Delta Endeavor Society of the Central church, Sunday evening, Dec. 11. His subject will be Jerusalem. Mrs. Sarah B. Yancey, state secretary of the C. W. B. M., spoke to the College of the Bible boys, Nov. 29 at chapel. She urged the young ministers to present the C. W. B. M. work to their churches and to observe C. W. B M. day. Prayer-meeting at the Central church wat given over to the young men of the College of the Bible who did evangelistic work in the Kentucky mountains last vacation, Wednesday evening, Dec. 7. The work accomplished was described and plans for the future discussed. Mr. James Young gave an interesting lecture on Hamlet in Morrison chapel, Dec. 7. A large crowd heard him. Mr. Young is a leading actor and was in the city with the Viola Allen company. E. B. B.

Lexington, Ky., Dec. 8.

A Gift to Ministerial Relief.

Another expression of goodness, and manifestation of wisdom in handling money matters in the interest of the kingdom of God, was the placing of 45 shares of Simmons Hardware Company Stock, St. Louis, with the Mississippi Valley Trust Company, by R. H. Stockton, St. Louis, the income from this investment to go to a named beneficiary, at whose death the investment becomes the property of the Board of Ministerial Relief. This stock is now worth $5,850. Mr. Stockton made this investment at the request of, and agreement with, his wife before her departure for the better land about three weeks ago. This is the Christianity of Christ, that continues the life of the saint on earth in deeds of noble doing, long after the crossing of the river of death. The Infinite only knows how far-reaching the influence of this transaction and how many of the Lord's needy will rise up and call these blessed.

How wise, before lifting the anchor to sail away, to thus arrange earth's bounties, that, while enjoying heaven, one may continue to work on earth. By the management of its affairs, life is made what it is.

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helps housekeepers more than any other article in the household. Its use protects the health of the children.

May the Lord put this same spirit of wisdom into the hearts of others among his children, that the Board of Ministerial Relief may soon be sufficiently endowed to enable it to carry on the work to which God has called it. If you are contemplating something of this kind, write us for information which you need to enable us to carry out your desires. Address,

BOARD OF MINISTERIAL RELIEF.
Indianapolis, Indiana.

New House at De Soto, Iowa.

I have just dedicated the new building for the church of which I had charge immediately after my graduation, and in which my parents and some of my wife's relatives had their membership.

They started in to build a $5,000 house of brick and they confidently expected to come up to dedication day without a dollar of indebtedness; but their house cost them nearly $8,300 and they had a deficit of nearly $3,600 left. The church board decided to put the old property in for $800 and raise the remaining $2,800. Every dollar of this was subscribed before night save $348. Arrangements were made to cover this in a few days and have the formal dedication the following Lord's day. The congregation at Adel adjourned and sent their pastor, Grundy Fisher, to our assistance for the day.

The De Soto church house is probably the finest in the state when we consider the smallness of the town. Bro. W. W. Williamson, the pastor, came to Iowa from Kentucky and has worked most heroically for this splendid outcome. The heaviest donor and prime mover for the new house was J. W. Blackman, who has also given most of the summer to the new building. Time and space forbid mention of many others equally worthy of aote.

ALFRED M. HAGGARD.
Drake University.

Dedication at Fairfield, Pa.

At Fairfield, eight miles from Gettysburg, made famous by the great battle, the new Christian church was dedicated Lord's day, Dec. 18. A heavy snow fell the day before, and the country roads were not yet broken, and few came from the country, but interesting services were conducted. H. C. Kendrick, of Hagerstown, preached in the forenoon on "What does this church stand for?" At night W. S. Hoye, of Beaver Creek, Md., preached on "Consecration." At the close of the service the house was set apart by a prayer of dedication. In the afternoon an informal service was held, in which all the preachers present participated, closing with the communion. The services and music were in charge of the writer. About $300 was raised during the day on the indebtedness. The building and lot cost in money $1,934.44, and contributions of material and labor amounting to $366, making a total value of $2,300.44.

It is a beautiful gothic frame building 32x44 feet with an annex for robing rooms and baptistry. The appointments are complete. Vestibule, bell, carpet, circular oak pews, pulpit, with baptistry in the rear, and choir elevated on the right and brass chandelier. A window facing the street is a memorial to Philip Brown, who was the first Disciple in the community, coming about 20 years ago. He taught his children, and they have builded to his memory, a dozen members undertaking the work. Two came forward for baptism at the evening service, and they will be baptized to night. H. C. Kendrick will preach a few nights. J. A. HOPKINS.

Waynesboro, Pa.

Dedication at Francisville, Ind.

The church at Francisville has just completed and dedicated a new stone house of worship. It is a beauty, modern in all of its appointments, and up to date in its finishing, furnishing, etc.

Some 25 years ago the writer dedicated the old house that the church has outgrown, and on Lord's day, Dec. 18, we dedicated this new and beautiful one.

We raised money enough to pay all debts, with an extra $200 for good measure. Bro. J. C. Whitt is the pastor. Brother Hennegar, of Lafayette, an old pastor, was present. All the churches in the place suspended services, and, with their pastors, attended the dedication. L. L. CARPENTER.

Wabash, Ind.

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